

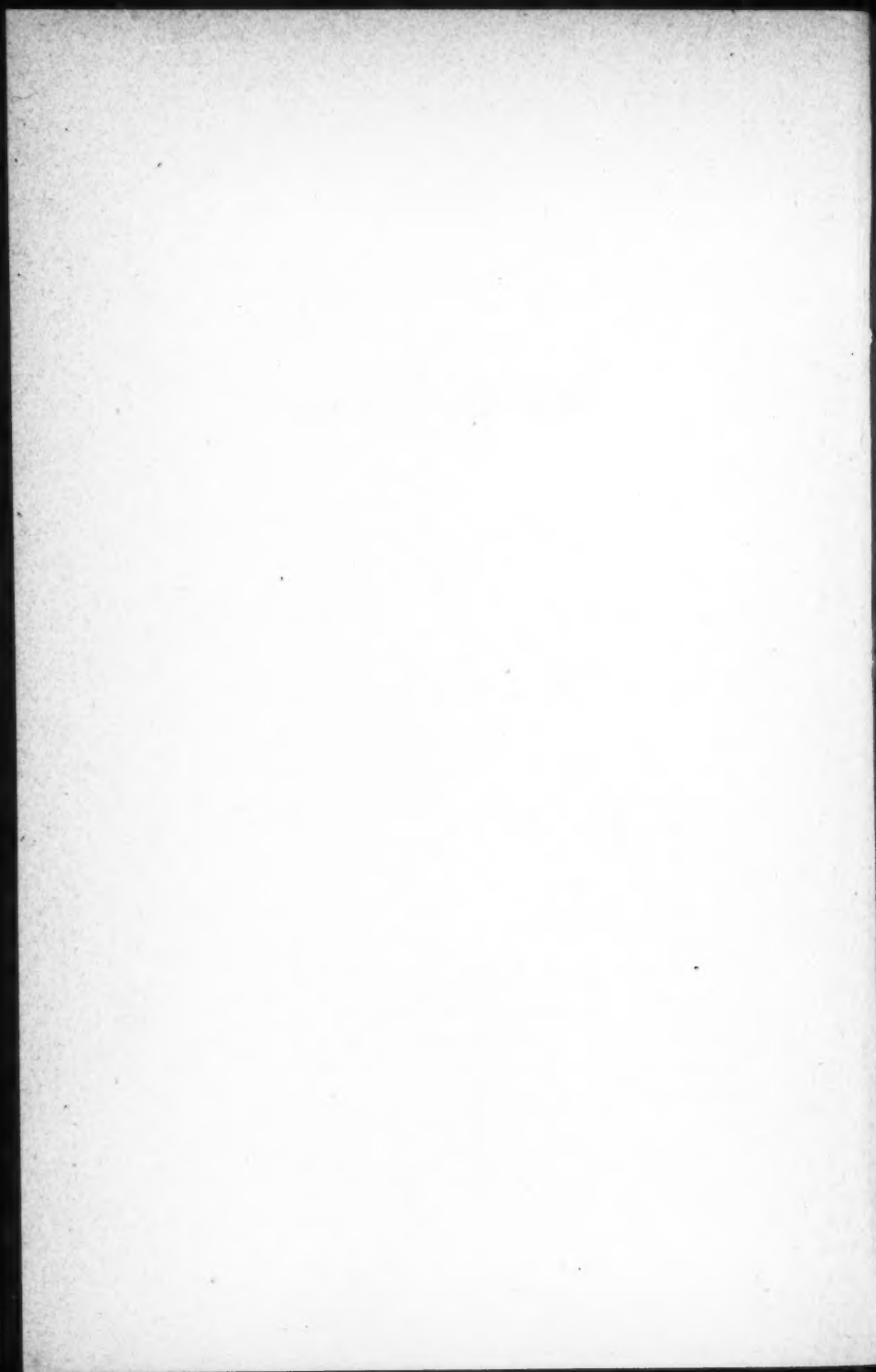
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“Παντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

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E. W. HERNDON.

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THE MESSIANIC PROPHECIES.

In the study of Christian Evidences the Messianic Prophecies are of great importance. They are clear, full and satisfactory. In their use, there are two extremes. One class of critics apply everything that will sound like something that Jesus did in his life, or something that occurred in his death, though even a glance at the connection in which the words occur show that the author had another subject before his mind. On the other hand, some are ready to give up almost every statement of the prophets concerning the Christ, and even the few which they retain in the service, they treat as if they were to be doubted. Both of these are sources of weakness. To avoid them, a few words concerning prophecy in general, will be in order.

1. Most of the prophecies were in visions or dreams, and give us just what the prophets saw.

2. Events which were far removed from each other in point of time are frequently spoken of as if they were near neighbors, respecting the period of fulfillment. These are prominent points in history—and as they are seen from the distance, they appear to be in close proximity to the eye which sees in vision.

3. Several of these historic hills are sometimes seen to be in range, and are all spoken of, because they occur to the eye, as a common system. Because the type is in exact line with the antetype it is difficult to say which one is really engaging the attention of the man of God.

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4. Frequently there are two or more types of the same coming event, and these are all in the same line. It is not as some have imagined, one type of another type, but two or more types of the same future event, and these being in the same range, have the same appearance with the antetype, or most distant hill in the line. Hence a part of the description will belong to the type, and part of it to the antetype.

5. Christ is not the only antetype of typological prophecy. The events of the future, both desirable and undesirable, are presented to the mind in this way. Take the destruction of Jerusalem as foretold in the 24th chapter of Matthew, as an illustration. Some have seen nothing but the day of final judgment in the whole passage; others have found nothing in it but the judgment of God upon the Jewish nation. Both are mistaken. The eye of the Master covered both events, the one as the type and the other as the antetype.

6. Bad men who have acted as the agents of the wicked One, have been seen in vision long centuries before they came upon the stage of action. Not only so, but they have been presented to us in the usual style of typology. And in these cases too, it is difficult to decide always as to the exact meaning of the prophetic statement: whether it relates to the type or to the antetype. Judas is clearly brought to view through the likeness of one of David's counselors, who forsook him and followed Absalom.

7. The application of any prophetic statement by the apostles, will be sufficient to convince any who believes in the inspiration of these men, that such is its meaning. There is a thought however by true believers, against which I would utter a single word of caution. It is this: "The apostles used prophecy by the genius of accommodation, finding words that would suit the event which they are relating, they make the application, not that the language originally had any such a meaning, but because it is similar to the facts which are related." I do not think that they ever treated any prophecy in that way. They saw in prophecy, by their inspiration, more than we do; they saw that the vision had more in it, than the first event to which it seemed to refer, and hence they apply it not merely to the type, but also to the antetype.

8. It is not to be supposed that all the quotations from the prophecies made by the apostles have been reported to us in the

New Testament. This intimation seems necessary, as some imagine that we are not at liberty to use any language of any prophet except some one of the New Testament writers, has so applied it. We must remember that the reports of the sermons of these men, which have come down to us, are very brief, and at the most, are but the merest outline of what they said. Take an illustration from Acts xvii: 1-3. Here we have Paul opening the Scriptures for three Sabbath days, reading and reasoning from them that Christ must needs have suffered and risen again, and that the Jesus which he preached was their long expected Messiah. Take this altogether and perhaps Paul rehearsed these prophecies and expounded their meaning to the people for six hours. And yet in this connection there is not a single verse mentioned. Now it is not too much to suppose that Paul, during that time, quoted almost all the Messianic prophecies and made their meaning apparent to the people. And we feel quite sure that during this time, he quoted many texts from these ancient servants of God, which are never found in the New Testament.

Now with this slight introduction to the Messianic Prophecies, we are ready to inquire what we might reasonably expect to find in them. If uninspired men had planned them, we might expect what we find in the Apocryphal writings. They would have the prophets telling us all about the childhood of Jesus, and filling their works with all that would excite curiosity. But as the divine Father had controul of the matter, we expect nothing but that on which the faith and hope of the race might rest for salvation. Hence we may expect to find in these outlines of prophetic intimation: (1) Something concerning the time of Christ's birth. (2) The family, from which he should descend. (3) The place of his birth, (4) The mysterious manner of his birth. (5) His public and private character. (6) His preaching and teaching. (7) His many miracles. (8) His betrayal by Judas. (9) His several trials at Jerusalem. (10) His crucifixion. (11) Burial and resurrection. (12) The purposes of his death. (13) His ascension and coronation in the heavens. (14) The inauguration of his kingdom. (15) The success of his government in giving peace and good-will to men; in the restoration of peace, and universal justice. This is an outline, not a fixed rule of investigation.

If the prophecies are clear on these points, then they were

inspired, and Jesus is the Christ. No theme can be of more interest to the student of the Bible than the one now proposed. The foundation and beauty of our religion are enveloped in these germs of inspiration. Hence to study them closely and carefully is not only the duty but the pleasure of every real disciple of the Lord Jesus. And now that no time may be wasted, we proceed at once to the examination of our subject item, by item.

I. *The time of his birth.* We cannot expect to find the very day of his nativity announced by the prophets, nor even the year so pointed out that there could be no mistaking it by any one. In that case the early life of Jesus would have needed the constant presence of supernatural power, to protect him from the hands of those who feared their kingdom would be invaded or overthrown, by the establishment of a new dynasty. Even the third Passover, during the Master's earthly ministry, did not witness his presence at Jerusalem, as the people would be ready for his crucifixion, before his earthly mission had been accomplished. Jesus must do many things while the people do not know what his claims are respecting his divinity. He must furnish divine light, that will guide all the youth who will consider his character, to the end of the world: in obedience to parents, industry, and early devotion to God. His temptation and teaching would have been interfered with if his claims had been known. With these facts before us we will not expect such definite statements respecting the time of his birth, as it will be proper for us to expect concerning some other features of this evidence concerning his divinity.

The meaning of the prophet may not have been very clear to the Jews, and yet it was the expectation of many of them that a Savior should come out of Zion, about the time that Jesus came into the world. The whole people may be said to have been on the tiptoe of anticipation respecting this Deliverer. It was believed by all that such an one should come, and in the minds of most of them, the time was tolerably well understood. Let us consider the particular passage upon which their hopes were predicted.

Dan. ix:24-27: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision

and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, there shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate”.

Concerning the meaning of this Scripture there has been much difference of opinion. And yet it must be conceded that nine-tenths of all who have considered the passage have regarded it as referring to the Messiah. Also those who have differed from that view, have done so, many of them, because they regarded it as foretelling the destruction of Jerusalem, and they could not see how Daniel could have both these thoughts before his mind at the same time. And yet the thought would be easy, that Jesus was the burden of the vision, and that because of the rejection of their own Messiah, the Jews were to be cast out of their own land, and their city be destroyed. And there are some things in this connection that cannot be harmonized with any other thought.

1. Seventy weeks were given to Jerusalem and the Jews for reformation.

2. In that time reconciliation must be made for iniquity.

3. Everlasting righteousness should be brought in.

4. The vision and the prophecy should be sealed up.

5. And the most Holy should be anointed.

6. The Messiah should be cut off but not for himself.

7. Because of this, a prince shall come whose people shall destroy the city and the sanctuary.

8. This should come to pass in a war that would ruin the country like a flood, as it would fill the land with desolations.

9. He (Prince Messiah) should confirm his covenant for one week.

10. In the midst of the week, he should cause the sacrifice and the oblation to cease.

Every thing in this connection will harmonize readily with the idea that Christ is the anointed one here spoken of, and a majority of the items enumerated will not agree with any other thought. But I am told that there are some difficulties not yet removed: the time of these weeks, and the change of the subject in the twenty-sixth verse from this Messiah to a destructive prince.

If the word "week" shall be regarded as meaning seven years, as is generally supposed, then by seventy weeks, 490 years would be indicated, and if this began in the seventh year of the reign of Artaxerxes, as indicated in Ezra vii:21, then from that going forth of the royal edict to restore and build Jerusalem to the Messiah, there should be 490 years. According to the chronology of Newton and Usher, this was B. C. 457, and as we now know that Christ was born four years before that, there would be needed yet 87 years to make the four hundred and ninety. Thirty-three years and a half later Christ was crucified for the sins of the world. This would leave three and a half-years yet, after the death of Christ, to make up the full demand of the language. This will bring us to the time of the persecution which arose about Stephen. Now what is there in all this that is difficult? Does some one say that the destruction which was to be wrought by that coming prince should be accomplished by this time? I ask him to read it again. If he will do so, he will see that the me for this prince to do his work of destruction is not given. All that we are to learn from the text is that he would come and do that work, and that he would do so, or that he would be sent on that errand, because the Jews had first rejected their Messiah.

Now if we will take the seven weeks, for the rebuilding of Jerusalem, and then sixty two weeks for the introduction of the Messiah, and then the one concluding week in which he mightily confirmed his covenant with many, being cut off in the midst of it, thereby causing the oblation to cease (by divine right) making the last sacrifice for sin, every thing in the whole connection will fall into line, and be as plain and easy of interpretation as any prophecy of the Old Testament. The least that may be said for

this passage is, that it is susceptible of such an interpretation. There is nothing really against that view. And, regarding it as correct, then the time of the birth and death of Jesus were both told with mathematical precision.

II. *Christ should descend from the tribe of Judah.* This is like the Bible to state every point with clearness. There could be no reason why this should not be told. Keeping it in doubt would not prevent any wrong, or subserve any interest; hence it is plainly stated in the clearest terms, and fewest words. When Jesus asked the Jews at Jerusalem what they thought of the Christ: whose son they thought he should be, there was no hesitancy; they said at once: "The son of David." To repeat Scriptures on this subject were a waste of time, since every one knows that both Testaments are full and complete respecting the Lord's descent.

III. *As to the place of his birth,* there could be no mistaking the meaning of the prophet. When the wise men came from the east and inquired where he was to be born, who was to be King of the Jews, Herod had to send for the scribes to tell. If he had been a reader of the Scriptures it would not have given him any trouble, for they answer with great clearness. We will quote the only passage of Scripture which relates directly to the subject.

Micah v:2: "But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

This is so plain that a second text could not be reasonably demanded. No plainer statement can be made by any historian, even after the event has transpired.

IV. *The mysterious manner of his birth.* Matthew applies the language of Isaiah vii:14, to this question. It would seem that this use of the prophecy by an inspired apostle ought to end the question of the meaning of that prophetic statement in the mind of every believer. Infidels have usually sneered at the prophecy, insisting that Isaiah never comprehend such a statement as that a virgin should give birth to a son, but that the word should have been rendered "young woman", and that the prophet referred to his wife. Hence the son that should be born of her was the son of the prophet. It is easy for them to see from this, that the apostle did not understand the meaning of the prophecy

which he quoted, and that he employed words only for the sake of the sound.

This criticism from infidelity might be borne with, if it was limited to them; but there are Christians who hold the same opinion. Nay, indeed, some of our very able commentators have insisted that higher criticism demands that Isaiah shall be regarded as referring to his own wife and son. If we are to grant that some have done this only that they may take rank with the higher critics, and advertise themselves as men of independent thought, still we are compelled to say that some have held this view who have been men of real worth, and have been duly conscientious in their criticism. They have believed that Christ was the Son of God, but have not regarded the prophecy mentioned as referring to that fact; and have held the opinion that Matthew only employed it as there was some sort of similarity between it and the event he was describing. These commentators have usually found that there was some sort of double meaning in the passage, though a few have recognized nothing originally in the language but a promise to Isaiah. But for the length, I would quote from Dr. Barnes, what I regard as the greatest mistake of his life. He is usually a safe commentator, but respecting Isaiah vii:14, it is difficult to imagine a position that would be more untenable or even more unreasonable. The Dr. blunders in several particulars.

1. He supposes that the prophecy from the first of the 7th chapter and first verse, to the ninth chapter and the seventh verse is but one vision. And yet in the mean time Isaiah begets a child and the child is born and named. This precludes the possibility of a continued vision.

2. He assumes that Isaiah's wife was a young woman, who was at the time the language was used, a virgin. To make this, in any way plausible, he has still further to assume that the first wife of the prophet was dead, and that he was about to marry again. Shear-jashub, his son, seems to have been a young man, and certainly his mother was not the young woman contemplated. That his mother was dead, there is no evidence. Hence everything in the connection is assumed, and that too, against all probabilities.

3. He assumes that Isaiah was intending to give Ahaz a sign of his safety from the hands of the kings of Israel and Syria. I

say assume, for it is not evident that such was the intention of the Lord in prompting the prophet to state the sign for that purpose. The rendering on which he depends for the view that the sign was in the near future is a mistake. The language of the Common Version would make it appear, that before the child should know to tell the evil from the good, these lands should be forsaken of both their kings, that is Rezin and Pekah. But a correct rendering shows that it was the land that was to be forsaken. The reading in the New Version is: "For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest, shall be forsaken." Now as these lands were not both forsaken for a goodly number of years after this, it could not have referred to the child of Isaiah as spoken of in the following chapter.

4. He assumes that the demands of the language respecting the virgin, would be met by a young wife bearing a son. This again is not correct. The word here is never applied to any one who has known a man. And it must be remembered that it is a virgin that conceives, and it is also a virgin that gives birth to a son.

5. He assumes that Isaiah having a son, would be a sign to Ahaz, of the perpetuity of Judah's kings. This dismisses all the miraculous feature from it and the possibility of the occurrence being a sign to anybody, of anything.

6. He insinuates that there is a mysterious import in the name of the son of Isaiah-Maher-Shalal-Hash-Baz, that was of near akin to the Emmanuel before spoken of. And yet there could be no two words farther apart: the latter means *God with us*, and the former means *The spoiler speeds*.

I have never known a prophecy more unreasonably interpreted. There is no reason in any fact for the view presented by Dr. B.

The objections to the idea that Isaiah's wife could have been intended, are very many I will only name a few of them.

1. It was to be a sign of the perpetuity of the Davidic dynasty. And there is no evidence that Isaiah was in any way connected with the royal line. And if not, a son being born to him would have no possible connection with such a purpose.

2. It was to be a sign of God, or from God, but if it was to be a son of the prophet, through the process of natural law, there would be no means of knowing that God had had anything to do

with it, any more than with the son of any other man.

3. The dignity of this son must be such that the name shall be justified: *Immanuel-God with us*. This cannot be found in the son of Isaiah, nor in any other, born in that age, that we know of.

4. The mother of this son was a *virgin*. The word so rendered only occurs in this place and in Gen. xxiv:43; Ex. ii:8; Ps. lxxviii:25; Song of Sol. i:3; vi:8; Prov. xxx:19. The word is "*alma*" and means *concealment; an unmarried female; a maiden; a virgin*.

5. This sign was a stinging rebuke to the wilful Ahaz. Instead of trusting in the living God for protection and safety against the combined forces of Rezin and Pekah, he had already sent to the king of Assyria to hire him to come against Damascus and Ephraim. For this the Jews were to suffer severely from the hands which were being provided to protect them, as the Assyrians would finally leave them as destitute, as their neighbors, against whom the plan was being laid. But notwithstanding that God would disregard them for their infidelity, yet he would not forsake the covenant which he had made concerning the perpetuity of the throne of Judah and David. This was as much as to say: "as you prefer not to ask a sign from the Lord, but to rely upon mortal arm for safety, God will give you a sign, full of mystery: a child shall be born of a virgin, who shall be *God with us*. But before this, the land whose kings you fear, shall be forsaken. In every way, then, the interpretation given this passage by Matthew, is the only meaning possible to it.

V. *The public and private character of Jesus*. This is a most wonderful theme. Christ has been the astonishment of the ages. Springing from the Jews, and yet having none of their prejudices; schooled to the thought of a national religion, and yet devising a system that should obliterate all national lines. But his life is of value to us because of its purity. The gospels have indeed said but little about his early life, but that little, gives us the outline of all youthful promise of true greatness. He was obedient to his parents, (Luke ii), he wrought with his own hands, (Mark vi:3), and was accustomed to attend the worship on the appointed day, and participate in the devotions. Luke iv:16-20. But the question with us just now is, what did the prophets know about any or all of this?

1. *He was poor and unpretending in his early life.* He was brought up at Nazareth, and on that account was not readily received. Even the guileless Nathanael said: "can any good come out of Nazareth?" Isaiah saw the same humble beginning, and told of it.

Is. xi:1: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

Is. liii:1, 2: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him."

2. *His gentleness and faithfulness toward his disciples.* He stands in the midst of the church and is not ashamed to call believers his brethren. He leads them over the hills of Judea, Galilee, and Perea, constantly ministering to their necessities, tenderly instructing them.

Is. xl:11: "He shall feed his flock like a Shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young."

3. *His gentleness toward all men, even toward his enemies.* There was nothing but kindness in his manner, and goodness in his heart.

Is. xlii: 1-3: "Behold my servant whom I uphold, mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

The smoking flax, or rather the smoking lampwick, he would not extinguish. This is the figure by which the opposition and enmity of the Jews, was indicated both in its weakness and blackness. And yet with all its meanness, and feebleness he did not remove it. That unostentation was an ever present characteristic of his life. In his trial he answered to never a word. He meekly bore every thing without a word of complaint. So Isaiah says, "he was led as a lamb to the slaughter and as a sheep before her shearers is dumb, so opened he not his mouth."

VI. 1. *His teaching and preaching.* He was a great teacher;

his words were light to all that heard them. Hence Isaiah (ix:1, 2) says: "that the people who sat in darkness, to them light sprang up." One of the great features of the teaching of Jesus was his use of parables. Almost every phase of the coming kingdom, was represented by that figure of speech. But this was seen by the Psalmist David, see Ps. xlix:3, 4; lxxviii:2-4. So Matthew understood these texts. Matt. xiii:34, 35.

2. *In all the ministry of the Master, he saw nothing but the glory of God and the good of the people.* It was written in the volume of the book concerning him: "lo I come to do thy will O God." As in Zech. ix:9, when riding into the city, and as the people were shouting their hosannahs, Jesus saw the emptiness of all this parade, and wept over the doomed city. At the first visit and the last visit he made to the temple, he cleansed it of those who were defiling it with barter and theft. And all this was clearly seen and as well described by Old Testament writers as any event could be told at a distance.

VII. *His many miracles.* Jesus appealed to his miracles as a proof of his divinity. "The works that I do, they bear witness of me." The Old Testament prophets were miracle workers. Moses wrought wonders, and Elisha was especially the miracle working prophet. They even brought the dead to life. Then when Jesus appeals to miracles, he must do so with the conviction that he wrought a class of miracles which were peculiar to the Messiah. When John the Baptist, sent from the prison, to know of Jesus if he was the coming one or if they were to look for another, he sent to him the testimony of the miracles which he then wrought, without saying any thing as to what they proved. He left John to make the application. In Galilee when the people saw his wonders they said, "Is not this the son of David?" And at Jerusalem, they said, "when Christ cometh will he do more miracles than these which this man doeth?" The man who had been blind and was healed by Jesus making spittle, and sending him to wash in the pool of Siloam, regarded the restoration of sight as the strongest evidence of divine power which had ever been exhibited. It is evident from these facts that they expected their coming Messiah to work miracles, and such miracles too, as no one else had been able to work. But how came the people to get the idea that the Christ should work miracles?

Is. xxiv:5, 6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Is. xlii:7: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

There are many other references to the supernatural power that he should display, but they are less clear and lucid than those already cited. The miracles of his final triumph were the greatest on record, but they belong elsewhere.

VII. *His betrayal by Judas.* In the thirteenth chapter of John, verses 18, 26, 30, we are told in a plain manner the transaction of which the prophet speaks in language fairly topical. Ps. xli:9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

Here is a man who went away from David, used as a type of him who betrayed Jesus. As Ahithophal arose and went after Absalom, so Judas went away to contract to deliver the Master into the hands of the enemy for a price. Lifting up the heel, is what is seen in looking at a man as he walks away. He is called my familiar friend as he was the purse bearer, and therefore frequently called upon in that intimate way that would justify the reference to him as a most "*familiar friend*."

From a similar reference in Ps. lv:12-14, we learn that it was not because Judas was angry with Jesus, or that he knew any thing in the life of the Master that would justify his conduct.

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked to the house of God in company."

Still further in this Psalm (verses 20, 21), we are permitted to see Judas in his deception, which is just as it was recorded by Matthew, xxvi:48-50. The Psalmist says: "He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."

According to Matthew, xxvi:14-16, it was for thirty pieces of silver that the bargain was made and executed, and in Zech. xi:12, we have the prophecy to which the apostle refers: "And I said unto them, if ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver."

And in Matthew xxvii:7-10, we are told what was done with the money. Judas thought no doubt that the Master would disappear from them as he had done from his enemies at Nazareth, and that he would be the better off by fifteen dollars, but when he saw what was about to be the result of his doings, he brought back the money and acknowledged that he had betrayed innocent blood. But the prophet told it about as well:

Zech. xi:13: "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

VIII. *Forsaken by his disciples.* This is the most unlooked for of all the occurrences in the trial and crucifixion of Jesus. And yet we learn from Matthew xxvi:31-56, that they were offended because of him, that they followed him at a distance, that when they came out against him with staves that his disciples forsook him. Now all this was seen by the prophet and appropriately said—Zech. xiii:7: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."

IX. *The union of Herod and Pilate foretold.* The condition was a strange one. Jesus was a Galileean, and was not therefore a subject of Pilate. Herod Antipas was in Jerusalem, as a worshiper, but was out of his jurisdiction. He had no authority in Judea. The enemies must get Herod to resign his subject to the jurisdiction of Pilate and then he might pass sentence against the Savior. But here again there appeared a difficulty. These two rulers had been angry at each other for some time, and it was not at all probable that Herod would consent to the arrangement. Still, in some way, the friendship was completed that day and the scheme was carried through. Luke alone tells of this. Chap. xxiii:11, 12. And yet the prophet saw the whole affair and presented it in language that can not be doubted.

Ps. ii:1-3: "Why do the heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed saying, Let us break their bands assunder, and cast away their cords from us."

X. *False witnesses were his accusers.* Not only were the highest authorities among the Jews ready to bear false witness against the Lord, but they hired other men to do so, but their testimony did not agree. See Mark xiv:60, 61.

David gave the same evidence in this, that he did in many other respects in speaking of the trial of the Christ by uttering his piercing cry concerning himself, for he was a type of Christ.

Ps. xxvii:12: "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty."

XI. *They extorted the testimony from Jesus by which they were able to secure a decision against him.* A good view of this is seen by reading Matthew xxvi:63-65. They had failed to carry their point by their hired testimony, and then contrary to all law and all custom, he was called upon to testify in his own case. And in his meekness he did it. This is indicated by Isaiah, Chap. liii:8: "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken."

A free but just rendering of this is to be found in Acts viii:33: "In his humiliation his judgment was taken away: and who shall declare his generation? for his life was taken from the earth."

His judgment was taken from him, or extorted from him. This is the literal fact, as is apparent both from prophet and evangelist.

XII. *Jesus was scourged and mocked.* By reading John xix:1-6, we have the scourging and the plating the crown of thorns, the purple robe, the hypocritical mocking—"Hail king of the Jews", and the smiting with their hands.

David in a style peculiarly his, told the same story a thousand years before that.

Ps. xxxv:15, 16, 19-21: "But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me

and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. * * * Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said: Aha, aha, our eye hath seen it."

From Mark xiv:60, we learn that they not only buffeted him but that they spit upon him. Of this Isaiah speaks in very clear yet simple terms. Chap. l:6: "I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

In the scourging and by the crown of thorns, Jesus was bleeding from many wounds when Pilate brought him forth before the people. And from looking upon that scene Isaiah said: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." Is. lii:14.

XIII. *They crucified him.* When Jesus had refused the wine and myrrh, to insult him, they provided vinegar and gall. Matt. xxvii:34.

In Ps. lxix:21, David tells the same story: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

He was nailed to the cross. This however we learn from the prophet with greater clearness than from the evangelist. The story is briefly told in a prophecy of the Savior, John xii:32, 33, and plainly and briefly related by Luke xxiii:33. But piercing his feet and hands was still more clearly told by Zech. xii:10, and in Ps. xxii:16: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."

They crucified him between thieves. Matt. xxvii:38. This was very clearly foretold by Isaiah liii:9: "And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth."

While it might be regarded as too free a use of this language to transpose it, yet such is its thought, that he died between thieves and was buried by the rich Senator.

Their taunting him while he was suffering added much to the cruelty of the occasion. From Mark xv:29-32, we learn that the

thieves taunted him, and that the chief priests said with cruel sarcasm, "He saved others; he can not save himself."

In Ps. xxii:7, 8, 13, we have just as clear a view as may be had from the New Testament.

"All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. They gaped upon me with their mouths, as a ravening and roaring lion."

To increase the suffering of the occasion, he suffered all this alone. He came to his own people, but his own, believed him not. Even his disciples came not near. Only John and Mary are near enough to be addressed by him. This was seen and told by Isaiah liii:3, 4; lxiii:1-5: "He was despised and rejected of men; he was esteemed stricken, smitten of God and afflicted. He trod the winepress alone and of the people there was none with him, and he wondered that there was none to uphold."

Even the blessed presence of the Father seemed to have been withdrawn from him. Matt. xxvii:46; Ps. xxii:1: "My God, my God, why hast thou forsaken me?"

XIV. *Jesus gave up the Spirit and died early, and on that account they did not break his legs as they did the thieves.* John xix:32,33. So David said before in Ps. xxxiv:20: "He keepeth all his bones; not one of them is broken."

XV. *The resurrection of the Lord was seen by the prophets.* The third morning after the events of the crucifixion, the tomb lost its power to retain the dead, and Christ was the first born of them that slept. Beautifully and clearly is this story told in the candor of simplicity by the four evangelists. And yet their account is scarcely clearer than the statements of the Psalmist. In Ps. lxxi:20, he says: "Thou which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth."

And then again in Ps. xvi:8-10, he says: "I have set the Lord always before me: because he is at my right hand, I shall not always be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

A legitimate use of this inspired language is made by Peter in Acts ii:30-32. David could not have spoken this of himself, for he had fallen on sleep, and his body had seen corruption; indeed his sepulchre was then with them.

XVI. *The atonement was seen by the prophets.* They not only saw that Christ would come into the world and die, but that he would redeem the world from sin. According to Daniel ix:24, he should make an end of sin offerings, he should make reconciliation for iniquity, and bring in everlasting righteousness. In that most beautiful Messianic chapter of Isaiah—the 53d—he tells us that his soul was made an offering for sin, that he was to bear the iniquities of the people and justify many; that he was led as a lamb to the slaughter; that “he was wounded for our transgressions, he was bruised for your iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”

For clearness, it is almost impossible to excell these quotations. Of course there are those who will deny that they teach the atonement of Christ. But they deny that the New Testament teaches it either. Their theology is in the way of these scriptures.

XVII. *The prophets have also foretold not only his resurrection from the dead, but that he would also spoil death of all his power.* His promise in Hosea xiii:14, is unmistakably clear:

“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”

Many other things are told by the prophets concerning Jesus with great simplicity and beauty, which we leave for another paper. Indeed those prophets who told of the Babylonian captivity, and also of the return to Palestine, almost always speak of the Messiah, as they turn their eyes toward the dawning of light. Of him they sang; he was the day star, the sun of righteousness, with healing in his wings; he was the rose of Sharon, the lily of the valley, the fairest among all the ten thousands and the one altogether lovely; he was the hope of Israel, and the crowning glory of all the promises of God to the children of men; to him the eyes and energies of the twelve tribes were ever directed.

D. R. DUNGAN.

BUDDHISM.

ANTECEDENTS.

Three thousand years B. C. our ancestors dwelt on the plains east of the Caspian Sea. Originally monotheists, they had begun to worship the host of heaven. A thousand years later, the Aryans had divided into seven nations. The Kelts, Slavi, and Teutons had turned westward into Europe; the Hindus, Persians, Greeks and Romans had left the ancestral home and journeyed south. A thousand years more and the Hindus were pressing down the plains of the Ganges, subjecting the native tribes and being transformed from warlike shepherds to peaceful husbandmen. Their complexion was white, and they called the conquered race, who became the lowest caste, blacks.

Four hundred years afterward, (600 B. C.) the system of caste was crystallized, and Brahmanism was the established religion. The name of the supreme spirit was Brahma, the ground and cause of all existence. He was not considered as an individual, personal deity to be worshipped, but merely as an object of contemplation.

Nature-worship existed, and sacrifices were offered. Their cosmogony briefly is that Brahma, having created the waters, deposited therein a seed which became a golden egg resplendent as the sun. In this Brahma (neuter) was born Brahma (masculine.) After continuing a year in the egg he divided it by mere thought, and from the upper and lower halves created the heavens and earth. From the *mouth* of Brahma came the sacerdotal class who were to receive the highest honor. They were to make laws, but not to execute them; to beg, but not to work. Their sins were overlooked, but sins against them were visited with severest penalties. Kings stood in awe before them, for by their imprecations they could destroy kings, armies, elephants and all.

From the *arm* of Brahma came the military class who were to execute the laws and to defend the people. These two classes could read the Vedas, a collection of 1010 hymns in praise of the

deified powers of Nature. From the *thigh* of Brahma sprang the mercantile class, whose duty was to be perfect men of business. From the *foot* of Brahma came the servile class whose duty it was to serve the higher classes, especially the Brahman or priests. Their condition was never to be improved, they could not accumulate property or rise in the social scale. These regulations are given in the Laws of Manu, where they are enforced by the severest penalties. Below the castes were the outcasts. At the present day these distinctions are supplanted by innumerable castes, generally based on a man's trade or occupation. Nevertheless the accursed system forged every man's position and fortune before he saw the light. The human soul was said to be a portion of the universal spirit, and could only be freed from the necessity of repeated births by correct knowledge. The metaphysical Brahman had their philosophies which taught that existence in time is a curse, that time and sense are illusions, and that the idea is the only reality. Since every man is partly the product of his time, the founder of Buddhism was influenced by these teachings. As a specimen of their reasonings consider the following: Desire reveals want, want implies imperfection. Accordingly if God wanted to create, he would be unable; if he were able, he would not desire. In either case God could not have created the universe. The universe is an illusion.

ORIGIN.

Standing on a hill, overlooking Akita, the beholder sees a landscape of rare beauty. The unequalled variety in the tints of green, the wide-spreading rice fields, the dark castle ground with its broad moat, the houses nearly hidden by trees, the not distant sea, the sentinel mountains, clad in delicate veil of blue, the snow-capped volcano, fifty miles away, form a charming picture, pleasing the eye and quickening the desire to enter this bower of beauty. But contact dissolves the charm. The trees do not shade the streets, sidewalks are unknown, children, naked and dirty, and men almost in that condition, throng the streets; the numerous ponds are covered with green scum and the stench from filthy drains is loud and long. So with the life of the founder of Buddhism. Viewed through the perspective of poetry and distance, in the West, there is the star entering the right side of the future mother; and at the birth the universe trembling with joy,

the conscious earth putting forth a thousand sudden flowers for a couch, while in prose and the East, the Oriental mind is awed by the description of the future mother carried to heaven listening to Buddha's speech, his entrance into her mouth as a superb white elephant, while at the birth ten thousand worlds are illuminated, the celestials play upon harps twelve miles long, and blow conch shells 120 cubits in length whose blasts were heard for four and a half months. The 160,000 attendant princes do not take the place of the one hundred royal wet nurses ready to supply the babe with nourishment. It is but a slight matter that the babe was shielded from the sun by umbrellas twelve miles high, but it is important to know that the babe gave the thirty-two signs of the perfect Buddha, took seven steps forward and said in a lion's voice, "I am chief of the world, this is my last birth."

In the Archery contest, how tame the Western report of the arrow entering the target past reach of eye, compared with the swing of the oriental pen by which we are informed that the Prince bent a bow, upon his toe nail, which a thousand men could not bend, and the twang was heard 7,000 miles when with a single arrow he pierced four trees planted at the four corners of the square.

Like Buddhism itself, the Great Resurrection loses its strength in attempting to cross an ocean so that in the West it is as a Christian bidding farewell to a loved wife, instead of an exhausted debouchee leaving a loathsome harem, and the wonderful horse is scarcely introduced. The legendary horse was nine yards high, rejoicing in the decision of his master, he planned that in case they could not get out the palace gate, he would leap the wall with his master on his back and the groom hanging to his tail, an exploit which the groom proposed to eclipse by leaping over the wall with the Prince on one shoulder, and the horse on the other.

In the temptation scene the Occidental applauders of Buddhism, through extreme modesty, fail to tell that the tempter advanced on an elephant 1,000 miles high, leading an army of monstrosities 164 miles long, hurling rocks thirty miles high, and burning mountains by the hundred thousand, which fell as flowers at the feet of Buddha. The result was that that army was scattered by 136 hells opening from the interior of the earth. The elephant curling his trunk in his mouth, and his tail between his legs fled

for dear life. With truth does Edwin Arnold say in his preface to the *Light of Asia*. "I have modified more than one passage in the received narratives."

Prof. H. H. Wilson, of Oxford, and Spence Hardy, who spent twenty-three years in Ceylon, are among the distinguished Orientalists who do not believe that Buddha ever lived. That every event of his life is buried under such a mass of fable that it is impossible to know when the truth is reached is questioned by none.

Accepting Gautama as an historical personage, we have the following as probable. In the 6th Century B. C. Siddhartha was born. His father was King of Kapilvasta.

Prince Siddhartha is usually called by some other name viz: Sakya, of which the Japanese form is Shaka, the name of the family; Gautama, the name of the class; Sakya music, or the monk Sakya: Buddah, (of which there are fifty different ways of spelling;) one who knows, or the Wise: Bhagavah or the blessed.

From childhood he was given to meditation, and his father fearing that he would abandon the throne and his caste, married him at eighteen to a beautiful princess and tried to smother his soul in the slothful luxury of the harem. Twelve years of such a life glutted the prince to satiety, such things pall on the taste while the hunger of the soul makes the tired voluptuary's heart sick.

A son was born to him and feeling that this would be a new tie binding him to the world, he resolves to flee, and accordingly he left the palace at night.

At first he went to the Brahmins but their teaching did not give him peace. Six years were next spent in rigorous asceticism until in the presence of his five disciples he fainted from weakness. He arose convinced that starving the body did not illumine the mind and began to eat. His disciples left him alone, and under a fig tree, sitting without moving from twenty-four hours to six weeks, according to the book one reads, he came to the knowledge of the evils of life, and the way of escape.

With some difficulty he convinced his five disciples, then others including his father, and all his people. For forty years he continued to preach with great success.

DOCTRINES.

The supposed truths which Gautama evolved from his inner

consciousness were in the world before the arrangement, and the use of the sermon is his. At the foundation are four great truths:

1. Existence is a curse, because all existence is subject to change and decay.

[Living six years on rice, with only one meal a day, would prepare a man to assert this.]

2. The source of this evil is desire.

3. The end of desire and of evil is Nirvana.

4. There is a way to Nirvana.

These are the evil; the cause of evil; the end and the way to reach the evil.

The way to reach the evil consists of eight steps, viz: Right belief; right judgment; right utterance; right motives; right occupation; right obedience; right memory; right meditation.

In the metaphysics of Buddhism there is first the law of Kasma, which is the law of what a man sows that shall he reap, with no provision for forgiveness. All the evils of life are explained as the consequences of deeds done in a former state. "This man sinned, therefore he is born blind." The correlative of this is the doctrine of Transmigration according to which every animate, and some inanimate beings must pass through repeated births and may attain Nirvana. Gautama once pointed to a besom and said it was once a novice who neglected to sweep the temple. Whether Buddhism teaches that the same soul is born again in another form according to the law of Kasma, or whether the same total of actions goes to form a new consciousness is a hotly contested question.

Pythagoras showed his friends among the trophies of the siege of Troy, the armor he wore when, being Empedorles a Trojan, he was slain four hundred years before, but the Hindu puts the Greek to shame, for when Gautama became Buddha he knew all his previous incarnations, and he who skips will never know the staple of a large portion of the Buddhist sacred books, for they relate the adventures of Gautama when an elephant, monkey, goat, pig, etc.

Gautama had been an ascetic 83 times; a monarch 58 times; a religious teacher 26 times; a courtier 25 times; a brahman 28 times; a prince 24 times; a nobleman 23 times; a learned man 22 times; a divine 20 times; a merchant 13 times; a man of wealth 12 times; a slave 5 times; a potter 3 times; an outcast 3

times; an elephant driver 2 times; a thief 2 times; a gambler, a curer of snake bites, a mason, a smith, a devil dancer, a scholar, a silversmith and a carpenter each one time. This would give him 357 lives, but the list is by no means complete. He had been also a spirit of a tree 43 times; an ape 18 times; deer 10 times; lion 10 times; the bird hausa 8 times; snipe 6 times; elephant 6 times; fowl 5 times; golden eagle 5 times; horse 4 times; bull 4 times, peacock 4 times; serpent 4 times; fish, rat, jackal, crow, woodpecker, pig, each twice; a dog, water fowl, frog, hare, cock, kite, each one time besides others too numerous to mention.

The next doctrine is that of Nirvana. With the extension of all-desire, either to have or to shun, the votary becomes a Buddha and will not be born again, but at death will enter into Nirvana. This is the destruction of conditions, but not of substance. Whether this is equivalent to annihilation or not is another question not yet brought out from the fog of Buddhistic abstractions. There are no Buddhas now. Every one wants something. In fact, a traveller would say that the more enlightened a man is, the more he wants.

HISTORY.

To write the history of Buddhism would be to write the history of the East for 2000 years. Buddhism early showed a missionary spirit, and princes and princesses have been among its zealous promoters. Buddhism entered Ceylon in 307 B. C., and China in 217 B. C., where in 65 A. D., it was acknowledged as a third state religion. But Hindoo history is almost dateless, and when it entered Thibet, Mongolia, Siberia or Corea we do not certainly know. It came into Japan in 552 A. D. Through Mohammedan conquests it has ceased to exist in Java and Sumatra. Whether by internal decay or by persecution, it was driven out of India, we can not tell, but certain it is, that by the beginning of the 12th century, all traces of Buddhism disappeared.

SACRED BOOKS.

Nothing that Gautama spoke was written for two hundred years after his death. The books of the Southern Buddhists are in the Pali language, while those of the Northern Buddhists are in Sanscrit, but have not yet been fully translated. The Southern books are called Pitakas, and form a triple basket as it is called of discourses of Buddha, discipline and metaphysics.

The books used in Thibet, China and Japan differ among each other, but are sometimes spoken of as the Great Vehicle (Mahayana), while those of Ceylon, Siam and Burmah, are called the Little Vehicle, (Hinayana). In an edition of the Buddhist scriptures, printed at the request of Queen Victoria, it is said there are 5000 volumes, some of these containing as high as twenty such divisions as the books of the New Testament. In the famous temple of Asakusa in Tokio, there is a wheel containing the Buddhist Scriptures, and the information that as there are 6771 volumes, a common man can not read them, but whoever will turn that wheel three times will obtain equal merit as if he had read them. This witness is true.

It is estimated that the Pitakas alone, if translated, would form a book four times as large as the Bible. In such a vast mass it is not strange if a dozen passages could be found which read in a Christian land, with an unconscious Christian interpretation, should compare favorably with similar precepts in the Bible.

God did not deny all light to the nations. There is truth in Buddhism, but as Max Muller says of the Brahminical books: "If the Bible were placed with these books, the contrast would be so great as to be the greatest demonstration of its truth. The extraordinary thing is this: you get almost priceless gems, but they are hidden in perfect mountains of rubbish; and the priceless gem is not the thing, strangely, that the people who possess the book most value, but it is the mountain of rubbish."

Take as a sample this morsel: "There was a learned brahman called Brahamayu in the city of Mithila. To the same place came Gautama Buddha; and the brahman commanded his disciple Uttara to go and test his knowledge. Uttara reported: 'When Buddha walks, he places his right foot first, whether he has been sitting, standing, or lying. He does not take wide strides, but walks at a solemn pace; nor does he take short steps; even when late he does not walk too quickly, but like a priest passing along with the alms bowl. He does not wait for the priests when they have lagged behind; he does not strike his knees or his ankles against each other when he is walking; he does not lift his shoulders up, like a man in the act of swimming; nor does he throw them back, like the branch of a tree bent in the form of a snare; nor does he hold them stiffly, like a stake stuck in the soft ground, or a person

who is afraid of falling when walking in slippery places; nor does he throw them hither and thither like the movements of a doll with wires. Only the lower part of his body moves when he walks, so that he appears like a statue in a ship; the upper part being motionless, those at a distance can not see that he moves. He does not throw his arms about, so as to cause perspiration or produce fatigue. When he wishes to see anything that is behind him, he does not turn his head merely, but at once turns around the whole body, like the royal elephant. He does not look upward like a man counting the stars, nor does he look downward, like a man searching for some coin or other thing he has lost.

He does not look about him, like a man staring at horses or elephants, nor does he look before him further than the distance of a plough, or nine spans; anything further than this distance he sees only by his divine power, not with the natural eye. When he enters any place, he does not bend his body, nor carry it stiffly. When about to sit down, moving gracefully, he does not place himself at a greater or less distance from the seat than a footstep; he does not take hold of the seat with his hand like a person sick, nor does he go to seat himself like a person who has been fatigued by working, but like a person who suspends something very carefully, or who puts down a portion of silk cotton.' " *Spence Hardy's Manual of Buddhism*, pp. 384-5. Utara continued three times as long till he brings his dignified hero through one bowl of rice, but one does not need to drink a barrel of surf in order to know the taste of sea water. Whoever remembers the sententious report of the officers sent to arrest Jesus, or the things done in the presence of the messengers of John, will not wish to waste time on such literature.

BUDDHISM IN JAPAN.

Corea, Japan's nearest neighbor, having sent physicians and artisans to the Sunrise Kingdom, in 552 A. D., conferred a benefit by introducing Buddhism. Shintooism is a shadow, and fetishism prevailed. Buddhism, sad and almost hopeless, yet is something, while Shintooism is not. The court favored Buddhism and ordered temples built and invited Missionaries from Corea. The doctrine was advanced that the Shintoo deities were manifestations of Buddha, and the two systems held many temples in com-

mon, until Buddhism grew strong enough to take complete possession.

One of Buddha's bones was received and deposited in the palace. The Emperors frequently abdicated at an early age and entered monasteries. For seven hundred years the ruling classes alone accepted Buddhism. In the 12th century numerous sects were born and the common people began to accept Buddhism.

In the 16th century, about the time of the expulsion of the Jesuits, Buddhism reached the zenith of its power. The priests bore arms and under the feudal system they helped the petty lords in their civil wars.

Nobunaga, a noted general who had been reared a Shintoist, and who hated the Buddhists, took revenge on them for assisting his enemies. He destroyed the largest monastery in Japan, in whose grounds there were 500 temples. Priest, nun, concubine, servant and child alike, fell under his merciless sword. Buddhism never recovered its power. Fifty years ago it began to lose its power over the educated classes. The advent of foreigners hastened its decay; only old men now believe in transmigration. The government cut down the sums annually paid, until in 1883 it withdrew all support altogether, and in 1884 took from the priests the right of burial and lodged it with the civil power.

GOOD AND EVIL IN BUDDHISM.

That no system entirely erroneous can exist, is axiomatic. Buddhism was a protest from the tyranny of Brahmanism. Gautama abolished caste, *within the order*, and the oppressed flocked to him. Brahmanism taught that nothing was real but God. Gautama taught that man, animals, yea even a spear of grass or a clod, might become Buddha, than which nothing is higher. The priesthood was open to all classes. The consequences of actions were pointed out as inevitable, though by a kind of avitism the effect might not be felt for many births. Buddhism also is entitled to the praise of using the sermon as a means of conquest, it has seldom persecuted, its religious wars have been few. Yet Buddhism has never founded a single good government, nor a tolerable social condition, says St. Hilaire, yet its theatre in space and time has been ample.

The radical thought in Buddhism is selfish. This world brings evil, to pass through it with as little contact and trouble as

possible, is taught as a duty. God, forgiveness and love ruling all, are foreign to Buddhism, except where, as in Japan, they have been tacked on later. As to its effect on the people the meager truth in the system is buried under a mass of puerilities. To constitute a lie, four things are necessary, one being that the person to whom the lie is told must discover it to be a lie. This is Spartan. The crime lies in bungling. So with the prohibition against adultery; it is nullified by the specification of twenty-one kinds of women who must not be approached.

Wendell Phillips said, "The true rank of a nation's civilization is best known by the respect shown to woman." The fitness of this test is apparent. The savage man or nation having the strength, lays the burden on woman who is compelled to submit. For the very reason that she is weak the enlightened lift the burden from her shoulders. Buddhism took not an ounce from woman's weary load. Its estimate of woman is very low. She is called a temptation, a snare, an unclean thing, an obstacle to peace and holiness. She must be reborn a man before she can enter into candidacy for Buddaship. Any woman under favorable circumstances will do what is wrong, said Gautama. While the man who does not lie, has the promise that in future births, he will have his senses perfect, his teeth white, a sweet voice and similar advantages as a reward for his veracity, the ascetic who performs such philanthropic service as to never eat after noon, and never to sleep in a high and luxurious bed, has the incomparable blessing vouchsafed to him that he will never be born a female nor a slave.

On the other hand if his demerit is not sufficiently punished by being born a female or a slave, then he will become a persecuted or a disgusting animal, or a piece of inorganic matter, or he will be born in one of the 136 Buddhist hells in the interior of the earth, where the least sentence is ten millions of years. A system that thus degrades wife and mother, cannot lift up man. As to what Buddhism can do, let Buddhist countries answer. Full of superstitions, interwoven with false science, atheistic at heart, pernicious in its effect on morals, it leaves man sad and helpless in the midst of temptation and sorrow. The songs of Japan are plaintive, her tunes are minors.

Fukuzawa, a widely known writer of Tokio, who reads En-

glish well, says to the priests of the ten main sects of Buddhism in Japan: "We regret to say that it is our opinion that Buddhism can not hold its ground, and that Christianity must finally prevail throughout all Japan. We do not mean by this, that it will do so at once, this day or this month. In the present state of things, with the exception of the learned and most respectable class and a few Shintoo priests, all Japan to a man is Buddhists, while those of the Christian faith are not a thousandth part of the people, of course the Buddhist faith is very prosperous. And that a whole people should change their faith is by no means an easy affair, and that Christianity should effectually conquer, or even attain equal power, or at least become a great rival, is of course a matter of much time; yet taking all this into account and that a long time must intervene, when we consider which will gain the ascendancy we must conclude on the whole that Christianity will prevail * *

* * * Thus Buddhism having reach the extreme of decay, in contending with the young energetic Christianity, is just as if an old man at the point of death should undertake to contend with a lusty young man * * * Are ye, the priests, aware of this?" (From the *Jiji Shimpo*, Tokio, June 18th, 19th and 20th, 1884). He argues that there are five things which give power to men to win men, viz.: Money power, Intelligence, Virtue, Rank and Power of Habit. In the first three he awards superiority to the Christian teachers, in the fourth he assigns equality, in the fifth the advantage is with the Buddhists.

Prof. Warner Williams, writing of both Brahmanism and Buddhism says: "The more the depths of these two systems are explored, the more clearly do they exhibit themselves in their true light as little better than dreary schemes, excogitated by visionary philosophers, in the vain hope of delivering themselves from the evils and troubles of life and personal existence." *Modern India and the Indians*, page 253.

GEO. T. SMITH.

• Akita, Japan, August 1st, 1885.

ERRORS IN STUDYING THE SCRIPTURES.

The principal cause of skepticism in regard to the statements of the Scriptures, is erroneous interpretation—ignorance of how they should be interpreted. One reason why believers sometimes fail in their efforts to defend the Scriptures, is because they are ignorant of the correct methods of exegesis. The writer has had a peculiar experience, and it has impressed this fact on his mind, as but few facts have been impressed. After thirty years experience in opposing Infidelity, nearly half of the time in active contest with it, by lectures and debates, he can truthfully say, that nine-tenths of the Infidelity that he has found, is caused by ignorance of the Scriptures on the part of the Infidels, erroneous interpretations of them by believers, and the sinful lives of professed Christians. Hoping to do something towards correcting some of the perversions of the Scriptures that are made by Infidels and by believers also, the writer will now enumerate some of the errors in studying the Scriptures.

Christians claim that all or part of the Bible was written by inspiration. That it contains a revelation. That all or part of the Bible is a revelation. That it teaches, approves of, inculcates certain things. Whatever it inculcates they should defend, and only what it inculcates. The queries that determine what Christians should defend are: I. How much of the Bible was written by inspiration? II. How much of what it records was spoken, written or acted under the control of inspiration or in obedience to divine command? III. What does the Bible teach, approve—what are the inculcations of the Bible? Certain common sense ideas should be remembered.

The inspiration of a writer, who records the acts and utterances of others, and the inspiration of the persons whose acts and utterances he records in such acts and utterances, are entirely distinct and different ideas and should be carefully separated. An inspired man may record the acts and utterances of persons who were not inspired in such acts and utterances. Because such acts

and utterances were recorded by an inspired man—one who was inspired while he was making the record, it does not make the acts and utterances he records inspired acts or utterances. It effects their inspiration no more than if they had been recorded by an uninspired writer.

An uninspired writer may record the acts and utterances of persons who were inspired in such acts and utterances. Because the record of inspired acts and utterances was made by one who was uninspired in making the record, does not affect the inspiration of the acts and utterances he records, nor the inspiration and authority of their teaching. If he records the inspired acts and utterances accurately, they are authoritative and inspired as much as if he had been inspired in making the record.

Then the inspiration of the writers who wrote the books of the Bible is one question, and the inspiration of the persons whose acts and utterances they record—in such acts and utterances—is an entirely different question. Each must be investigated and determined entirely independent of the other, except when the writer records his own ideas, as they occur to him. Then the questions are identical. The queries are distinct in the historical books. Identical in the Epistolary books.

Recording, as historians, the acts and utterances of others, and approving of such acts and utterances are entirely distinct and different ideas, and should be carefully separated. Because the writers who wrote the books of the Bible record, as historians, certain acts and utterances, it by no means follows, as is sometimes absurdly assumed, that they approve of them. Nor that inspiration approved of them, if the writers were inspired in making the record.

Sometimes the Bible expresses approval of acts and utterances recorded in it. Sometimes it expresses condemnation. Again, like all histories, it records, without expressing any judgment in regard to them. Then it should never be claimed, that the Bible approved of any act or utterance recorded in it, unless such approval is expressed by inspiration. Or it can be proved that it accords with the inculcations of the Bible.

The Bible records the acts and utterances of men that it declares were good. Sometimes it expresses approval of such acts and utterances—sometimes condemnation—sometimes it expresses

no judgment in regard to their character. It must never be assumed that the Bible approves of the acts and utterances of even a good man—the best of men, unless such approval is expressed, or it can be proved that the act or utterance accords with the inculcations of inspiration. We need not, and should not defend all the acts and utterances of even good men that are recorded in the Bible.

The Bible tells us God employed certain men as his instruments and used them to do certain things. Sometimes he employed bad men. He acted just as governments, communities and men always have done, and will ever have to do. Sometimes the acts of such men, outside of the things God used them to do, are recorded. Sometimes such acts are approved. Sometimes condemned. Sometimes no judgment is expressed. Because God employed men to do certain things, it by no means followed that he approved of their character—much less of every trait in their character. Nor of their conduct outside of what he used them to do, nor that because he employed them to do certain things, that they were his children, or good men. All that can be said is that he approved of the acts that he used them to do. No approval outside of what he used them to do should be assumed. It does not follow that he approved of all they did in connection with his work. Nor of the spirit in which they did his work.

The Bible sometimes approves of men's general character, or says God did so, or that he was a child of God. It by no means follows that God approved of every trait in his character, or every act in his life. In such matters God does as parents do with their children. The Bible says God approved of men in certain relations or for certain acts. It by no means follows that he approved of all acts they did, or of them in all relations.

The Bible declares that God approved of men during a certain period of their lives, and that they were his children. But it by no means follows that he approved of them during other periods of their lives, or that they were his children during other periods of their lives.

The Bible says God inspired men to do or utter certain things. Sometimes he inspired good men. Sometimes bad men. Then because the Bible declares a man was inspired in certain acts and utterances it by no means follows that he was a good man, or

that God approved of his character, or every act or utterance, outside of what the Bible says was inspired.

The Bible declares that men were inspired in certain acts and utterances that it records. Or that they were in obedience to a divine command. It records other acts and utterances without making such a statement. Unless the Bible declares that men were inspired in the act or utterance we read, or that it was in obedience to a divine command, we are not to assume inspiration or divine command, much less should we assume that they are right or approved.

The inspiration of the persons who wrote the books of the Bible is not of as much importance as the inspiration of the acts and utterances they record, except when they record their own ideas as they are writing. Their accuracy in recording the acts and utterances of others is the all important query. If they record the acts and utterances of inspiration correctly, it is just as authoritative as if they had been inspired in making the record. The inspiration of the writers of the Bible needs to be considered, in a defence of the Bible, only when they record their own ideas as they write. Or when they approve of what they record. Or are charged with indecency in their language. Or with indecency in recording the indecency of others. Or when they are charged with historic inaccuracy or falsehood. Or scientific inaccuracy or ignorance in their own language or ideas. Or when they say God inspired or commanded men to say or do what is regarded as wrong, or approved of it. Then the question is pertinent if we claim that they were inspired: "Would inspired men do such things?"

We will suggest that Jehovah, the Father, never spoke to man, in person, but three times. At the baptism of Jesus. At his transfiguration. And when Jesus prayed before the multitude, and the people hearing the Father's voice said it thundered. The Scriptures declare the Father employed the Word in creation. In ruling over the dispensation. The God of the Old Testament was the Christ of the New. This will explain why, in the New Testament, language that was applied to God in the Old, is applied to Christ.

The Father, through the Word, or Christ, employed the Holy Spirit in inspiration. The Word and Christ, as the God of the Bible, employed Angels as representatives. When it is said God

spoke and acted, in the Old Testament, it was always the Word, and through an angelic messenger in nearly every instance.

These general hints need to be more fully elaborated, and stated more formally. They are summarized in rules that have been repeated until they are trite.

That in reading the Bible we should keep in mind: (1). Who is writing, speaking or acting; (2). When it was written, spoken or acted; (3). To whom the words or actions were directed; (4). For what purpose they were written, spoken or acted; (5). Under what circumstances they were spoken, written or acted; (6). Then what was spoken, written or done, to be interrupted in the light of all these surroundings. General rules often need special explanation and application. If the above rules were accurately carried out in Scripture exegesis, the following errors would be avoided:

I. Errors in regard to what should be accepted and defended as the teachings of the Scriptures. The Scriptures profess to record the following classes of acts and utterances: (*a*). The acts and utterances of Jehovah; (*b*). The acts and utterances of that Divine Being who, as the Word, created all things and ruled over the dispensations, who became incarnate in Jesus of Nazareth as the Christ, and who has ascended to the throne of the Universe; (*c*). Acts and utterances of the Holy Spirit; (*d*). Acts and utterances of spirits, acting as messengers of these Divine Beings, or acts and utterances of angels; (*e*). Acts and utterances of good men who were inspired in such acts and utterances; (*f*). Acts and utterances of bad men who were inspired in such acts and utterances; (*g*). Acts of good men who were obeying a divine command in such acts; (*h*). Acts of bad men who were obeying a divine command in such acts; (*i*). Utterances of good men who were not inspired in such utterances; (*j*). Utterances of bad men who were not inspired in such utterances; (*k*). Acts of good men who were neither inspired in such acts, nor obeying a divine command in them; (*l*). Acts of bad men who were not inspired in such acts, nor obeying a divine command in them; (*m*). The acts and utterances of demons; (*n*). The acts and utterances of the Devil.

Of these classes of acts and utterances, *a, b, c, d, e* and *f*, should be accepted as inculcations of the Scriptures and inspiration, and

be defended as such; *g* and *h*, should be accepted and defended as far as they were in obedience to the command, but no further; *i* and *k*, may be good or bad in character. The presumption may be that they are good, but they are not the inculcations of the Scriptures and inspiration, and should never be accepted or defended as such. If in harmony with the real inculcations of the Scriptures and inspiration, they may be defended as good, but never as the inculcations of the Scriptures or of inspiration. Classes *j* and *l* may be good or bad; the presumption may be that they are bad, but they may be in harmony with the inculcations of the Scriptures and inspiration; if so, they can be defended as good, but never as the inculcations of the Scriptures and inspiration. Classes *m* and *n* may be good or bad; the presumption may be that they are bad, but even they may be true and in harmony with the inculcations of the Scriptures and inspiration; if so, they can be accepted as true and correct, but are never to be defended as the inculcations of the Scriptures and inspiration.

All acts and utterances in the Scriptures should be divided into these classes. In reading the Scriptures we should ask: Who spoke or did what we are reading? If the act or utterance belongs to classes *a*, *b*, *c*, *d*, *e* and *f*, it should be accepted as an inculcation of the Scriptures and inspiration, and defended as such. If, to *g* and *h*, we should ask: How much was in obedience to the command? Just that much, and not one particle more, is to be accepted and defended as an inculcation of the Scriptures and inspiration. We may accept *i* and *k* as good, and defend them as good if they are in accordance with the inculcations of the Scriptures and inspiration; but in no case ought they to be regarded as the inculcations of the Scriptures and inspiration, and defended as such. Because the Bible says that a man was inspired in a certain utterance or act, it, by no means, follows that he was inspired in any other utterance or act. We should ask: Does the Bible teach that he was inspired in this act or utterance? as we read each recorded act and utterance. Because the Bible says a man was acting in obedience to a divine command in a certain act, it, by no means, follows that *all* his acts were in obedience to divine commands. We should ask in regard to each act as we read of it: Does the Bible teach that he was obeying a divine command in this act? Not only so, but when reading of acts in obedience to divine commands, we should ask: How much was authorized by the command?

In meeting Infidelity, the first and all-important query to be settled is: What does the Bible teach? How much of what is recorded in the Bible is to be accepted as the inculcation of the Bible and of inspiration, and to be defended as such? It, by no means, follows because an act or utterance is recorded in the Bible, that the Bible inculcates such act or utterance and approves of it. Christians are not required to accept and defend all that is recorded in the Bible. The common-sense query is ever to be asked: How does the Bible record it? Because an inspired writer or speaker records or narrates the act or utterance of another person, it by no means follows that he approves of it. The common-sense query should always be asked: How does he record or narrate it? If the Bible does speak of persons as good and as servants of God, and declares that they were sometimes inspired and employed to execute divine commands, it by no means follows that the Bible approves of *all* that it records of their acts and utterances. It does not approve of anything except what it declares was inspired or in obedience to a divine command, or explicitly declares to be good, or what one can see to be in accordance with the inculcations of the Scriptures and inspiration. This is all that Christians need to defend.

We should remember that in unfolding the scheme of redemption recorded in the Bible, Jehovah began in the infancy of our race, amid the ignorance, lack of development of ideas and truth, the rudeness of barbarism, errors and corruptions of such a condition; and that this scheme was unfolded during a period of thousands of years amid such surroundings. Jehovah was dealing with free moral agents, and teaching them as such. He acted just as any teacher or ruler would be justified in doing in such circumstances. He chose the best instruments he could find, and made the best use of them that their free moral agency would permit. It does not follow that he approved of every act of such instruments, nor of every trait of character. He used men to utter truths for him, or to perform acts for him, and sometimes he used bad men as well as good men. The Bible records the acts and utterances of such men, and even those which were not inspired and which were not in obedience to divine commands. It reveals the acts and utterances of other men who were never so used by Jehovah. Remember that the Bible only sanctions what

ERRORS IN SAYING THE SCRIPTURES.

it declares was inspired or in obedience to divine command, and only so much of the latter as was in obedience to the command; or what it explicitly approves; or what is clearly in harmony with its inculcations as expressed in the divine teachings that it reveals.

We should remember also, that just as governments and individuals use men to do work for them without approving of such acts as are outside of what they are employed to do, or without approving of every trait of character of those thus employed; so Jehovah used men to do certain things for him without approving of all or any act outside of those for which he used them, or without approving of every trait of character of those thus used. As governments or individuals elect men to office, or put them into positions, or use them to do certain things, without approving of *all* or *any* acts outside of those for which they use them, or without approving of any or all traits of character; so Jehovah put men into certain positions and used them for certain purposes, without approving of all their acts, or any of them outside of those in which he used them, and without approving of all their traits of character. As the people, government or individuals may approve of a person in certain relations, as an officer or worker, without approving of all he does or of his entire character; so Jehovah can approve of men in certain relations and as workers in certain work, without approving of all acts or of all traits of character. These common-sense facts should not be overlooked. As parents love their children and treat them as children notwithstanding their faults, and they will have to do so just as long as children are fallible, just so God has loved his children and has treated them as his children, notwithstanding their faults, and he will ever do so just as long as man is fallible. As parents do not approve of that which is wrong in their children, although they love them; so God does not approve of what is wrong in his children. If we will remember these evident facts we will not be guilty of the gross blunder of supposing that we must defend all that is contained in the Bible, because it is in the Bible, or defend all that the Bible records as the acts of a servant of God. The acts of Noah, Lot, Abraham, Moses, David, Solomon, Paul and others that are recorded in the Bible, that would be wrong in any one now, were wrong in them and sinful, as far as the light that they enjoyed enabled them to see that they were

wrong. The Bible no more sanctioned such wrong acts then, than it does now. It may have overlooked ignorance, but it never sanctioned wrong. If, by assailing such acts, Infidelity compels Christians to use common-sense and cease misrepresenting and corrupting the Bible by defending such acts, it will be an infinite advantage to Biblical criticism. The great question now in Biblical criticism is: What are the inculcations of the Bible? In answering this question we should remember that there are three lines of acts and utterances running all through the Bible: (1). *The human*—that which was not inspired, nor in obedience to a divine command. It is not a part of the teaching of the Bible, and never should be defended as such. It can be approved of as good only so far as it is in harmony with the teachings of the Bible. (2). *The divine*—that which was uttered and acted by divine or angelic beings, or by men who were inspired, or who were obeying a divine command in their acts and utterances. This is the inculcation of the Bible, and it alone is to be defended as such. (3). *A border land* between these two, in which there was an accommodation of overlooking, or tolerating, what could not be removed. This was a temporary stooping of the divine to the human, in order to lift the human out of error. It is in no sense an inculcation or even a sanction; it is merely an overlooking, or as the *Old Version* says, a "winking at" what could not be removed.

II. Another very common error in reading the Bible, especially the Old Testament, is the regarding the acts and laws of Jehovah and his dealings with men as therein recorded, as commands and dealings with men as individuals and as church members; or as laws for men as Christians and individuals. The Old Testament records the acts of Jehovah as the Creator and Ruler of Nature—the God of Nature; his dealings with men and mankind as a part of Nature; his dealings with nations as nations, his dealings with men as members of nations and parts of them; his dealings with Israel as the civil sovereign of Israel. There is but little that is revealed in the Old Testament that relates to his dealings with individuals in matters entirely religious. We should keep this in mind when we read of God's dealings with nations and with the rulers of nations, and remember that he is dealing with them as the God of Nature, and not as their Father in

Heaven concerning matters exclusively religious. In reading the laws and customs of war in the Bible, we should learn what were the customs and conditions of the people in that age, and remember that God is dealing with nations as a part of Nature, and not as the Father in Heaven of each person in religion; and also remember that he was acting as the civil ruler of Israel during their wars with other nations, and the peculiar customs of war that then existed.

In reading the law of Moses, we should learn and ever bear in mind the condition of Israel and surrounding nations, the customs and surroundings amid which the law was given, and remember that Jehovah was legislating for Israel as a civil ruler, and giving civil law—statutory law—to a nation. He was not giving religious law to individuals or to a church. He would do precisely what any civil ruler would be justified in doing under the same circumstances.

III. Another error is the regarding as supernatural, and as accomplished entirely outside of the ordinary operations of nature, every thing that the Bible says that God does, or will do. The Israelites regarded God as the author of every thing that transpired in the career of men and in the course of nature, because he is the author of the laws governing them. Nearly every thing that Bible writers or speakers declare that God did, or does, or will do, was, or is, or will be accomplished by natural means, except where they declare it was supernatural, or tell us that it was done by supernatural means. His judgments on nations and persons were accomplished by natural means in most instances, as also the events foretold in prophecies. We have been so anxious to find the supernatural in the Bible, that we have made it a most unnatural book.

IV. Another error is the regarding everything we read in the Bible as supernatural, a display of miraculous power, every act as inspired, every utterance as inspired or as a divine teaching. Miracle, supernatural power, and inspiration were never employed, except when necessary—when the natural and ordinary would not accomplish the purpose. Many suppose that the possession of inspiration and miraculous power, and their exercise and the occurrence of the supernatural were very common events. If one will count all such occurrences that are recorded in the Bible, and

then remembers that the history covers a period of thousands of years and the acts of thousands of persons, he will find that the supernatural and miraculous was sparingly used, was extraordinary, and not ordinary or common.

V. Another error is the idea that inspiration and miraculous power were a great boon, things to be especially desired. That the condition of a people among whom they existed was a highly favored condition, and that the possessor of such power must be an especial favorite of God and highly esteemed by him. That the condition of persons who possessed such power was far above those who did not. The object of supernatural power was to reveal and attest truth, and it was not a reward for moral or religious excellence, or a result or proof of it. It was a blessing only as it rewarded or attested truth. Of itself it was worthless. Paul declares, that unless miraculous power produced Christian love and Christian character, it was "as sounding brass and a tinkling symbol." He declares that there is "a more excellent way" than the possession of the best exercise of miraculous power. The condition of the people among whom miraculous powers existed, was that of children in a school. The Corinthian church that possessed miraculous power above all other churches, was the most imperfect church described in the New Testament. Christians now with the completed word of God in their possession, are in a condition as much superior to that of the churches in the days of the apostles, or of the apostles themselves, as the condition of the educated man is superior to that of the pupil in school, no matter what the school or teacher may be. Miraculous power in inspiration and revelation, was no more to be perpetual than miraculous power in creation. One was to be succeeded by natural law, the other by the moral power of completed truth.

VI. Another error is the idea that miraculous power exerted a moral influence over the person possessing it, and was a proof that he was a child of God. The truth is that the direct and immediate influence of the Holy Spirit—miraculous power—exerted no moral influence on the person possessing it. It left him neither wiser nor better when it ceased to influence him. It was given regardless of character or the will of the person, in some cases. It sometimes compelled him to utter what he did not wish to utter. When it ceased to act, sometimes the persons who had

been under its influence, acted directly contrary to what it had influenced them to say. When the influence ceased, frequently the ones that had been influenced, knew no more about what they had said than any other person, and had to study it just as other persons did. It is possible for us to know more about the meaning of what the inspired persons, whose utterances are recorded in the Bible, uttered, than they themselves did. I am not speaking now of what the Holy Spirit, who inspired them, knew, but of what they knew when left to themselves.

The possession of miraculous power is not a thing to be desired for itself alone; it is of no advantage to any one, unless it reveals truth that men did not already know. A clear understanding of this common sense teaching of the Bible would play havoc with modern theology, and it would relieve the world of a fearful evil that substitutes feeling, frenzy and fanaticism for the rational influence and moral power of Scriptural truth. The Bible teaches that all of the moral power—that is the power producing moral change in man—that ever has existed, or can exist, is resident in the moral power of truth, and, I will add, truth alone.

VII. Another error in our English Bible is the printing the word "spirit" with a capital initial letter, and in referring the language to the Holy Spirit. There are nearly a score of errors of this character in the 5th and 6th chapters of Galatians. We need a careful examination of all passages where the word "spirit" occurs, and should capitalize only when it clearly refers to the Holy Spirit.

VIII. Another error is the interpreting the word "faith" to mean the act of belief, when it means "the faith", or the Word of God. Eph. 4:5, is a noted illustration. Others could be given.

IX. But I return to more general criticisms. Readers of the Bible should remember that the actors and speakers of the Bible were Orientals, people of Western Asia, and that they made as free use of metaphors and hyperbole in ordinary speech, as we do in our poetry. Figurative language and hyperbole run all through the prose portions of the Bible, even in its historical portions, and occur in the language of its speakers and writers. We can not interpret every portion of the Bible by the rules of interpretation that are proper in interpreting our literal, matter-of-fact English, and to interpret the poetical portions of the Bible as we would English prose, is a serious mistake. There is much in our Commentaries,

and in books that attempt to interpret the poetical portions of the Bible, especially the poetic language of prophecy, that is fantastic. The *Revised Old Testament* meets a necessary want by having all the poetical portions printed as poetry. We need a rational interpretation of the poetic portions of the Bible, especially the poetry of prophecy. There is not a work extant on prophecy, that is not so full of error as to be valueless.

X. Another error is the trying to find prophecies of Christ and of events of modern history in nearly all of the Old Testament prophecies. The writer, in a former article, attempted to correct the erroneous interpretations of many of the prophecies which were claimed to be Messianic, and if his earnest love for truth and reverence for the Bible, has caused any biblical commentators and apologists to reinvestigate their positions and conclusions, his purpose has been accomplished. Some persons find prophecies concerning railroads, telegraphs, modern cyclones, the United States, Louis Napoleon, etc., in the language of the old Israelite poets. The most fantastic conceits have been published as interpretations of prophecy. We should remember, while reading the old Hebrew poets, that they were intensely patriotic and Hebraic in their utterances. Israel, her calamities, her redemption, and the punishment of her enemies, was the burden of their poetry. They picture all these things in all the bold hyperbole of Oriental poetry. There is but little of their poetry that does not refer to the captivity of Israel and her return. But little of *Daniel* refers to events connected with Christ, and none of it to events later than Christ. Daniel's "Fourth Monarchy" has no more reference to Rome than to the Brazilian Empire; it refers to the Greco-Syrian kingdom of Seleucidæ.

In like manner the prophecies of the New Testament have been perverted into referring to everything in modern history. But little of the prophecies of Jesus, of Paul, of Peter, or of John in *Revelation*, refer to events that were not near at hand; but few extended beyond the second century, and most of them were fulfilled in the first century. When we ask, regardless of theories: To what did these Hebrew writers and speakers refer? and remember their intense national feelings, we will have rational interpretations of the poetry and prophecy of the Bible, and not until then.

XI. Another very common error is the referring of so much of the language of the Bible to the *future state*. It is very doubtful if there is a reference to the resurrection or a general judgment in the Old Testament. There are but few passages that refer to anything that extends beyond our Savior's work in this world, and not many that refer to his work. There is but little teaching in regard to the future world in the Old Testament, and even that is inferential and not direct. There is but little teaching in regard to the future state in the New Testament, beyond the only really important truth—that righteousness alone secures happiness, and that wickedness must result in misery. Not one-tenth of the passages that are supposed to refer to the future world, have any such reference. 1 Cor. 2:9, and 13:8-13, are noted illustrations, but they have no reference to the future state.

XII. Another error is in making everything in the Old Testament, a *type* of something in the New Testament. The most fantastic teaching and writing that have cursed the Church in all ages, have been the vagaries of men who had *type* "on the brain." There are but few things in the Old Testament that were acted or instituted with the intention of being types or prophetic of something in the New Testament. They may, afterwards, have been used as illustrations or as resemblances, but for nothing more. The works on *Typology* are not, in my opinion, worth the paper on which they were written. We need a new and sensible work on the *typology* of the Bible.

XIII. The last error I shall notice, is the carrying New Testament ideas back into the Old Testament, and injecting into the Old and New Testaments the ideas and speculations of modern theology. We read of Adam, Abraham, Moses and Solomon, with the idea that they had all the ideas of the New Testament; all of the ideas of Paul in the Hebrew letter. We even invest them with a perfect knowledge of modern theological speculations. We read their language with such an idea, and we inject into their utterances all of our speculations and notions, when they never dreamed of them, and their language does not even hint at them. We appeal to the Old Testament to prove things that never were dreamed of at that time. We suppose that the patriarchs had the New Testament, or at least all of its ideas. The New Testament declares Christ, and his apostles revealed

such truth. They were unknown before their day. Will we reject these errors, and use common-sense in reading the Bible, and in making our interpretations of it?

CLARK BRADEN.



THE UNIVERSE, VISIBLE AND INVISIBLE.

By "universe" we mean every existing thing considered as a unit. The word "universe" is of Latin origin, made up of *unus*, one, and "*vertere, versum*", to turn. It means all things that have been made resolved into one whole. There is but one universe. It includes all thing, material and immaterial, suns and planets, comets and meteors, flesh and spirit, mind and matter, things good and bad, mortal and immortal, corruptible and incorruptible, men and angels and devils, saints and sinners, Heaven and hell. By the visible universe we mean all that *can* be seen by the eye. Things too small to be seen by the unassisted eye are seen under the microscope, and things too distant for the eye are seen through the telescope. All things that have been or may hereafter be discovered under microscope or through telescope, or other optical contrivance, belong to the visible universe. But whatever by its very nature lies beyond the ken of the eye aided by the most powerful instrumentalities, belongs to the universe invisible. An intellect is as much a real existence as a mountain, yet no eye aided or unaided, ever saw an intellect. By its very nature an intellect is beyond the reach of the sharpest eye and belongs to the invisible side of the universe.

Now there is, in the afternoon of the nineteenth century, creeping into the church and even installing itself in the pulpit, a hurtful materialism that staggers at the statements of the Bible when invisible beings are spoken of by the divine writers. This materialistic philosophy, this modern Sadduceeism, in one place denies the existence of the human spirit separate from the material, tangible body. In another place it assigns the devils to the regions of *nil* in the vain imagination of the heathen. Then the

scoffer tells the unwary that there are no angels, no good spirits either, for their existence is not more clearly enunciated in the Scriptures than that of wicked spirits. Then the atheist steps forward and says that the existence of God is not more plainly taught nor more pointedly stated than that of the existence of the devil, and as some of the more learned preachers now deny the existence of the devils, common sense would reject the existence of an invisible God too, and plain common sense hardly sees how to answer upon the hypothesis of the non-existence of the devils. Such theories are mischievous and dangerous both to the weak and to the theorist himself.

•Everything has its invisible side, its intangible aspect. Matter is visible, but not wholly so. A stone has its invisible elements. Left unsupported it uniformly moves in the direction of the center of the earth. The same is true of any material body. The cause of this motion we call gravity. But gravity is an attribute of all matter. The earth attracts the pebble and the pebble attracts the earth. The Sun attracts all the planets and all the planets attract the sun. The earth attracts the moon and the moon attracts the earth. Wherever matter is, gravity is there also in proportion to the quantity of matter. Yet no eye has ever seen gravity. But does not every sane man feel as confident of the existence of the subtile force as he does of ponderous earth herself? So the universe of inanimate and living, visible matter has its invisible element as well. But wherever matter is quickened, there is a second invisible element which we call vitality or the vital force. When we behold the earth clothed in garments of green and adorned with crimson rose and modest lily, and flower of every hue, we know that the vegetable kingdom is full of the vital forces. Yet no eye has seen the vital force. It is as literally invisible as the gravitating force between sun, moon and stars. In the animal kingdom the invisible forces are numerous. Added to the vital force is the capability to feel pleasure or pain. Such a capacity as certainly exists as that an animal body exists; though eye has only seen the body. The bird builds her nest and rears her young just as her ancestors did thousands of years ago. Her ability to do this is an unacquired one. It is inherent in her bird nature. We call it instinct. Every kind of bird and beast and fish has its own instinct as peculiar to itself as its body.

Yet instinct is as invisible to the eye, and as intangible to the touch, as the silliest thought that ever flitted through the giddiest mind. But what reasonable man ever doubted its existence because he could not see it, touch it, taste it, hear it, or smell it?

When we ascend from the animal kingdom to the realm of humanity we find a dual creature, a double being. The first of these two is itself a duality. We have seen that the earth itself is a duality, that all matter is a duality, visible and invisible, material substance and invisible forces. In the vegetable and animal kingdoms we have seen in every shrub and tree, and bird and beast, a visible body, and invisible vital force and instinct. In the earthly man there is the same duality, a visible tangible body of material substance with invisible gravity, vital force, sensibility to pain and pleasure. But joined to this earthly duality is a heavenly, invisible spiritual existence. Man, the full man, is a trinity. Of this trinity the fleshly body only is visible to the eye. When we look into the faces of our friends we only see the tabernacles in which they abide for a little while. The fond mother does not see the child she loves so well, only in one element of its being. The little one has a soul. The loving mother sees only the body in which it lives. The mother's love is not extinguished by death. The babe dies. Its body becomes offensive, its presence becomes intolerable, it has to be buried out of sight, but the mother's love is as warm as ever for her child, though its body has returned to dust. The mother has a soul and so has the child. Soul love is independent of the body. The rich man's body moldered in the grave, but his soul in *hades* retained the brotherly affection of his heart when out of the body. This effectually overthrows the theory of the non-existence of the soul when out of the body, popularly called soul-sleeping. The rich man in *hades* not only continued to love his brothers, but remembered that the life he had lived on earth had brought him to torment. He knew that his brothers would come to torment too, if they lived as he had done. Hence his desire to have them warned. We know also that Lazarus was happy out of the body. Now since we know that a man can exist without a body, can be happy or miserable without a body, is the existence of other spirits, good and bad, without bodies, unreasonable? Surely not.

We now proceed to the examination of the Scriptures as to

whether there were wicked spirits in the times of the Savior and the Apostles. Of course no one denies that wicked and unclean spirits are frequently spoken of in the New Testament Writings. But we are told in high places, in the year of our Lord 1885, that they were only diseases of the ignorant people who, when they were afflicted, thought themselves possessed by devils. If this were true, though it is not, it is strange that Jesus, instead of correcting the error of the people, confirmed them in it by professedly casting out devils, and giving his Disciples power over unclean spirits.

There are three Greek words, often occurring in the language of the Lord and his Apostles, which we will examine with care. They are *δαιμόνιον*, *δαίμων* and *δαμονίζομαι*. The first *δαιμόνιον*, *daimonion*, is defined by Pickering, page 246, "a demon, i. e. an unclean spirit or devil, in N. T. In the profane writers, a deity, a god, a spirit, a genius; the name by which Socrates called his genius or the spirit supposed to dwell in him." From this definition, it is certain that the wicked spirits, with the New Testament writers, were the gods of the heathen. The unclean spirits that tormented the people in the Savior's day were the gods worshipped by Greece and Rome. The Greeks and Romans thought them gods. Jesus and his followers knew them to be foul spirits, real beings though invisible to the eye. The second, *δαίμων*—*daimoon*—Pickering, page 247, defines, "a god or goddess; a deity or divine essence, a genius or spirit; a good or evil spirit." This of course is the classic meaning. The Jews and Christians of the apostolic day regarded them as bad spirits. The two words have the same root and mean the same thing. The third, *δαμονίζομαι*—*daimonizomai*—is a verb with the same root, and simply means "to be vexed or tormented by a demon or devil", says Pickering. The heathen worshippers were mistaken about their gods. Their gods were no gods at all, but they were wicked spirits, though the idolatrous worshippers knew it not. While they called them gods, Paul called them devils.

We quote: "My dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers

of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. x: 14-21.

The word devils—*δαιμόνια*—occurs four times in the plural in this passage. Paul says that the gentile offerings are made to devils. He clearly teaches that in the Lord's Supper we are partakers of the real honors and benefits of the body and blood of Christ. Christ is real, not a myth. The shedding of his blood and the mangling of his body were actual, not legendary. The blessings to us growing out of the fellowship with him are real. Now if there were really no devils, there could be no fellowship with them, like the fellowship between Christ and his brethen. The idol, the block of wood or stone is nothing. But the things offered to the idols are, in fact, offered to devils who are something, something wholly bad. The dumb idol could do no harm of itself, but the invisible demon it represented, could. That the Grecian philosophers regarded them as gods, is plainly shown in Acts xvii:18, where in answer to Paul's preaching in Athens they said: "He seemeth to be a setter forth of strange gods." The word here rendered gods being *δαιμόνιων* in the genitive plural. This fully sustains what we have before said, that when the heathen used these words they meant gods, but when the Jews and Christ used them, they meant devils.

Those wicked spirits knew more than many of the people. "And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him." Mark i:34. These devils could talk and they knew Jesus. Now if the devils were only diseases with which the people were afflicted, the passage means only this: And he healed many that were sick of divers diseases, and cast out many diseases, and suffered not the diseases to speak because they—the diseases—knew him. These were talking ailments. Luckily Jesus had power to close their mouths and he would not allow them to blab. Wonder which of human sicknesses, and how many, that wished

to talk? Was it paralysis? small pox? indigestion? pneumonia? Then, these diseases knew Jesus in his true character, and that was more than the people at that time knew. Wonder who revealed it to them. It was the devils that Jesus hindered from speaking, not the people. He "suffered not the devils to speak."

Again: "And unclean spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them, that they should not make him known." Mark iii:11, 12. These unclean spirits were certainly capable of doing all that they did. A man, or angel, or demon may do less than his ability, but what he does is never more than his ability. These unclean spirits were able to do, and did the following things which diseases are incapable of doing:

1. They saw him, saw Jesus, which no mere disease could do.
2. They fell down before him.
3. They cried out in articulate words.
4. They acknowledged him to be the Son of God.
5. They knew more than the people, they knew him to be the Son of God. The Priests, Scribes, Pharisees, and Doctors of the Law did not know him.
6. They received a charge from Jesus. "He straitly charged them that they should not make him known."

Think of a disease seeing the Lord, falling down before him, crying out, confessing the Messiah, possessed of a knowledge above the learned men of the nation of the Jews, and receiving a strict charge from the Lord Jesus Christ. There can be no reasonable doubt that these unclean spirits were real, living beings. Spiritual to be sure and invisible, but none the less real, and none the less wicked for that.

The reality of the devils is forcibly illustrated by the legion of them in the man of the tombs. This was a remarkable case. Jesus and his disciples had just landed on the coast of the Gergesenes. "There met him two possessed with devils—*δύο δαιμονιζόμενοι*—coming out of the tombs, exceeding fierce, so that no man might pass that way. And behold, they cried out saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them, a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, suffer us to go

away into the herd of swine." Matt. viii:28-31. Mark and Luke mention only one man, and give some additional circumstances not recorded by Matthew. Taking the full history as given by all the Evangelists, we find the devils exhibiting power and performing actions as follows:

1. They possessed power superior to the men of that country. "No man could bind him, no not with chains, because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him." Mark v:4, 5. The devils in this man exercised superhuman strength, not divine but demoniac.

2. They exhibited knowledge not then in the possession of men. (a) They knew that Jesus was the Son of God. That proposition was not at that time accepted by men. (b) They knew that he was the Judge who, at the appointed time, was to assign them to their final punishment. (c) They knew that their fate was to be tormented. (d) They knew that there was a future time appointed for this torment to begin. "What have we to do with thee Jesus thou Son of God? art thou come hither to torment us before the time?"

3. They could and did speak in human language.

4. They resorted to entreaty. They besought Jesus.

5. They entered into the man and lived in him, and controlled and governed him.

6. At the bidding of Jesus they came out of the men, but did not cease to exist because disembodied.

7 They entered into the swine and rushed them to destruction.

Now if the devils of the Bible are only such diseases as prey upon humanity while this short life lasts, then here is a man who had a legion of diseases, and still was stronger than all the men of his city. A single ailment puts a man in bed, but a legion of them only makes him independent of doctors and nurses. A single attack of a fever often sends the strongest of us to our beds in infantile weakness, for weeks and months; but here is a man with a legion of them, who snaps iron chains asunder as easily as Samson broke the withes. A single malady often sends the athletic young man and the beautiful maiden to premature graves, but here is a man with a legion of them all preying upon him at once,

and he breaks fetters in shivers. When we are sick and feeble and are healed, we regain our strength; here is a man sick a legion of times at once, and stronger than men and stronger than iron; but when healed, loses his superhuman strength and comes back to his former weakness. Strange maladies these! A legion of them come out of a man and enter into the swine and rush them pell mell into the sea and they are drowned. The maladies with which we are afflicted torment us, but who ever thought of tormenting the diseases themselves? But here is a legion of human afflictions that know that they are to be tormented, and are frightened lest the torment come before the time appointed. The man's faith must be weak who can not believe that the devils have a literal existence. How can a man deny their literal existence in the face of this legion, without, at the same time, denying the truth of Scripture history?

The literal existence of Satan himself, is denied by men who try to figure away everything in the Bible which does not suit them. But this can only be done consistently by denying the truthfulness of God's Holy Book. He is called *αντίδικος*, the adversary; *διάβολος*, the slanderer, the devil, and *βεελζεβουλ*, the prince of devils, the chief of devils. He is also called the tempter, and the father of lies. His existence and personality are proven by his doings. If the plain statements of the Book are to be trusted, he is the enemy of God and man. He tried every possible means of temptation to seduce the Lord Jesus himself to sin. To deny his reality of being, is to deny the Savior's temptation. But to deny the Savior's temptation is to set aside the character of his priesthood. He is no longer a priest who can be touched with the feelings of our infirmities, having not been tempted in all points as we are, for we have no knowledge of his having ever been tempted by any other than by the devil. He talks, reasons and deceives, at least he did do so before his power was broken by our Lord and Savior. He can *now* transform himself into an angel of light, so says Paul. He and his angels, on account of rebellion, were cast out of heaven. Having not kept their first estate, they are now reserved "in everlasting chains under darkness, unto the judgment of the great day."

Some men conclude that there is no devil, because they do not to-day see his work and the work of his angels going on as in the

days of Jesus and his Apostles. They forget, that just so far as any people come under the influence of the gospel of Christ, just so far are they emancipated from the power of Satan and his minions. His power has been waning ever since the morning of the resurrection of Christ. Any man who believes in and obeys Christ, can successfully resist the devil and ward off all his "fiery darts." But he who rejects the Son of God, is exposed to whatever of harm the waning power of the prince of darkness is yet able to inflict. The time will come when his power will be fully crushed. God has prepared a place for him and his angels. It is called in the strong language of the Apocalypse, "the lake that burns with fire and brimstone." Whether literal or figurative, this is awfully terrible. Yet men who will persist in disobedience to Christ will share that awful doom with the devil and his angels.

Hell is invisible to the natural eye but is none the less real for all that. There may be figures of speech used in describing it, but that does not destroy its reality. Figures of speech are used to give a vivid idea of things that have a literal existence. Heaven is described as a city with walls, and gates, and mansions, and streets of gold. Into the structure of the city enter the precious stones. In describing the city, the jasper, the sapphire, the chalcedony, the emerald, the sardonyx, the sardius, the chrysolite, the beryl, the topaz, the chrysoprasus, the jacinth, the amethyst, are all mentioned as being built into its foundation. The gates are said to be twelve, and each is made of a single pearl. In the glorious city there is said to be a river, and on each side of the river a tree, and the river is the river of life, and the tree is the tree of life. The walls of the city, for it is a walled city, are said to be great and high. Now suppose some one should say that the walls, and gates, and pearls, and precious stones, and gold, are all figures, figures of speech! Well, possibly, he would be right thus far. They *may* be figurative. But, suppose he should infer that there is no real heaven, because the Beloved Disciple has resorted to the use of figures of speech in giving us a word painting of the home of the Saints. He would be told that his reasoning was illogical, that figures are resorted to in order to give a correct conception of things too grand and beautiful, or too awful and horrible to be expressed in words in their common literal use. But there are those who reason thus. They deny that there is any literal hell or punishment after the close of the present

life. They say that "the lake of fire" is a figure, but they fail to tell us of what it is a figure. Would a figure of nothing be a figure at all? Are not all figures used to vividly illustrate sober realities? If there be no heaven, would John have ever told anything of its jasper walls, pearly gates and golden streets? "The walls of nothing", is nonsense. "The gates of non-existence," is an absurdity. The "golden streets of naught", is an insult to our human intelligence. "The lake of fire and brimstone", is a figure. Be it so, but a figure of what? "The bottomless pit", is a figure. If so, of what? "Outer darkness" is a figure. It may be so, but what is the thing of which it is a figure? Can a real thing be made a figure of nothing? What point of similarity is there between a "Lake of fire and brimstone", and a nonentity? Absolutely none. But if "The lake of fire and brimstone", be a figure, it *must* be a figure of something awful and terrible, and greatly to be shunned. If the future and eternal home of "the devil and his angels", and the future and the everlasting abode of all who are not recorded "in the book of life", is to be a place of anguish and torment so terrible that words are inadequate to describe it; then, "The lake that burns with fire and brimstone", "The bottomless pit", and "Outer darkness," where "there shall be weeping and gnashing of teeth", are the aptest figures that even the pen of inspiration could have selected from human speech to give to the human heart a correct conception of its terribleness and horribleness. And if the future and forever-continuous dwelling place of the Lord, the sinless angels and redeemed men, is to be so transcendently beautiful and glorious as to be beyond the adequacy of words to fully depict it to the human mind, then, the glorious city with foundations of precious stones, jasper walls, gates of pearl, streets of gold, tree of life and river of life, is the choicest figure that the pen of inspiration could have chosen to paint the image of that eternal happiness that awaits all true followers of the meek and lowly Man of Calvary.

Will the invisible become visible in the future state? That is, will we be so changed that we can see things that we cannot see now? There is but one way to answer that question. That is by an appeal to the Word of God. The rich man and Lazarus both entered the invisible world. They were widely separated from each other there; yet the rich man, "In *hades*" (not hell), "lifted up his eyes being in torments, and seeth Abraham afar off,

and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Now here are three men, all passed out of this world, removed far apart. Yet the rich man both saw and recognized Abraham and Lazarus. He did not see their bodies, for they were left on earth. They were now disembodied. The resurrection had not yet passed, for the rich man had five brothers yet living in the flesh. Abraham's body and Lazarus' body were visible while they lived in them, but their souls were then invisible. The same was true of the rich man. Now the rich man sees their souls, for the simple reason there was naught else to see. Then the invisible of the now, becomes visible in the spirit land. There the soul can be seen. It can be seen "afar off." Souls in that land can talk to each other "afar off", without a telephone or a battery and wire. Shall not *we* see and know each other there? Again, the Savior says: "Blessed are the pure in heart for they shall see God." God is invisible to mortals, but when this mortal shall put on immortality, then we shall see God, see him as he is. John says that we shall, in the future, be like Jesus and see him as he is. This is enough, the invisible will become visible to the men of God, and we shall in great delight look upon the glorious Son of God. We shall see all the beauties of heaven, if only faithful to the end of the present life. "Be thou faithful unto death and I will give thee a crown of life."

J. C. REYNOLDS.



LAW AND LIBERTY.

Law is the expressed will of the lawgiver. Moral law is essentially right—is just and good in itself, and hence is commanded. Positive law is right, because commanded by the lawgiver whose will is supreme.

In this age of progress, there are not a few, in the religious

world, forgetting that uninspired hands, are not allowed to tamper with the Sacred Canon of the Old or New Testament Scriptures, have rashly attempted to stay the falling Ark of God. Certain portions of the Pentateuch, they wisely conclude Moses never wrote. Other portions are good and very good and should not be eliminated.

Alas, "the best of men are men at best." The feelings of good and great men are but a poor index to truth. The logic of the heart is often found to be in direct antagonism to the plainest statements in the word of God.

Orthodox theology of to-day is Heterodox theology of to-morrow. In this generation there is not a little religious catering to the morbid appetite of a sickly sentimentalism -of a diseased condition of the intellectual man, produced by fearfully diseased affections.

The gallant ship will outride the storm; still there are breakers ahead—rocks, shoals and quicksands. Many careless and indifferent ones falling overboard, will sink to rise no more. "The Bible, the whole Bible, and nothing but the Bible", is the sheet anchor on the perilous sea of time—the only hope of the world. Its friends, not its enemies, must be supported. Philosophy, so-called, speculating abstractions, all untaught questions, which gender strife among the good of earth, must be avoided. Man only knows in part—comprehends nothing—and should be content with the Word of God, without addition or subtraction.

There are those who contend, honestly no doubt, that *Law and Liberty* are not compatible in the Christian economy, because incompatible under the Mosaic dispensation. It is gravely argued that the people of God, are now free from all law, and are to be governed in thought, word and deed, by facts, truths, fundamental principles, that all in Christ's kingdom *may do as they please!*

God gave to the Jewish people a law suitable to their demands in that age of the world. The law given by Moses required sinless obedience, which no human being could render. The law granted pardon to none of its subjects, not even to the most penitent—the most obedient. The Jew sadly realized that he could make no progress toward a higher life, however faithful in keeping the commandments. Once in every year all his past sins

were brought up in remembrance, before him, by sacrifices, which not only could not take away his sins, but could avail nothing in relieving his conscience from a sense of guilt. Hence the obedient, faithful, pious Jew was not forgiven his sins, during life time was merely promised forgiveness—lived and died bearing a heavy burden. Not until Christ on the cross, poured out his precious blood, were the transgressions of those who sinned under the law of Moses redeemed. There was no glorious exemplar, full of tenderest sympathy for the ruined-ones of earth, placed before the Jewish worshipper, moving him, or urging forward in the path of duty. The punishment of the presumptuous transgressor was very severe, but was confined wholly to this life—was altogether temporal. He who wilfully, knowingly persisted in sin, was punished with immediate death. He could offer no sacrifice for such sin; he had forfeited life with all of its blessings, and his life was taken from him under two or three witnesses.

The grave was full of darkness, with only here and there a ray of light. Hence, through fear of death, he was held in bondage all his lifetime. He may have inferred or dreamed of many blessings in store for the righteous beyond death, imagined he might live forever, or be clothed with immortality, but found no solid rock on which to build a hope. From the translation of Enoch and of Elijah and a few passages of scripture indicating perhaps a life after death, for the good and pure, he might have enjoyed a very feeble hope, but none sufficient to satisfy the longing heart, for a reunion with the loved and the lost ones, in a land uninvaded by death.

The law was weak through the weakness of the flesh, through man's inability to fulfill all its demands. That the Jewish age was full of types and shadows—full of promises of a more auspicious day—a broader and a grander economy, needs no argumentation. Not in one place, but in many, are to be found very clear evidences of the advent of a glorious all-conquering king, under whose triumphant and peaceful reign all captives should be set free, all obedient subjects should joyfully worship a loving and forgiving Father in heaven.

It may be inquired: Why did God place the Jews under law—under an institution such as the Mosaic? The answer to this question is found in the fact, that the world was in its infancy so

to speak, and no individual, tribe or people was fully prepared for a better law. Those who watch over and care for the numerous wants of those in a state of infancy or childhood, place them under laws and restrictions far different from those which regulate the life and conduct of those in manhood. Chastening, training, schooling, is for the young, the inexperienced. By and by, the age of majority—manhood—is attained, when chastening is not required and ceases—when the man is thrown upon his own resources—realizes that his destiny is not now in the hands of others, but his own; that henceforth he will be held personally responsible for his words and his deeds, good or bad, as the case may be. Thus the Jews were under law, which was educating them for a better economy—a better life than could be attained in their condition.

One of the profoundest thinkers of the 19th century, thus speaks in regard to the Law of Moses: "Thus the Decalogue itself is a history of man's deep shame. Every one of the commandments is really an indictment against the human family. To think that such things as are named in the Decalogue, should have been forced into human speech! Such things as idolatry, unnaturalness, adultery, theft, covetousness! Such words could only have been extorted from the lips of the Holy God under a heavy pressure. That ever He should have been driven to say to the very beings whom he fashioned in his own likeness, 'Thou shalt have no other gods before me'; or to say to a being that was once lustrous with his own purity, 'Thou shalt not commit adultery'! How it must have tortured him—how necessary that at the time of saying it, he should be encircled with flames of fire! He was not so encircled in Eden; there he smiled, but on Sinai he blushed."

Again this same writer, in discoursing as to the weakness of the law, says: "It has no mastery over the heart. It sets up prisons, penal settlements, instruments of vengeance, and writes an elaborate code; but after all its efforts to encompass a great result, it is confessedly 'weak.' Law had long ages in which to show what it could do; under its stern and righteous rule, the earth never became much brighter than a prison-house, and human life had a deep melancholy gloom of conscious servitude about it. Law stood at the outside. Its balance was faultless, its sword was strong and sharp; no felon could escape it, no casuist could outwit

it; no hypocrite could cheat it with empty promises; yet it was 'weak,' there was always something beyond, which baffled or mocked, or despised its propositions and its penalties."

The sages of the East, the Greeks, the Romans, had for ages sought in vain to know God. Of man's origin—his real position and worth—his duty, his destiny, as revealed in the Christian Scriptures, the finite mind knew nothing. After many long years of thought and research, highest human wisdom could only rear an altar, "To the Unknown God." The Legends, vagaries and dreams of the Wise Men of the East were altogether mythical, insubstantial. The Jews had signally failed in attempting to observe all the demands positive or negative, of a law holy, just and good. The whole world was hopelessly bankrupt, as it respects present duty, or future good; and groping its way in Cimmerian darkness was constantly sighing for a better day. It came, but not as was anticipated.

THE LAWGIVER.

Opening the pages of the New Testament, we perceive standing right before us a new King. His kingdom is new, his laws new, his manner of governing his subjects new. The hopes and promises, rewards and punishments, appertaining to his kingdom altogether new. The means and instrumentalities by which the greatest triumphs are to be achieved, and the whole world ultimately to be subjected to his mild sway, are wholly unlike those employed by the great in founding or in perpetuating earthly kingdoms or empires. Thus showing that the weakness of God is greater than the combined wisdom and strength of this world. He has exalted man in the scale of being, pointed out to him a position within his reach, far higher than when he walked amid the happy bowers of Eden communing with God.

He has taught mankind the secret of happiness, of contentment, that in order to subserve the ends of his being, he must not withdraw himself from society, but mingle with the busy, heavy-laden throngs that crowd the highways and the byways of life, rushing hither and thither, searching in vain for happiness.

He has taught mankind to look far above human wisdom, human strength and human glory, in order to attain to real happiness here and hereafter; to hear, to believe and obey Him, who alone of all beings in this "wide, wide world", can teach, lead and

comfort—who alone can and will bestow upon his faithful subjects immortality and life eternal.

Christ is denominated the "Desire of all nations", and that he is such above all others, is manifest from his incomparable work. What if some of his utterances as recorded in the gospels, are found as fragments in the writings of the distinguished moral philosophers preceding his time. Unlike all other great teachers he neither sought, nor needed help in solving problems which had been hid for ages. He stands at the goal of prophecy and speaks as man never spoke. To-day the world bows and makes this acknowledgement.

The just and holy desires of all honest hearts in all lands meet in Him. Not a sigh, not a wail, not a lamentation that goes up from the weary and broken-hearted pilgrims of this world of gloom, that is not known and fully and satisfactorily answered. Those in search of duty—peace and happiness in this world, and glory, honor and immortality beyond death, may now rest contented. He has lighted a lamp in the grave and there is no darkness there now, nor is there any night beyond, to the pure in heart.

He has grappled with all vexed and vexing questions, and has opened up all that is pertinent and practical in them to all lovers of truth and righteousness. His work is a finished work, for none however skilled in wisdom have ever attempted to revise or amend it.

What if in building the splendid edifice he has reared, he shaped and polished stones whose worth and excellence had never been so much as even thought of by the wisest and most far-seeing? What if he wrought in material, parts of which lay here and there in scattered fragments, along the path he trod? Walk round the unrivaled Temple reared by his immortal hands. Scan it closely, for it has withstood the shock of centuries. What think you of its foundation?—of its walls?—its proportions?—its strength?—its beauty? Legions of armies with dark banners, and purposes still darker, have encamped round about it, and sought its overthrow and ruin. But is it not to-day more powerful and beautiful and attractive, than ever before? Time in his ceaseless march, has touched with blight and mildew many of the fairest and stateliest works, many of staunchest and proudest monuments of human genius; but here stands this Temple reared

by the Divine Architect, becoming more radiant and glorious, as the light of a higher civilization shines with more intense brilliancy. Within this Temple are unveiled the mysteries of life, death and immortality. Step by step as you ascend in exploring its wonders amid the songs of angels and beatific visions, this world with all of its many attractions recedes and finally disappears forever. Mounting higher and higher, the inner man is attuned to the harmonies of heaven, and is thus prepared when the mortal is clothed with immortality, to explore lovelier fields than are known to earth, and to enjoy forever the inheritance of the saints in light.

THE LAW OF INDUCTION.

In this day of free-thinking and liberal Christianity, there are those, who before taking the first step in the direction of obedience to Christ, feel authorized to look around them for a church suitable to their peculiar views and tastes.

Such a procedure is wholly unwarranted in the New Testament, inasmuch as neither Christ nor his Apostles, have even so much as dropped a hint to that effect. Christ by his ambassadors organized one, and only one church or kingdom on earth. Into that church or kingdom there is but one law of induction. Why then, in the name of reason or revelation, search for a divine organization in harmony with your whims or with mine; when such a course is only calculated to perpetuate the unhappy divisions now existing in Christendom, to darken counsel, and to bring reproach upon the cause of Christ? No one can deny in truth, that there are to be found Christian men and women in all of the so-called evangelical establishments of the present day, who are such in spite of creeds, formulas and regulations. So also there are good and virtuous persons in the Roman Catholic Hierarchy. In Russia, Austria and the Germanic Empire, are many genuine, staunch Republicans or Democrats. Still it remains to be proved that there are no unjust laws, no tyranny, no despotism, existing in these governments, or that, to spend a lifetime in the dominion of a king, an emperor or an autocrat, would be an unspeakable blessing. Back to apostolic ground, original, or primitive customs, search diligently, search as for lost treasure, until you find the rock. On that build for time, for eternity. Then flood, nor tempest, nor the wasting hand of time can harm.

In his letter to the saints at Rome, Paul has affirmed that, "the law of the spirit of life in Christ Jesus," made him free from "the law of sin and death." To-day that law of the spirit of life is with us and can do for man that which it effected for Paul when its conditions are cordially complied with. It was then and is now designed to bring persons out of darkness into light—out of bondage into freedom—out of the Kingdom of Satan where there is death, into the Kingdom of Christ where there is remission of past sins, and life and peace. Or did the inspired Apostle to the Gentiles mean what he said? Or has he granted to any uninspired disciple of Christ, the privilege to tear these words into tattered shreds and cast them to the four winds? Or is it absolutely essential that the idea of law shall be obliterated from the Christian economy? Interpreting by fair and just criticism will never accomplish this end. Does the word law bear upon its frontlets, the inevitable marks of a fearful bugbear, an ill-shaped frightful hobgoblin? It may possibly be the case, by a shrewd trick in logical legerdemain, that not only one, but many passages of Scripture may be very greatly warped, or entirely set aside. The skilled casuist can persuade himself to believe almost anything, and again almost nothing. Berkeley and Hume reached the sage conclusion that nothing existed in the world of matter except ideas and impressions, all else was mere fiction.

In order to his conversion the sinner is not required by the law of the spirit of life, to believe in the five points of Calvinism, or the five antagonistic points of James Arminius, not in 38 or 25 articles, not in attenuated metaphysical theories, all of which may be very beautiful or very plausible, but are as light as the gossamer of the breeze, empty, lifeless. To the speculative philosopher they may appear bright and shining as icebergs in the morning sun, but to hearts all burdened with sin, they are just as cold and chilling. There is not a particle of power in them to warm the dead soul into life, to fill the heart with love to God, or to move right forward to joyful obedience in order to the regeneration of the whole man. Alas, human wisdom and human pride are marvelously prominent in all religious bodies throughout the Christian world, and must be accepted as a controlling factor in faith and manners. However, day is breaking in this the 19th century, and the long dreary night of gloom will soon vanish.

away. Many noble, heroic men do we find in all denominations, who have never bowed the knee to Baal, or worshipped at the shrine of idolatry. Thousands in all lands where the Word of God is read and studied, are now looking to Christ as the all and in all. Many are discovering that Christ, and not miserable dogmas, is the one object of faith, that Christ and not a philosophy of Christianity, must be accepted with the whole heart, that Christ who died to save all from the guilt, power and punishment of sin, can alone meet the wants of the hungry soul, the broken heart, the weary pilgrim groping his way in darkness down to the grave. Where the law of the spirit of life in Christ Jesus is the only authority, the sinner is required before crossing the line of demarcation between the Kingdom of Satan and that of Christ, to confess, in the presence of men, angels and God, his faith in the Lord Jesus Christ, the Son of the living God. Divinely commissioned and sent apostles and evangelists demanded this more than eighteen hundred years ago, and at the present time, nothing more, nothing less, as a confession, must be required. Dare any one affirm, that the penitent believer thus confessing Christ and buried in baptism, is not saved from his past sins, through the blood of Christ?—that his sins are not remitted?—not washed away?—and he is not a new creature? Further, how any intelligent human being, with an honest heart, can fail to be immersed, when baptism is called a burial, is one of the wonders of the 19th century. Reader if you have had water sprinkled or poured upon you, be kind enough to lay your hand upon your heart and looking up to the throne of God, ask yourself with profound seriousness, “have I been buried with Christ by baptism into death?” I fear not the answer. You must say: “I have never been Scripturally baptized.” As to the evidence of pardon, little need be said. The word of man is received in cases of life and death, why not then receive the testimony of God with unquestioning confidence, when he affirms that, “he that believeth and is baptized shall be saved,” that “baptism doth also now save us”, that is baptism preceded by faith, repentance and confession? Faith in the Lord Jesus Christ, and obedience to his will, and not sounds, or dreams, or visions, or feelings is the evidence of pardon—of deliverance from the thralldom of sin. Feelings joyous and exultant then will be as a matter of course, but ever following, not preceding submission to the divine

law. He who utters a libel against a friend, can never feel right until after having rectified the wrong done to that much-injured friend. The rich man surrounded by naked, hungry, perishing orphans, can never enjoy the approbation of God, or of his own conscience, until after having fed, clothed, and cared for them to the utmost of his ability.

It is declared in the word of God, the soul that sinneth shall die, and that the wages of sin is death. These things being so, the sinner, according to the law of God, is doomed to death. How now is it possible for God to open up for him a way of escape; how can God be just in justifying the ungodly—in granting pardon through obedience to law, to him who according to law must perish? Here is a great mystery—one far too deep for human wisdom to fathom. Precisely how justice and mercy meet and embrace in the Atonement, or in the gracious law of pardon, and in all of its wonderful provisions found here and there in the New Covenant, in order to man's redemption from sin and all of its consequences, has never been, and may never be fully revealed to us while in the flesh. Some matters connected with the stupendous plan of salvation, we are permitted to understand, but to unlock the door, throw aside the veil, enter into the Holiest of All, and explore all the mysteries appertaining to the death of Christ in man's behalf, together with kindred subjects, is not within the reach of the finite mind. Facts may be apprehended, although it may be impossible to comprehend them.

The law finding the murderer guilty in the first degree, and pronouncing the sentence of death upon him, can never bestow life. But another law may be enacted by the same law-making power, which shall not only bestow, but prolong life. This second law, however, can only be enacted and made effective by grace. So under the New Economy, through the death or sacrifice of the Lord Jesus Christ, the Law of the spirit of life, was given to the world in order to free all from their sins, who will, with loving hearts, accept the conditions or stipulations. And this new law is all of grace, no merit can possibly attach to anything believed or done, in order to secure or perpetuate spiritual life, and be it noted that there can be no acceptable obedience rendered to God, in the absence of love. Without this heaven-born principle, all service of whatever character, is altogether formal and valueless.

In the physical universe there is an unseen power called the attraction of gravitation, drawing all planets toward the sun, the center of the solar system. But there exists also another hidden power forcing all of these mighty orbs away from the common centre, in another direction. Still it is because of the harmonious action of these counter forces, that the planets revolve around the sun, in beauty and in order, giving to all seed time and harvest and blessings innumerable.

As man sees but a small part, a mere speck of the material universe; so we are not allowed to know while tabernacling in the flesh, just how God's laws, regulative and counter forces, are woven together with such mystic power and beauty, wondrously adapted to the ten thousand wants of man here and hereafter. And while there is nothing in Christianity which is unreasonable, there is much in it far above reason. How vast, how infinite the resources of Him who, "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Who can measure the extent of that love that moved the Father to give his only Son to die for lost, ruined humanity? And Jesus Christ on the cross dying for a world darkened, bewildered, cursed by sin; the grandest exemplification of disinterested love in the universe, drawing all hearts to him by chords of love.

When God speaks, man should hear and act as for eternity—should obey with unquestioning confidence and profound humility.

When the Lord requires man to do a certain thing, and tells him how to do it, it must be performed in that way and in no other. No human being is allowed to change the command, or the manner in which it shall be obeyed. But when the Lord says nothing at all in regard to the manner of yielding obedience to a command, or of securing an end proposed, then it becomes man wisely to consider, and act according to the best of his ability, and the circumstances surrounding him. And rest assured God will never demand more of any of his creatures than is right, just or equitable. Neglecting these land-marks of right-thinking and of right-doing, how many in search of the truth have greatly erred, how many have been led far away from the plain teaching of the New Testament and environed by circumstances from which it has been impossible to free themselves except by exertions not only painful,

but full of heart burnings and bitter regrets. Out of many examples, illustrating the truth of these remarks, the following is selected. "Mrs. Martha Croly was advised by Solomon Wiseman, the minister of the church of which she was a member, to have her infant daughter baptized by sprinkling or pouring. Like a good Christian mother, she obeyed her worthy minister, and Mary was accordingly baptized. The mother never dreamed of what might come to pass in the future, because of this act. When the time arrived for Mary to think for herself, she began to read and study the Christian Scriptures daily, never retiring to rest at night without looking to God in prayer. She was the idol of her mother, the light of home, and beloved of all in the church. One evening, calling her mother into her room she said: 'Dear mother, I must leave the church of which you and I are members. I have had a long and painful talk with our good minister, and am now more than ever persuaded that infant baptism is unscriptural. You had water sprinkled upon me, when I knew nothing as to my duty to God or Christ. I am sure you intended good. But you put me into bondage, and now I must leave you, much as I am grieved in so-doing. Brother Wiseman declared that he would not baptize me by immersion, that to do so, would destroy the validity of sprinkling and pouring. He insisted that baptism might be neglected altogether without militating against the teaching of Christ or his Apostles, regarding it as almost nothing at all. From carefully reading the New Testament, I have ascertained that it is a command of Christ, and I feel sure it is something to obey the command of Christ.' The mother sobbed aloud, begged her daughter not to leave her, but remain with her in the church in which she had been born and reared. But all to no purpose. On the next morning, by a Baptist minister, she was immersed into the awful name of the Father and of the Son of the Holy Spirit. As they both walked up out of the water, some one standing on the banks of the bright pool, remarked, 'That very much resembles a burial.' Mary was standing near her mother. The dew drops of pearl were falling from her brow. Putting her hands gently together, she softly uttered these words: 'Bless the Lord, oh my soul, and all that is within me bless his holy name. I have now obeyed the command of my Savior.' Speaking to her mother, she said: 'I shall never cease to love you dear mother, and whenever

in my power will worship with you, often joining you in communion.'

Alas, on hearing her beloved minister, shortly thereafter discourse from the pulpit on church ordinances, Mary Croly realized that she was still in bondage. His words pained her very heart, for she and her mother, according to the views presented, were now widely and forever separated, at least in the worship of God. 'No one', said he, 'is allowed by the law of the Lord, to commune with unimmersed persons, not even with the immersed, if members of another branch of the Evangelical church. Our Table of the Lord belongs to the Baptist church. Methodists, Episcopalians and Presbyterians, will of course, many of them, reach the better land, but they *cannot commune with us, not even so much as touch the emblems of our table of the Lord*. This is in opposition to our regulations—is unscriptural—can under no circumstances be permitted.' These utterances passed as a cloud over the soul of Mary, and cast a dark shadow along her otherwise bright pathway. On reaching home, she was not only perplexed, but in deep trouble. One thing she forthwith resolved to do, to search the Scriptures for the whole truth in regard to the subject of Communion, even calling on God in prayer for help.

She came to the conclusion that the New Testament Scriptures know nothing, as to open or close communion—only of the communion of the blood and body of Christ—that it is to be done for a remembrance of Christ, and to publish his love to the world, and that all professing Christians, shall each examine himself and so eat and drink, discerning the Lord's body. She thought it passing strange that many Methodists, Presbyterians and Episcopalians should be worthy a place at the at the right hand of God, and not be good enough to commune with Baptists on earth!—that it should be easier to enter heaven, than to occupy a place at the Lord's Table in a Baptist Church!

Not many days elapsed, until Mary Croly became a member of the Church of the Lord Jesus Christ. Since then, she has enjoyed true, genuine, unmingled Christian freedom.

On uniting with the disciples of Christ, the pastor of the church, presenting her the New Testament, remarked: 'This book must be your only guide, throughout all the years allotted to you on earth. As the rule of faith and manners it will infalli-

bly teach, reprove, instruct, and correct you till called hence by your Master to a higher work. It was abundantly sufficient for every emergency during the first and second centuries and is so now. God be with you and bless you'."

The following occurred in the law-abiding and peaceful land of the United States of America. It is substantially correct. Should it fall under the eye of my Methodist brethren, they will readily and fully understand it. "John Stedman was a sincere and courageous minister of the Gospel in the Methodist Episcopal Church. He thought that he believed with all his heart what he preached from time to time to his flock. He supposed that he was in the enjoyment of perfect freedom, that no church in the land possessed laws and regulations so well adapted to the wants of the pastor and the flock as the one with which he had been identified all his life. None so liberal, none so tolerant, none so orthodox as his church. But that which has been taught and believed from infancy to manhood, because perhaps of parental influence, may be found wanting in evidence when subjected to the fiery ordeal of a thorough investigation. Some meddling person one day remarked in his hearing, that the ministers of the gospel in his church were in bondage. Demanding an explanation, he was politely informed that he was not free to preach the gospel in all its fullness in his church, that is in its facts, commands and promises, without addition, subtraction, or explanation—with plainness and emphasis. Further more he was told that should he do so, he would either be reprimanded or denied the fellowship of the church.

On a certain occasion he was called on to preach to a large assembly. The Bishop was present. His theme was, 'What must I do to be saved?' He resolved to answer the question in the very words of the New Testament. He had studied the question with great interest to himself, and found that the answer, according to the teaching of the Scriptures, was not precisely what he had expected. But being a brave man, and honest, he would rather have lost his right arm than hold back one iota of the truth on this subject. He preached the gospel fully and with emphasis, and to his great astonishment and that of others, as he had never preached it in all his life before. Before he sat down a valiant ecclesiastical Sir Knight arose and said: 'My brother, can a sinner be saved from his past sins without baptism?' He replied:

'What saith the Scriptures?' 'He that believeth and is baptized shall be saved.' But said the inquirer, 'You have not answered the question propounded. What is your view of the matter? Can the sinner enjoy the pardon of sins past without being baptized?' He replied again. 'What saith the Scriptures?' 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.' 'I am sure you do not understand me, or you are unwilling to give your opinion,' was the last and pointed remark of this bold inquirer. To this he said with much fervor, 'What saith the Scriptures?' 'And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord.' This was more than enough, but he added, 'Now I have answered this question, according to God's plain word, purposely avoiding to give my views or my opinion. Here now is the teaching of the Christian Scriptures, and what is your opinion, or my opinion worth in this investigation?—how much would our views weigh against the clear declarations of HOLY WRIT?—NOT ANYTHING WHATEVER.' John Stedman was publicly reprimanded—was silenced from preaching and denied the fellowship of the Methodist Episcopal Church. Not many months after passing through this fiery trial, he found rest and peace and abundant freedom in the church of the Lord Jesus Christ, in which he is now a faithful and happy preacher of the gospel of the grace of God."

THE PERFECT LAW.

The prophets and bards of Israel, looking down through the on-coming ages, beheld the Kingdom of Christ established on earth. Christ is King, Lawgiver and Redeemer, possessing supreme authority and power. A new covenant was to be made with the subjects of this kingdom, not according to the character of the Old. Its laws, fundamental and statutory, were not to be engraved on stone or written on parchment, but put into the mind and written upon the heart. Occupying the central position, the highest eminence in the plan of Redemption, is Christ, drawing all men to him by chords of love. All acceptable obedience must be the offspring of love. In the absence of this divine principle, all service rendered is empty, valueless. Those in the Kingdom of Christ, who realize their weakness, ignorance and helpless condition, search day by day the "Perfect Law of Liberty," that they

may know the choice of Him who is Prophet, Priest and King, and knowing, submit to it, that they may live forever. And is it allowable to say that love never attempts to evade the least commandment of this perfect law. "I will do as I please," finds no place in the loving heart. Frail; blind consciousness never sits in judgment on the pure words of Heaven's Lawgiver—of Him who spake as never man spake.

As little children, with hearts all aglow with love, seek parental guidance, so all under Christ, set at the feet of the mighty Counsellor, the loving friend and Savior, and plead in the midst of temptations and perils by the way, for help, consolation and deliverance.

Perfect law—perfect obedience—and the result must be perfect freedom or liberty. But perfection is not attainable in this life. True, still a perfect law is far better than one full of imperfections. Let it be stated with emphasis that Christian liberty consists not in WILL-WORSHIP. This has been and is now, the great sin of the Protestant world. To-day, tradition is honored as much by some in Christendom as by the sects in the time of Christ. Christian liberty consists in strictly obeying perfect law, with unfeigned love, and unquestioning confidence and fidelity. And nothing stands so much in the way of many who profess loyalty to Christ as the pride of the human heart. So far as the finite mind is capable of judging, the divine law lacks nothing, being wisely adapted to the wants of all persons, in all conditions and relations of life, among all nations, in all lands, throughout all time. It has been severely tested since the apostolic age, and possesses at the present time, the respect and confidence of the wisest and best, among the most enlightened nations on the globe. There are many drawbacks, to the final triumph of the truth. Many fearful barriers stand in the way. The love of creed, the love of party, the love of money, the love of uppermost seats, the love of darkness rather than light, the love of the praise of men more than the praise of God; these, and many more that might be named, are standing in the way of the advancing forces of the Lord Jesus Christ.

The facts of Christianity are not only most marvelous, when viewed from a human standpoint, but when contemplated by the Christian, they are found to be supernatural. Based on history extending back into the past, no less than four thousand years, they

are well supported and guarded, and will surely withstand all opposition. Another wonder appears. It is this. Reared on the facts truths, principles, hopes and promises of Christianity, and permeated by all these, stands the CHRISTIAN LIFE, a monument indestructible. Infidelity, in all of its efforts, has signally failed to account for this extraordinary life. Moreover, it can not find fault with it. It is so pure, unselfish, disinterested, elevated, loving, self-denying, that all enemies hide their faces with shame. Like the religion of Jesus, it is "world-embracing." And is it not the most potent argument that can possibly be employed in order to the complete overthrow of Agnosticism, skepticism, and every ism and abomination, in church and state?

The immense army of Christian people, scattered over all lands, now marching on to the conquest of the world, are proclaiming to the world the divine origin of Christianity, the unrivaled excellency of the perfect Law of Liberty. We have neither time nor space to do more than glance at what has been, and what may be done by the self-denying "soldiers of the cross" under the leadership of their glorious King.

They have succeeded, and can only succeed, in subduing the enemies of God and man, by calling on the peoples of earth to accept the "pure and undefiled" religion of the New Testament, the "Perfect Law of Liberty," clinging with unwavering faith to the "ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD, AND FATHER OF ALL—ABOVE ALL—THROUGH ALL—IN ALL"—ever remembering there is ONE BODY permeated by ONE SPIRIT, and ever hoping, even against hope. Are not the kingdoms of this world awakening, as from a long night of slumber, to a realization of the astonishing power of Christianity to make mankind wiser, better, happier? And as the darkness is vanishing before the healing beams of the sun of righteousness, may not the most high God, who makes the wrath of man to praise him, be gathering his forces for the spread of the gospel as never before?

Christianity has elevated man in the scale of being, and gradually leads the nations out of the thick darkness, and deep degradation of heathenism into the benign light of a new—a Christian civilization; infusing, imperceptibly, virtue and intelligence into the minds and hearts of those who know it not, causing even the proud, haughty Kings, princes and potentates of earth, although

standing afar off, to respect and honor its claims? Is not God thus bringing good out of evil—light out of darkness—order out of confusion? In ministering to the well-being and happiness of the race, Christianity is in the van.

If boasting were admissible, we might ask the question: Who build our colleges, academies, universities in the old and new world? Who found our asylums for the orphans, the insane, the blind, the deaf, the helpless, the unfortunate, the degraded, the outcast? Are not these institutions standing monuments to the practical excellency of the religion of Christ? Go where you may in the dark corners of this world, among the fallen ones, and you will find the missionaries of the cross preaching the gospel of peace, of life, of hope, making glad the solitary places, and preparing the desert to blossom as the rose. In the midst of the innumerable heart-rending sights and scenes in this evil world, what an inspiring prospect is opened up to the Christian in the 19th century. And how different from that on which the eye of the Jew rested in the days of David and Solomon, or that of Paul as he stood on the hill of Mars and taught the wise and news-loving Athenians, the knowledge of the true and the living God! And as we gaze into the future, we behold, far away, beyond the vale of death, over which hang in sullen folds, clouds and darkness, the beautiful everduring home of the followers of Jesus, the city of God. In the valley, and beneath the shadows, the saints of God must sleep for a time. By and by, all will come up and dwell with God, and the Lord Jesus Christ, arrayed in robes of immortality. Beyond this world of uncertainty, gloom and mystery is eternal sunshine. Beyond death and night and tears and separation, is life light and joy and reunion forever.

W. C. ROGERS.

THE CHRONOLOGY OF THE CRUCIFIXION.

(From Herndon's Notes on S. S. Lessons for 1886.)

From careful study we come to the following conclusion. It is not entirely satisfactory, for there is not positive proof for every statement. We think it comes nearer harmonizing all the statements and facts than any other.

We know that Jesus rose on the *First day* of the week. *Saturday* was the *last* day of the Jewish week, and therefore *Sunday* is the *First* day.

The Jewish day extended from sunset to sunset; so their *Seventh* day or *Saturday* commenced Friday at sunset and extended to Saturday at sunset. Jesus laid in the grave *three days and three nights*, seventy-two hours. Saturday after sunset (when the *First* day began), back to Friday after sunset, is one day and night—twenty-four hours. Friday after sunset back to Thursday after sunset, is the second day and night—forty-eight hours. Thursday after sunset back to Wednesday after sunset, is the third day and night—seventy-two hours. Then Jesus was buried Wednesday evening after sunset.

Let us go forward now: Commence at 7 p. m. Wednesday, to Thursday 7 p. m., is 24 hours—one day and night; to Friday 7 p. m., is 48 hours—two days and two nights; to Saturday 7 p. m., is 72 hours—three days and three nights. Jesus was buried Wednesday night at 7 p. m., and rose Saturday night at 7 p. m. The Lord's Day commences, therefore at 7 p. m. Saturday, and ends at 7 p. m. Sunday.

Jesus was crucified Wednesday, which was the preparation day—the day before the Passover. The Passover then was on Thursday, commencing Wednesday at sunset. The lamb was eaten Wednesday night, but no public exercises until Thursday. The

Jews did not wish dead bodies to be unburied on the passover day, lest some one might touch them and become legally unclean.

Jesus was placed upon the cross about 9 o'clock on Wednesday; at 12 o'clock there was darkness, which lasted until 3 o'clock, at which time Jesus died.

It was so late before it could be ascertained that Jesus was dead, and Joseph could get permission to take the body, and procure the grave clothes and spices, that the body was placed in a new tomb near the place of execution.

On the first day of the Passover—the day after the preparation—the Jews asked for a guard over the grave, which was placed at the grave on Thursday before sunset. Saturday night at about 7 o'clock, the Jewish sabbath—Saturday—being ended, came the earthquake, the rolling away of the stone, the fright of the soldiers, and the resurrection of Jesus. Early next morning—at daylight or sunrise—our Sunday, First-day, Lord's day—came the women with the spices.

Starting with Thursday as the Passover day we have Jesus, arriving at Bethany on the Thursday of the preceding week, or six days before the passover. The day of his arrival would not be counted, so then we would have Friday, Saturday, Sunday, Monday, Tuesday and Wednesday, six days *before* Thursday the Passover. Thursday he eats supper at the house of Simon the leper, and is anointed by Mary the sister of Lazarus. During the day many persons came to see Jesus and Lazarus, and because many believed, the Jews determined to put Jesus and Lazarus to death.

Friday, Jesus makes his triumphal entry into Jerusalem, and purifies the temple.

Saturday—the Jewish Sabbath—he teaches in the temple.

Sunday, he washes the feet of his disciples.

Monday, he institutes the supper, and during the night is arrested.

Tuesday morning, early, there is a formal condemnation by the Jewish council, and he is taken to Pilate, who sends him to Herod. Herod returns him. Wednesday morning Pilate passes sentence upon Jesus. His wife being disturbed by the previous day's proceedings dreamed about Jesus, and sends word to her husband. They lead him to execution.

In that country, on account of the heat, the people were early

risers, and attended to business very early in the day, and remained indoors until late in the afternoon.

From the several narratives it is impossible to positively determine the *order*, or the *time* of all the events; and it is impossible to *absolutely* harmonize the different statements. Most of the variations are not contradictory, but complementary; but still it is impossible to form a connected narrative embracing all the statements, that can be demonstrated to be correct. There must be some conjecture. We believe the foregoing arrangement has fewer objections than any we have seen.

CLARK BRADEN'S ARRANGEMENT:

From Christian Quarterly Review, Vol. III.

By an examination of astronomical tables, we learn that the phase of the moon that began the month Nisan, the month that began the Israelite ecclesiastical year, in the year A. D. 30, occurred Thursday, March 24th. Jesus ate the Passover at the beginning of the fourteenth day of the month Nisan, which, that year, was the fifth day of the Israelite week. It was the evening of Wednesday, April 6th. He observed the Passover, an annual Sabbath, until Thursday evening, April 7th. He began the observance of the first day of the feast of unleavened bread, the fifteenth of Nisan, an annual Sabbath, Thursday evening, April 7th. He observed it during the Israelite sixth day of the week, and until Friday evening, April 8th. He began the observance of the Israelite weekly Sabbath, the seventh day of the Israelite week, Friday evening, April 8th. He observed it during the sixteenth of Nisan, and until Saturday evening, April 9th. This accords with Matt. 26:5; Mark 14:2. The rulers decided not to arrest Jesus on a feast day, or holy day. That would forbid the idea that they arrested him on Passover day, or the first day of unleavened bread, an annual Sabbath, or the sixteenth of Nisan, the weekly Sabbath. Jesus ate the Passover; slept, ate, and observed these holy days with his disciples, like all loyal Israelites. During this time he discoursed with them, of which we have only meager outlines in John 13:14; 15:16; and in Luke 24. This occupied the time closing with the prayer in John 17, to the close of the weekly Sabbath, the sixteenth of Nisan, Saturday evening, April 9th.

Jesus ate the ordinary meal Saturday night, April 9th, the beginning of the first day of the Israelite week, and seventeenth day

of Nisan. After this meal he instituted the supper. They chanted a psalm, and went to Gethsemane. Then followed three hours prayer and agony that preceded the arrest. If we trace the events that preceded the arrest back to the supper, we can see clearly that Jesus did not institute the supper Wednesday night, April 6th, the beginning of the Israelite fifth day of the week, and fourteenth day of the month, Passover night, in connection with the Passover; but Saturday night, April 9th, the beginning of the Israelite first day of the week, and seventeenth day of the month, in connection with an ordinary meal. Jesus was arrested in the morning of April 10th; Sunday morning, the Israelite first day of the week, and seventeenth day of the month. The arrest, the journey to Jerusalem, the events at the house of Caiaphas, before the trial, at all of which Jesus was present, Luke 22, occupied the time till nine or ten o'clock. The trial before Caiaphas took the time of Sunday, April 10th, and till the close of the Israelite first day of the week, and seventeenth day of the month, and the commencement of the second day of the week, and eighteenth day of the month. This gives time for all of the events before and during that trial. Jesus had his first trial before Pilate, on Monday, April 11th, and the second day of the Israelite week, and eighteenth day of the month. It closed as the third day of the week, the nineteenth day of the month, was beginning. He had his trial before Herod, Tuesday morning, April 12th, and his second trial before Pilate in the afternoon, or the third day of the Israelite week, the nineteenth day of the month. It extended into the night, Tuesday night, April 12th, and into the beginning of the Israelite fourth day of the week, the twentieth day of the month.

Jesus was crucified April 13th, Wednesday morning, the fourth day of the Israelite week, the twentieth day of the month Nisan. This was the preparation day for the annual Sabbath, the twenty-first of Nisan, the last and great day of the feast of unleavened bread, the last and great day of the passover week. It was not the weekly Sabbath, but "a great sabbath", an annual sabbath, that followed. Jesus was taken from the cross and put into the tomb just as the Israelite twentieth day, the day of preparation for the great sabbath closed, just at sunset. The women rested over the annual sabbath and bought spices on the work day following, our Friday, as Mark tells us. They bought

spices on the work day and rested on the weekly sabbath as Luke tells us. Jesus was put in the tomb Wednesday evening, April 13th, at sunset, just as the Israelite fourth day of the week, the twentieth day of the month, the preparation day for the great annual sabbath on the twenty-first, closed, and as the great annual Sabbath and the twenty-first day of the month, and the fifth day of the week, began. He lay in the tomb that annual Sabbath, the work day that followed, and the weekly Sabbath; or the fifth, sixth and seventh days of the Israelite week; or the 21st, 22d, and 23d, days of the month; or three days and three nights as he said he would.

He arose, as Matthew tells us, in the evening that closed the Israelite weekly Sabbath, and as the evening began, that began the Israelite first day of the week, and as the 23d day of the month closed, and the 24th began. Or, he rose Sunday evening, April 16th, at sunset. He showed himself to his apostles, as Mark, Luke and John narrate, "early in the morning" of the first day of the week, or April 17th.

THE COMMON ARRANGEMENT.

Taken from Smith's Dictionary of the Bible.

Saturday the 9th of Nisan, April 1st. The supper at the nouse of Simon the leper.

Sunday the 10th of Nisan, April 2d. The triumphal entry into Jerusalem.

Monday the 11th of Nisan, April 3d. The cleansing of the temple.

Tuesday the 12th of Nisan, April 4th. His authority demanded by the Sanhedrim.

Wednesday the 13th of Nisan, April 5th. This day was passed in retirement with the apostles.

Thursday the 14th of Nisan, April 6th. He eats the pass-over; washes the apostles' feet; institution of the Supper; is arrested.

Friday the 15th of Nisan, April 7th. He is tried, condemned, crucified and buried.

Saturday the 16th of Nisan, April 8th. He is in the tomb and the guard is placed.

Sunday the 17th of Nisan, April 9th. The Sabbath ended at

6 o'clock on the evening of Nisan 16th, April 8th. Early the next morning the resurrection of Jesus took place.

This keeps Jesus in the tomb only 36 or 40 hours; but only *two* nights.

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SANCTIFICATION.

(It was said to me, that Jacob Creath had professed *Sanctification* or *Holiness*, as taught by the *Holiness People*. I stated that I did not believe it, and would write to him in reference to the report. I did so, and the following is his reply. Jacob Creath is past *eighty-six* years old, and was a co-laborer with the pioneers of the restorative movement of the nineteenth century.—EDITOR.)

In answer to this charge, I will state that I believe that during last year, the *Sanctified Army* held a meeting in this place, (Palmyra, Mo.), and during a social visit to a friend, I met the preacher of the meeting. He asked me to join them. I told him that I was in a sanctified state. He said that he was glad to hear it, and asked me how long I had been in that state. I replied, that I had been in that state more than sixty years. He said that he did not know that I had been sanctified sixty years. I then explained to him what I meant by being in a sanctified state. I told him, that when I was about to be immersed upon a profession of my faith in Jesus Christ, by my father, in 1817, I was told by him, to arise and be immersed, and wash away my sins, calling on the name of the Lord, (Acts 22:16); which I did, and that I then obtained the remission of my sins, and at the same time that I was pardoned or justified, I was sanctified; and cited 1 Cor 6:9,10,11. "And such were some of you (the worst of sinners): but ye are washed (immersed), but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." In 1 Cor. 1:2, he addresses this church as sanctified in Christ Jesus, and called to be saints, or holy ones. In Acts 18:7,8, which acquaints us with the way in which Paul introduced the Gospel into Corinth, and the

way in which the Corinthians were sanctified. It reads: "and many of the Corinthians hearing believed, and were baptized", hearing Paul preach that Jesus was the Christ, that he died for our sins and was buried, and that he arose again the third day. They heard and believed these things, were immersed and were sanctified. This is the way all the apostolic converts were sanctified; and, hence, they are all addressed as in a sanctified state, and justified, in all the apostolic letters.

It is God who justifies, who is he who condemns? The way in which it was done, is shown in the sixth chapter of *Acts*. They were buried with Christ in immersion. Romans 3:24, 25; 5:2-8; 9:33, is designed to prove the doctrine of Sanctification, and also of Justification. Col. 2:12, "Buried with him in immersion." Col. 1:14, "In whom we have redemption through his blood, *even* the forgiveness of sins." Col. 3:13, he assumes it as a principle—"As Christ forgave you, so also do ye." Col. 3:1, "If ye then be risen with Christ (from immersion), seek those things which are above." Col. 2:12, "Buried with him in immersion, wherein also ye are risen with him." "Made alive with him; having forgiven you all trespasses." Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins." Eph. 5:26, "That he might sanctify and cleanse it (the church) with the washing of water by the word." To the Hebrew Christians, he said: "By the will of God we are *sanctified* by the offering of Jesus Christ once only." "For by this one offering he has forever perfected (the conscience of the) sanctified." In Heb. 6:4, and 10:32, by the word "illuminated" he means "immersion", which will read just as well as the word "illuminated", and the word is found in the *Arabic Version*, instead of the word "illuminated." Peter is also witness in this case. 1 Peter 1:22, "Seeing ye have *purified* your souls in *obeying* the truth (the gospel)." This is the way the three thousand were *sanctified*, pardoned, saved, regenerated, and obtained all the blessings of the cross; justification by hearing the Gospel, believing it, being immersed for—in order to—the remission of sins. This is the only Scriptural way to be sanctified, justified, regenerated. These blessings are inseparably joined together, and let not men separate them. This is the only way to have access to the blood of Jesus Christ which cleanseth from all sins.

The apostle John testifies that the youngest disciples were

pardoned. "I write to you little children because your sins are forgiven you", *on account of his name*, which was called upon them in their immersion. The apostle Jude addressed his epistle to the *Sanctified* by God the Father, and preserved in Christ Jesus, and called.

I now state that all the apostolic churches in the New Testament were addressed by the apostles as in the sanctified state, when they wrote to them, and that the way by which they entered into this sanctified state, was by hearing the Gospel, by believing it, and by being immersed into it; and this was the way and this was the time when they were sanctified, (1 Cor. 6:9 to 10:11), and that there is no other way of being sanctified, and that sanctification, justification, regeneration, and immersion are inseparably connected; and as God has joined these things together, men should not attempt to separate them.

The difference between Scripture sanctification and modern sectarian sanctification, is that the former was in the state of sanctification, and the other is trying to get into the state of sanctification by praying for it, which they will never be able to do, unless God changes his plan of sanctification, which I do not believe he will do. The way the three thousand, in Acts 2, were justified, sanctified, regenerated and saved, is the way all the apostolic converts were sanctified. There is as great a difference between being in a sanctified state already, and trying to get into a sanctified state, as there is between a native born American citizen and a foreigner who is all the time trying to enjoy the blessings of an American citizen before he is naturalized. He must first become an American by naturalization before he can enjoy the blessings of a citizen. There is only one way of being naturalized, and that is the way pointed out in the Constitution. If he does not submit to this way of becoming a citizen he is forever debarred from the blessings of an American citizen. The modern sanctified ones do not choose to be sanctified in the way the apostolic converts were sanctified; they are, therefore, forever debarred from the sanctified state. All sprinklers are in an unsanctified state and in an unpardoned state. We can not be in one of these states without being in them all; and if we are out of one of these states, we are out of them all. Christ said to the apostles: "Whosoever sins you remit, they shall be remitted to them, and whosoever

sins you retain, they shall be retained to them." John 20:23. The way the apostles remitted sins is clearly and plainly revealed in Acts 2; and as surely as God has spoken to men through the Bible, just so certainly are all persons in an unpardoned and in an unsanctified state, whose sins have not been pardoned by faith, repentance, confession and immersion, as were the three thousand on the day of Pentecost. God has only one way of pardoning sin; if that is by faith *only*, water would never have been named in this connection in the New Testament. The second chapter of *Acts* is a synopsis of the whole evangelical economy—the death of the Messiah for our sins, his resurrection for our justification, his ascension and his glorification at the right hand of God, and the descent of the Holy Spirit. It is based on these facts which transpired on earth, the death, burial and resurrection of Christ; and on these facts which transpired afterwards, his ascension, his coronation and his reception of the Holy Spirit for the communication of the objects of his reign. The precepts are three—believe, repent, and be immersed. The promises are three—remission of sins, the gift of the Holy Spirit, and eternal life. God has joined faith, immersion, and salvation or remission of sins, together, and men can not separate them except at their own peril. He that believes the Gospel and is immersed shall be saved. Mark 16:16. A saved man is one whose sins are pardoned. Acts 2:47. The inhabitants of Judea and Jerusalem confessed their sins, and were immersed by John in the river Jordan in order to the remission of their sins. Matt. 3; Mark 1; Luke 3. Among the Jews, the confession of sins was necessary to the forgiveness of sins, so was immersion for for the remission of sins to every believer, whether Jew or Gentile. Cornelius was immersed in water after he received the Holy Spirit. Acts 10:46-48. "Then answered Peter, Can any man forbid water that these should not be immersed, which have received the Holy Spirit as well as we. And he commanded them to be immersed in the name of the Lord." Had the modern sectarian sanctified ones been there, they would have told Peter that there was no need to immerse in water, as they were already immersed in the Holy Spirit. Cornelius and his friends, and the persons mentioned in Acts 2, are the only ones immersed in the Holy Spirit, that are recorded in the New Testament. Since those immersions took place, there is now *only one* immersion. Eph. 4:4. In both of these cases, they spoke with

tongues and magnified God. No person was ever commanded to be immersed in the Holy Spirit. No one, except our Savior on these two occasions, ever immersed in the Holy Spirit. If our modern sanctified ones were to see men clothed with fiery tongues from their heads to their feet, and speaking in seventeen different languages, they would be badly frightened. It was something visible and audible. Acts 2:15-38. "That which you now see and hear." These scenes were all *outward*; the sectarian ones, all *inward*, mystic, a delusion. For a man to try to pray himself into the sanctified state, without faith and immersion, or in any way different from the three thousand, is like a foreigner trying to become a citizen of the United States, without being naturalized according to the Constitution. It is like trying to pass a silver dollar without the Government stamp upon it. A foreigner must first become a citizen, before he can enjoy the privileges of a citizen, or perform the duties of a citizen. It is one thing to become a citizen of a Government, and quite another thing to perform the duties of a citizen.

It is necessary *first* to get into a *justified* and *sanctified* state, as did the three thousand and all the apostolic converts, and then perform the duties of sanctified persons. A man must first become a husband, before he can perform the duties of a husband. He must become a father, before he can perform the duties of a father. To attempt to do otherwise, is as foolish as for the *Sanctified Army* to try to perform the duties of the ancient Christians. First become *Christians*, as did the Christians of the New Testament in Acts 2:10, and in all the following examples therein recorded, and then perform the duties of Christians or Sanctified men. I hope the "Sanctified Army" will attend to this argument, instead of trying to prove that the burial, the immersion, in Rom. 6, is an immersion in the Spirit, which was never proved, and which will never be proved, and which was never attempted to be proved until the modern sects were born without water.

I will now mention some things in connection with the immersion in the Holy Spirit in Acts 2, which I hope all sects will remember. (1.) The scene that occurred on that day, never occurred before that day, nor since that day, and, in all probability, will never occur again. God had been preparing the world for that scene for 4,000 years—since the creation of the world, and

it was the fulfillment of all things written in the Law, the Prophets and Psalms. Luke 24:44-48. It was intended to give the people of God a sample of preaching the Gospel in all future ages, and to give them a universal religious language, which was lost at the confusion of tongues. (2) This scene took place under the immediate administration and supervision of the newly-crowned king, and the operation of the Holy Spirit, and the instrumentality of the twelve apostles and the Gospel of Christ. (3) The miraculous display on this extraordinary occasion did not convert the three thousand before it was explained by Peter in words. Acts 2:14, "Hearken to my words"; and verse 37, "Now when they heard this." Their faith came by hearing Peter preach the Gospel. (4) This scene was the fulfillment of Joel's prophecy. (5) It was limited by Christ "to not many days hence." Acts 1:5. Does this expression mean 1800 years, in answer to all sectarian prayers for their outpourings of human passions and nonsense? (6) The immersion of the Holy Spirit on this occasion was on the 120 Christian disciples—the modern pentecostal seasons of the sects, is for the immersion of unbelievers, to work faith in them, before they believe the Gospel, before they can believe it. It is to regenerate the infidel, it is to infuse life into the dead Gospel and into dead sinners. Faith, with them, is a miraculous gift. This teaching is the backbone of sectarianism; this is their Gibraltar; take this from them, and they are as helpless as a man with a broken back, or without hands and feet. It was this teaching that gave rise to this *Restoration* in which we are laboring. Admit this dogma, and the Word of God is as useless in the salvation of men, as a third wing would be to a bird. If the spirit of God converts men without the Word, then he can carry them to heaven without the Bible. If the spirit of God says the same things to sinners in their conversion that he does in the Bible, why repeat what he has said to them in the Bible? Is it because what he said in the Bible was improperly or imperfectly said? If what he says to them secretly or mystically, differs from what he said to them in the Bible, which word will they follow, the one in the Bible or the still small voice without words, which is the book of the sects? Will all sects please give us their authority for what they preach? We know what you preach, now give us your Scriptural authority for your call to preach. According to Paul, Eph. 4:4, there is only

one true faith, which one is it? There is only one body or church, which one is it? There is only one immersion, which one is it? The water immersion, or the sectarian spiritual immersion, by which you have imposed upon the ignorant people and have deceived thousands to your own destruction, and theirs too. There were false prophets among the Jews, so there shall be false teachers among you, who shall privily bring in damnable heresies, and bring upon themselves swift destruction. 2 Peter 2:1. Who are these damnable heresies or sects? They are those who teach what is false; who with feigned words make merchandise of you.

Was Noah *saved* by water before he built the Ark and went into it, or *afterwards*? Would he have been saved after he built the Ark, if he had not gone into it? If he had built the Ark, and then had refused to go into it, would he not have been in the same condition of our modern sects, who say they believe the Gospel, and then refuse to obey it? If Abraham had said that he believed in God, and then had refused to offer up Isaac, would he have been justified? If he had offered him for any other motive than that of a burnt offering, would he have obeyed God? If he had offered one of his 318 servants instead of Isaac, would he have obeyed God? Was he justified *before* he offered Isaac, or *afterwards*? Are we justified *before* the deed, or *in the deed*? James 1:25. Were the Jews justified *before* obeying the Law, or *afterwards*? Are they punished *before* they disobeyed the Law, or *after* they disobeyed? "To obey is better than sacrifice." Obedience to God is the end of all practical godliness. Did men ever tell God, in the Bible record, that they did not know what he said, therefore they had not done the thing he had told them to do; and, secondly, that they thought it non-essential to do what he said, and had done something else which they thought would do as well, as sprinklers do? Men who do not obey the Gospel, do not believe the Gospel, and, therefore, they could not obey it, as without faith, it is impossible to please God. Heb. 11:6. How could they oppose immersion in order to the remission of sins, if they did not know what it was? All persons who oppose immersion in order to the remission of sins, know that it is to be done for that purpose, and, therefore, they are inexcusable if they do not do it. He that knows his Master's will, and does not do it, is to be beaten with many stripes. There is no other way to obtain

pardon, since the Commission was given to convict the nations; it is to do this, or remain in an unpardoned state. It is only those persons who believe the Gospel and are immersed, that can be saved. Mark 16:16, so teaches. Christ, the apostles, the Christians of the first four centuries, the creeds, and the founders of the various religious organizations—Luther, Calvin and Wesley—all say this. Wesley in his note on Acts 22:16, says: "Baptism administered to real penitents, is both *a means* and a seal of pardon. Nor did God, ordinarily, in the primitive church, bestow this (pardon) on any, unless through this means." This is almost, if not altogether, as much as I have said on the forgiveness of sins through faith and immersion, when commenting on Rom. 6:3. "Know ye not, that so many of us as were immersed into Jesus Christ were immersed into his death?" In immersion, we, through faith, are *engrafted* into Christ, and we draw new spiritual life from this new way, through the Spirit who fashions us like unto himself; and, particularly, with regard to his death and resurrection.

Mr. Wesley, in his *Journal* of Feb. 21, 1736, says, that baptism according to the custom of the first church, and the rule of the church of England, was by immersion. On May 5th, he writes: "I was asked to baptize a child of Mr. Parker, second bailiff of———. But Mrs. Parker told me, that neither Mr. Parker nor I will consent to its being *dipped*. I answered: If you certify that your child is weak, it will suffice (the Rubric says) to pour water upon it. She replied: Nay, the child is not weak; but I am resolved that the child shall not be dipped. This argument I could not confute; so I went home, and the child was baptized by another person." Infant baptism began with women in the north of Africa, a dark corner of the earth, in the year 200 or 216, A. D., and here was the end of it in the English nation, and here was the beginning of infant *rantism*, a thing as different from *infant immersion*, as immersion is different from sprinkling. There is not a hint of either infant immersion or infant sprinkling in the New Testament; nor was the one exchanged for the other, before the year 1311, at the Council of Ravenna, by the Pope. The Protestant sects have taken it from the Papists, and then try to prove that sprinkling, pouring and immersion, are all the "one immersion", spoken of in Eph. 4:4. They had as

well try to deny the truth of the Bible, as to deny that the "one immersion" is for the remission of sins. Adam Clark has a sermon on the *second chapter of Acts*, and he speaks as I do.

(7). Baptism, without which they could not be saved.

(8). The remission of sins. It was in reference to the remission, or removal of sins, that they were to repent and be baptized.

When these things are cited to our "Circuit Riders", they reply: We differ from John Wesley, A. M., and from Adam Clark, LL. D., F. R. S. This sermon, to which I have referred, can be found in an *Account of the Religious and Literary Life of Adam Clark*, by a member of his family, on pages 137, 8, 9. I obtained this book from a Methodist; and *Wesley's Notes* and his *Translation of the New Testament*, from a Methodist in Mississippi, while preaching there in 1827.

These things are pure old Methodism, but not new Methodism. They are more like what our Methodist friends have nicknamed "Campellism." It will not be long before all who preach the Gospel, will be nicknamed "Campellites", as God's people have been nicknamed in all ages.

While I was agent for the *American Bible Union*, for six years, in the Western States, I learned that the chief reason why the Sprinklers opposed the revision of the Bible was, that they were afraid of the word "immerse" being in it, which proved that they believed that it ought to be in the Revised Bible. The Baptists opposed the *Revision* for fear that they would lose their sectarian name, and that article of their faith which requires persons to say before they are immersed, that they believe that God for Christ's sake, had forgiven their sins. If this is true, then the expression in Matthew 26:28, "For this is my blood of the new testament, which is shed for many for the remission of sins", means your sins are already remitted, I have died because your sins have been remitted before I died. The two expressions in Acts 2:38, and Matt. 26:28, are the same, both in the Greek and in the English, and whatever the one means, that is the meaning of the other. Then if the Baptists have to preach as did John the Immerser in the third chapter of Luke, and live, as he did, on locusts and wild beasts and wild honey, and dress, as he did, in sheepskins, it would ruin their Doctors of Divinity. The most

powerful and successful preachers of all ages, have been ignorant and unlearned men. Acts 4:13. John the *Immerser* and Peter converted more men than all the Baptist Doctors in America have done in one year.

The Gospel of the New Testament is not a learned science. (1). John the *Immerser* lived and died a Jew, and if he is the founder of the Baptist church, then their church must be a Jewish church. (2). John the *Immerser* preached in the wilderness, then this Baptist church must have been in the wilderness of Judea. (3). John died before Christ died, consequently his Baptist church was not founded on Christ, as were all the apostolic churches. 1 Cor. 3:11. (4). John did not preach *the* Gospel, consequently his Baptist church was not a Gospel church. He never heard the Gospel, having died before it was preached. He said, that the **Messiah** must increase, but I must decrease. The great themes of his preaching were the coming of the Kingdom of God, repentance, and immersion for—in order to—the remission of sins. There is not one of the fine sectarian, Calvinistic, Baptist doctrines in the Sermon on the Mount, nor in the sermons of the *Immerser*, nor in the four Gospels. The modern sectarian Baptists neither preach as did John the *Immerser*, nor as did Jesus Christ in the four Gospels, nor as did the apostles in the Acts.

There are ten or twelve sects of the Baptists. It is a family name. When they say "Baptist", they should name the sect of Baptist they mean. They assume that the Christians of the New Testament were Baptists. This was plainly the assumption of the man who wrote the *Introduction to Orchard's Church History*. This is a great mistake of the Baptists. The word "Christian" and "Baptist" are not the same word, nor are the people known by these names, the same people; nor are the Catholics and other sects, the "Christians" of the New Testament. How many of these sects do we read of in the New Testament? Not one. Nor is there one of the names of the Methodist sects in the New Testament.

There are only two sources of religious authority in the New Testament. Jerusalem is the mother of all Christians. Gal. 4:26. Rome is the mother of all sects. Rev. 7:5,6. Mystery, Babylon the Great, the mother of harlots, drunk with the blood of saints—Christians. Luther, Calvin and Wesley, were all born, spiritually,

in this great city; and they, one and all, lived and died under the curse of this city, and all the religious authority they had for their baptism (so-called), and their ordination, was derived from Rome, and not from the apostles, nor from Jerusalem.

To call a whole nation, with all its crimes, "a church", or "the Church", is an abuse of language and should not be done. There is no such a thing as the "English Church." There is the English Nation, a part and parcel of the English Hierarchy established by law, by Henry VIII, one of the vilest in history, not excepting Herod the Great, the murderer of John the Immerser. There was no such institution known to history.

Infant immersion is a human invention to wash away Adam's and Eve's sin, which it never did, nor will it ever do it for infants or adults, for when these regenerated ones grow up, they are as wicked as the unregenerated infants; and then all infants not regenerated by immersion must be damned! All the good men in the Bible complain of sin, and the last and the best of the apostles said, "If we say we have no sin, we deceive ourselves." 1 John 1:8. We read of Christian Nations; there never was a nation of Christians. That Catechism which teaches children to say: "When I was sprinkled, I was made a member of Christ, a child of God, and an heir of the Kingdom of Heaven", is false and destructive in its tendency. Infant immersion is "the ground and pillar of popery", as Dr. John Gill, the learned Baptist commentator, stated in his book entitled, *Infant Baptism, the ground and pillar of Popery*. This same unchaste daughter of a lewd mother says: "that the English Nation (falsely called a church), has power to decree rites and ceremonies, and to settle controversies in matters of religion." Here is the worm at the core, the germ of anti-christ, and see what bitter fruits this root of bitterness has produced. This national sect is the mother of Methodism. Wesley lived and died in this sect, under the curse of the Pope, for disobedience to the "Mother Church." Compare Romanism and Protestantism with the Kingdom of Christ as described in Acts 2. Compare the authors of them, and their ages, and the places of their birth. When God commands one thing to be done, or gives us an example how it is done, he thereby forbids any other thing to be done, except the one he commanded. This rule is to be applied to all things in both the Old and New Testaments. I call especial attention to this funda-

mental maxim. When God sent his Son into this world to be the Savior, he thereby forbid all false Savors, Messiahs and Antichrists. When he gave his Spirit to his servants and to his Church—his Body—(Eph. 4:4), he thereby forbid all the false spirits, and all the sects. False teachers are those teachers who teach what is false, that which they can not find in the form of sound words. 2 Tim. 1:13, and 1 Cor. 1:10. When God gave the New Testament to be the only infallible rule of faith and practice to Christians, he thereby forbid all human traditions, creeds, opinions, human expedients and institutions, and commandments of men. There are but two kinds of commandments; those of God and those of men; those of God are found in the Bible, those of men are not found in the Bible, and differ from each other.

When Christ gave the pattern of his Church in Acts 2, he thereby forbid Romanism, Protestantism, sectarianism; all sects, heresies, isms, churches, denominations, ancient and modern, as certainly as if he had said: Thou shalt not have them. If this is not true, what was the advantage of his giving us inspired and infallible models to go by? If every man is at liberty to do that which is right in his own eyes, of what advantage is the Bible to us? How could the Jews be condemned for rejecting God as king, and choosing Saul in his place? If this principle is not true, how are we to condemn the works of Satan and Antichrist?

By giving us an example of how sins are to be remitted in Acts 2, he has thereby forbidden sins to be remitted in any other way, by Papists or sects. By being the Head of his Body on the day of Pentecost, he has thereby condemned all the Devil's oldest sons, the popes of Rome. I have as good a right to declare the Bible a fable, as they had; to do all that they have done; and that is no right at all. There have been a few respectable popes, as individuals, but as a class they are in rebellion against Christ. If the leaders of earthly rebellion are punished, why not punish rebels against God? All who choose to do things not written in the Bible, say in actions, that they are wiser than God and better. If this is not so, why reject his plan for yours? God has done all things by his words, which he speaks plainly. He created all things by his Word. Gen. 1. He upholds all things by his Word. Heb. 1:3. He introduced the Law of Moses by his Word. He in-

introduced the Gospel by his Word, by his Son who did all his miracles by his Word; he *said* to the blind, "see", and they saw, to the dead, "live," and Lazarus came forth from the dead. There is a principle of vegetative life in all vegetables and seeds, by which they have been continued for 6,000 years. God has not created any new things since the first "six days" work. Oaks are now produced by acorns, not as they were at first. God has not created a man in 6,000 years, as he made Adam out of the ground. This is something the sects have to learn. We send heathen men Bibles, so as to make them Christians; but here, in a land of Bibles, they are to become Christians without Bibles. In the last book of the New Testament, the writer says: "He that hath *ears*, let him hear what the *Spirit says*." Will some sectarian teacher tell us what the Spirit said to him without words? All the good fruits now in the world, are fruits of the Spirit and the Word. The Word works effectually in those who believe it. 1 Thes. 2:13. All the fruits of the Holy Spirit grow out of the Word, as certainly as the stalk of corn grows out of the grain. The way to make Christians is found in Acts 2. The way to make sects is found in the various creeds. There is not a sect on earth that preaches the Gospel, as did the apostles. This is a sad reflection to me, as I am so near my end.

If I had all the souls that ever existed, I would risk them all on the plan of salvation set forth in the second chapter of Acts. If I had all the voices that have ever sung, I would employ them all in singing "to Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. 1:5, 6. We shall never be able to pay him the debt of gratitude we owe him, either in time or in eternity. I sincerely hope and pray to be accepted through God's beloved Son, when I quit this body of sin and death, into his everlasting kingdom, and to be counted worthy of a joyful and triumphant resurrection from the dead, through the death and resurrection of our blessed Lord and Savior Jesus Christ, in whom I hope to be found when he comes to raise the dead and judge the world, when I hope God will be pleased to count to me wisdom, justification, holiness or sanctification, and redemption. And may he be my Advocate to introduce me to "the general assembly and the innumerable company of

angels", and to God my Father, the Judge of all, is the prayer of his unworthy son and servant, Jacob Creath; and may all who read these lines strive to obtain these great blessings.

JACOB CREATH.

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DISCIPLINE—OR OBEDIENCE TO THOSE OVER US.

The term *discipline* is of broad significance. Every influence, whether good or bad, that operates upon the heart, is a means of discipline. The first serves to train the heart for the reception and retention of pure desires and aspirations, and its capacity for noble and exalted service; the latter, for a polluted and ignoble service. We are disciplined by kind words, holy acts, pure precepts, sound doctrine and exhortations to "run with patience the race that is set before us" in Christ Jesus. Those who do otherwise welcome to their hearts what excludes the light of the Gospel. They are trained to be indifferent to the Gospel and, perhaps, to array themselves in hostility to it. Some receive their discipline from men like Ingersoll. Those who imbibe and embrace such teachings lull conscience to inaction and find peace in being "without God and without hope." Sin awakens pain in the heart of the Christian and causes him to long for the deliverance of those held captive by it. "While Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols."

The universe is governed by law. We are the creatures of law. We are to govern and to be governed. If we are not masters we must be servants. Our obedience will be characterized by the nature of our government over self. God dignifies man with the powers of self-government. He holds man responsible for the manner in which he governs himself. He is the architect of his own character, which implies that he is the determiner of what his career shall be. After God through Christ had extended the grace that makes salvation possible to all, he said: "Work out your own salvation with fear and trembling"; "Save yourselves

from this untoward generation"; "he that overcomes shall inherit all things." Many, we regret to say, see fit to so dispose of themselves as to gratify Satan. Every one should strive to be such a master that he can say with great decision: "Sin shall not reign in me; I will give no place to the devil; I will bring myself into subjection to the will of God; I will so keep myself that the evil one may touch me not. I will exercise myself unto godliness. I will properly discipline myself."

God has set over us rulers. Obedience to them is obedience to Him. Full and implicit obedience to God is the highest manifestation of proper self-control. We will now call attention to some of these rulers and how we should regard and treat them.

"CHILDREN OBEY YOUR PARENTS IN THE LORD."

1. The child may be so disciplined—so cultured—as to obey its parents from love. It may be its delight to do their pleasure. It obeys from the heart.

2. The child may be so disciplined as to obey from the standpoint of authority. It obeys through fear of punishment and a subdued will.

3. The child may obey its parents because it sees that what they require is for the best. Have we now mentioned all the incentives that should induce a child to obey? By no means.

4. The child's conscience should, if possible, be made to act a part in this service. It should be taught that disobedience to parents, in what is right, is disobedience to God. If I should direct my boy to do some errands for me, and he should refuse to obey, he would, by such disobedience, be also disobedient to God, for He says: "Children obey your parents in the Lord." If this divine requirement could be impressed upon the hearts of children it would save much anxiety in their behalf. When they are absent, parents could say: "They are honorable and conscientious. We can trust them. They will act in all good conscience towards God." Children so disposed are brought up "in the nurture and admonition of the Lord."

"Servants, be obedient unto them, that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ."

1. A servant may obey its master through respect for him.

2. A servant may obey through fear. It may fear punishment or discharge from the master's employment.

3. A servant may obey for no other reason but a desire to gain the recompense.

4. A servant may obey because it sees the reasonableness of what is required.

5. A servant should obey from the standpoint of conscience. God demands it. Disobedience to a master, in what is right, is disobedience to God.

Such servants can be trusted. They act in the fear of God. Their service is not "eye-service, as men-pleasers; but as servants of Christ they do the will of God from the heart; with good will doing service, as unto the Lord, and not unto men; knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free."

Much depends upon the nature and deportment of the master, whether the servant can serve him cheerfully and faithfully. "Ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him."

"Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by Him for vengeance on evil-doers and for praise for them that do well." 1 Pet. 2:13,14.

1. We should obey magistrates through love of order and country.

2. We should obey magistrates from the standpoint of fear. They are "sent by God for vengeance on evil-doers."

3. We should obey magistrates for they are set for our good.

4. We should obey magistrates for God demands it. Disobedience to them, in what is lawful and right, is disobedience to God. When the president of the United States appoints a day for National thanksgiving to God for all His benefits, how few see fit to obey. How few realize that by disregarding the president in his request, they disregard God. The following words from president Garfield are worthy of preservation:

"Will one be able to keep our people so that they shall have a love of law and good government, so strong that no misrule or disorder will be possible? The troubles hereafter will be among

ourselves. And I want to say a single word on one danger. There has sprung up a notion that there is nothing divine in governments; that they are the work of man, like this table or these chairs. Now, if that is true we may knock the government to pieces with the same immunity from responsibility with which we may knock to pieces those other works of his hand. The atheism of the times has worked its way until now it is trying to expel God from our government. I do not propose to make a theological discourse, but I will say that the Almighty can not thus be ignored. To illustrate. Man and woman are under no obligation to found a family; yet after they have founded it, although up to that time all has been voluntary on their part, it becomes a part of the divine plan, and the bonds can not be broken with impunity, for a stroke at them is a blow at the Almighty. And it is the same with a government. True, we have a right to determine its form, but after it is established it is divine, and the voice of the Magistrate is, for all lawful purposes, the voice of God. "The walls of Jerusalem were the work of human hands; the artisan pounded and hammered on its most sacred parts, and they owed their form to him, but when it was done, the workman stood back, and the presence of God filled it. So when our fathers set up this Government it became the adopted child of God, and rebellion against it, is not only treason against the country, but treason against God."

Thus far we have seen the incentives that should prompt the child, the servant, and the citizen in the obedience that they render. We are now prepared to discern the motives that should cause us to render obedience to church officials. No officers should be nearer the throne of God than church officers. They are officers whose fitness for their places is not determined by human caprice. The church is at liberty to call men to the office of elder or deacon who are declared fittest for those places by the Holy Spirit.

The church is an organization. This implies not only a flock, but tenders of the flock. These have a relationship to each other. Good discipline implies that this relationship is understood and that one is acting properly towards the other. The elders of the church are preeminently God's officers. Obedience to them is obedience to God. It should not be difficult to obey those whom

the Holy Spirit declares fitted to be elders. What are the duties of elders?

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the flock—the Church of the Lord, which he purchased with His own blood." Acts xx:28.

1. The elders must take heed to themselves. This implies that they by prayer, meditation, reading and devotion to their work shall sustain as far as possible the qualifications demanded by the Holy Spirit.

2. "Take heed unto yourselves" implies that they shall cultivate a love for their work. What they do for the good of the flock they must do willingly and not of constraint. They must never be in a condition to say: "I do not want to be an elder. I think that I shall resign."

3. "Take heed unto yourselves" implies that they do not lord it over God's heritage but are ensamples to the flock. "A good shepherd does not go behind his flock and drive it. He goes before and the flock follow him."

4. "To take heed to yourselves" implies that they cultivate and sustain strong conscientious convictions of duty. "They watch for your souls as they that must give account." They should act in the fear of God.

The elders must take heed to the church of God.

1. This implies that they shall feed the flock. This they can not do properly unless they know the needs of the flock. They must know how to give to each suitable "meat in due season." They, in short, must know, as far as possible, how to counsel the gainsayer. They must "teach every man in all wisdom", that they "may present every man perfect in Christ."

2. "To take heed to the church" implies that they shall restrain perverted appetites and cause every follower of Christ to "hunger and thirst after righteousness." It means that they shall guard the church against false teachers and teachings. 2 Pet. 2, 1-3.

3. "To take heed to the church" over which the Holy Spirit has made you overseers implies authority. The elders must speak as those having authority. They must rule. They must declare God's will.

What are the duties of the church to the eldership? If the

elders must take heed to the church, the church must take heed to the elders.

1. The church must cultivate a love for the elders. "We beseech you brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake." 1 Thes. 5:12. "Rebuke not an elder, but exhort him as a father." 1 Tim. 5:1.

2. The church must feed on what those who are made overseers by the Holy Spirit set before them. If it is the duty of the elders to feed the flock, it is the duty of the flock to eat. *God does not permit the church to feast on what wise elders would withhold.* Some church members, instead of feasting on what the elders would set before them from the word of God, feast on what turns away their ears and their hearts from the truth.

3. Elders must be "ensamples to the flock." Then it is the duty of the flock to follow their "ensamples." The flock must be very careful not to deviate from the godly ensamples of the elders. They must follow them as they (the elders) follow Christ.

4. The elders are called to rule, but not to "lord it over God's heritage." Let the elders rule well. Let the elders that rule well be counted worthy of double honor. The church must obey the elders. Disobedience to them, in what is wise and proper, is disobedience to God.

"Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account; that they may do this with joy and not with grief." Heb. 12:17.

The elders can do their "work with joy and not with grief", notwithstanding the greatness of their responsibilities, if the church will be advised and directed by them. Yes, if the church will be advised and directed by them! Here is where there is much difficulty, for it is evident that churches are often what they should not be. They are in a state of insubordination. They do not give church officers the respect that is their due. If state officers were as powerless in their positions as church officers, practically, are in theirs, what would be the condition of the State? State officers rule by the wishes and the demands of the people. Church officers should rule by the wishes and demands of the church. State officers are invested with authority. They know it and the people know it; yet in the exercise of their prerogatives as

officers, they are not arbitrary or over-bearing. It is not necessary that they should be. They do cheerfully what is expected of them. Can this be said of the church? Does it make its officers feel as the State makes its officers feel? Can church officers rule with the same freedom that State officers do?

I know of a brother who is offended and will not attend church services. The brother against whom he prefers charges affirms: "I am conscious of nothing but the kindest feelings towards him. I am not conscious of having said or done anything to his injury." The elders go to the offended brother for the purpose of softening him in his asperities and winning him back to the church meetings and love for all the brethren. They say to him: "You are laboring under misunderstandings. For the sake of the cause of Christ and your own sake please lay aside animosity and do all you can to build up the church. Please come back." He replies, "*I will not.*" This brother is oblivious to the great truth that his disobedience to the elders in their admonitions and righteous requests is disobedience to God. Two other brethren are hateful and hating one another. The elders go to them and endeavor to impress upon them the Christian spirit. They tell them that they should return good for evil—that they should love their enemies, and pray for them that persecute them. Their response is: "Let him keep a proper distance, or he will get a piece of my mind." Those brethren are seemingly oblivious to the truth that the elders of the church are the agents that God has sent to settle their difficulties. Would God call men to be elders over the church and then authorize any one in the church to ignore them when they are doing strictly and properly what is their duty? By no means.

If there is anything that the church is remiss in, it is the manner in which it treats its officers. A preacher said at one of our conventions: "You can conceive of nothing more nominal than church officers." Some will say: "Our elders do not amount to anything." Perhaps you do not allow them to amount to anything. If the church will not be led or fed, can the elders do anything? Any business establishment conducted as some churches are, would be a failure.

Railroads have superintendents. These men are selected for their places because of their fitness by nature and nurture. These

men rule by the directions which they give, or they would not be superintendents. Those under them render them implicit obedience. Insubordination would have its penalty. A large manufactory has its foreman. He too is selected by the proprietors because of his fitness by nature and training for the place. He is pleasant in his ways. The men under him obey cheerfully. Insubordination would be contemptible. They account obedience to him a pleasure and a source of gain. Suppose we regard the church as the place where the Lord's work is done. The elders are the foremen. They are selected for their positions by the proprietor—the Lord. He states what their qualifications (1 Tim. 3:2-7) and duties shall be. The church recognizes its amenableness to these foremen. They direct the church in its work. They tell it what to do and how to do it. If any one is careless and makes a mistake he is corrected. He receives the correction kindly and avoids the mistake in the future. Two brethren have a misunderstanding. The foremen set them right and they go on to work with love and cheerfulness. One member is absent from duty. The foremen visit him or direct some member to see him. He goes as requested. He has no reason to say no, or to say the foremen are arbitrary. By love they serve one another. The foremen demand only what the proprietor wishes to be done. The workmen so understand it and labor on without complaint. What a glorious fellowship. All understand each other and are working for each others interests.

Often when we talk to brethren about obeying the elders they will say: "No! No ecclesiasticism for us. We are under no popes." This is a sad state of affairs. It shows a very defective religious training. (In all that I have said I have acted on the supposition that the elders are fitted for their places. Sometimes men are called to be elders whom the Holy Spirit would not approve as being fitted for such honors. The Holy Spirit designates what shall be the qualifications of an elder. His directions should be scrupulously followed. Men are not, however, to be declared unfitted for the eldership because some in the church dislike them. If we should cater to the dislikes of some men, we would declare the best of men unclean. That discipline, by way of instruction and training is needed to bring many of our churches up to the standard they ought to be, is manifest). Elders that watch for

souls as they that must give account, can be trusted and obeyed. Those who cry out against church rule, should ponder deeply these words: "Obey them that are over you in the Lord, and submit to them."

Some years ago I visited a brother in the church. Soon after my arrival an officer in the township drove into the yard and called for him. He took a paper from his pocket and read a summons. He did not act as though he must prepare the way by preliminary remarks for an unpleasant duty. He read his summons and then, after a few pleasant remarks, departed. The brother came into the house and said: "I am sorry, but I must go. I am summoned to appear on the jury in a certain case at 3 o'clock this afternoon at the town hall." He obeyed. He knew the officer did only what was required of him. If he had not obeyed, a penalty would have been imposed upon him.

A church officer goes to summon a delinquent member to church. Behold the timidity in which he goes! See the carefulness in which he works! He must be careful not to offend. After much preliminary talk he makes his errand known. The fact that he is a church officer is of little weight. If he has prestige with the brother, and is happy and fortunate in the manner in which he approaches his case, he may succeed in winning him back to the path of duty. Suppose he should say: "I am an officer in the church. The good of the church is of deep concern to me. I lament your absence from duty. I have come to see you. My interest in you would prompt me to come irrespective of my obligations as an elder. But God demands that I should come, for He has called me to be an overseer. Will you do me the kindness and the church the kindness to cooperate with us in the Master's work?" Will he obey? Will he realize who talked with him, and act accordingly? The church will have to give account to God for the manner in which it treats the elders. Hence, "obey them that have the rule over you and submit to them." Men who are fitted for the eldership have a work that gives them prestige before the church and the world. Their official position in the church should give them increased prestige and power for good.

The elders need not only preparation for their work, but time for devotion to it. If possible they should be so sustained that they can give all of their time in ministering to the flock. "Let the

elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The Apostle, here, speaks of a certain class of officers that should be counted worthy of *double* honor. Who are they? It is the elders "who rule *well*." He qualifies his statement still farther. He adds: "Especially they who labor in word and doctrine." What is meant by *honor*? In the New Testament we determine the meaning of words by the Greek Lexicon, the Greek Concordance, and the context in which the word is found.

1. The Greek word *timee* means price, value, esteem, respect, honor. The following passages are instances where it is translated price. "The chief priest took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the *price* of blood." "And they took the thirty pieces of silver, the *price* of him that was valued, whom they of the children of Israel did value: and gave them for the potter's field, as the Lord appointed me." Mat. xvii:5-9. See also Acts iv:34; v: 2-5; vii:16; xix:19. *Timee* in the epistles is generally translated honor.

2. We will now look to the context. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the Scripture saith, Thou shall not muzzle the ox that treadeth out the corn. And the laborer is worthy of his hire." The word which is here translated hire, in the Revised Version, means wages, hire, recompense, reward.

The church must count the elders that rule *well*, especially they who labor *in word and doctrine*, worthy of *double* support. This support can be rendered in what is known as wages. It also can be rendered in an additional way: Follow cheerfully their instructions and advice. Show by your conduct towards them and by your words and appreciation that you "esteem them very highly in love for their work's sake." When the General goes forth to battle he is sustained in his work by the willingness of his soldiers to be commanded by him. To the General they say by their actions: "Thy will, not ours be done." This is called excellent military discipline. Can we not say to those who by reason of their fitness are called to be elders in the church: "Thy will, not ours be done." Can this be called excellent church discipline?

To rule well, means more than to declare good precepts. It means that those to whom these precepts are spoken make them

their rule of action. The school master may lay down rules by which he proposes to govern his school, yet if his scholars will not follow them, does he rule well? Teachers should be able to rule well by the directions, counsels, and "ensamples" that they give. The scholars should rule well themselves by their determination and willingness to be guided by the teacher.

"Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they who have believed God may be careful *to maintain* good works." Titus 3:8. The word which in this passage is translated *to maintain*, is in other passages translated *rule*. For instance: "Let the elders that *rule* well be counted worthy of double honor." What is the nature of our self-control?

1. We should "be not unwise but understanding what the will of the Lord is." We should know Christ and be faithful to Him.

2. We should not let sin reign in us.

3. We can *maintain* good works—proper control over ourselves—by giving proper heed to those whom God has called to be shepherds of the flock.

4. We can *maintain* good works—proper control over ourselves—by imitating godly men. Phil. 3:17.

If we "maintain good works", "when the chief Shepherd shall appear", we "shall receive a crown of glory that fadeth not away."

W. O. MOORE.

HOW TO SECURE GREATER FAITHFULNESS TO CHRIST AND THE CHURCH.

(Delivered by C. M. Wilmeth, at the State Meeting, Sherman, Texas, Aug. 5th, 1885.)

Our subject is a unit. Faithfulness to Christ and to the church is one and the same thing. Philip preached the things concerning the kingdom of God and the name of Jesus Christ, because the two were inseparably connected. Christ is head over the body, the church; and, therefore, if we are connected with Christ, we must be connected with the church. Christ loved the church and gave himself for it, and ordained it as the divine institution through which he approaches the world and through which he may be approached. Faithfulness means devotion of heart, head and hand—talent, time and means. Then faithfulness to Christ and the church includes the devotion of spirit, soul and body to the service of Christ and the upbuilding of his cause.

I. *We now need greater faithfulness:*—The lofty aims of the church demand it. The grand purposes for which the church was planted are the support of the needy and the salvation of souls—in a word, the redemption of the world. But what is our present status—State, national and general? It is far below the standard of our Master's aims. We are inactive, divided and very much demoralized. We do not hear, on every hand, as we should, the kettledrum of determination, nor the bugle blast of victory. We are largely delinquent in duty. Heathen lands are reaching out their hands to us for help. The poor are crying to us for bread. Hundreds of preachers are idlers in the vineyard. Many members are devout worshippers of Mammon. Some churches are closed and deserted. Many congregations do not meet for weekly worship. They have forsaken the assembling of themselves together. The worship is being corrupted and the membership carnalized. Discipline is lax, the eldership a figure-head and the

church has a name to live when it is dead. We might almost say as Isaiah did of Israel: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." There is, therefore, great need of a reformation—a general awakening from this lethargic state and corrupt condition, to which we call passing attention, that we may inquire into its causes and suggest the means for its cure.

II. *There are evident causes of this lack of faithfulness:—*

Jesus says: "Ye cannot serve God and Mammon." John says: "If ye love the world, the love of the Father is not in you." And Paul says: "Be not conformed to this world." It is love of the world and conformity to the world that sap the strength and vitality of the church. Every worldly practice is like a leak in a vessel, helping to send it to the bottom. These worldly habits, vices and sins are so many ecclesiastical leeches, sucking the life-blood from the church. They take of our time, labor and money, and divert them from the service of the Lord. If you were to cut a dozen mammoth channels from the Mississippi to suitable outlets on the sea coast, you might reduce the great "Father of Waters" to a mere rivulet; and so, if you drain the fountains of the soul and the resources of life by a dozen or score of worldly claims, there is precious little left as an offering to the Lord. A failure to prune off these sinful scions and worldly watersprouts, has made of the church a fruitless cumberer of the ground. We mention a few of these hindrances:

1. The use of alcohol, tobacco, tea and coffee, besides being injurious to body, mind and morals, taps the till of the church of more money than is now given for all church work combined. Of course, alcohol is the great arch-fiend, which, notwithstanding the great temperance tide, often destroys Christian homes; but tobacco, tea and coffee, all introduced by savages or heathen, absorb enough of the money of the church, to mention nothing else, to send the gospel to the heathen of every land. Almost every family indulges more or less in these so-called luxuries, which are a continual drain on their purses and physical and mental powers.

2. The jewelry, costly apparel and foolish fashions of the day, consume money, time and heart power. Attention to them prevents the study of the Bible and hinders devotion. The Lord's day

morning is frequently spent before the mirror, and the mind lingers on dress at the Lord's house. The wife of a certain preacher was so wrapped up with love of fashion that she asked for the pattern of a garment while on her knees at prayer; and many dress so finely and fashionably that they cannot kneel in prayer, as the ancient disciples did. There are *useless* ornaments enough worn by Christian women, to build homes for all the orphans in the land.

3. Card playing, chess, croquet and novel reading rob the Lord of time enough, if properly applied, to build a Chinese Wall around the youth whom these pursuits ruin. If all the idlers were at work, instead of play, the walls of Zion would go up instead of tumbling down.

4. Gambling, futures, lotteries, raffles and church fairs all divert devotion from the Lord to the devil. Covetousness is the moving cause in all these; and covetousness is idolatry; so that church members who indulge in these rob the Lord and serve idols.

5. The dance, theaters, operas, circuses and amateur entertainments waste much of the Lord's time, money and good morals. Love of amusements costs the church more solid cash than the love of souls. A brother will give more to take his family to the fall circus than he will to the church in a whole year. Then one modern dance can damn more souls than a camp meeting can save.

6. Politics, litigation, electioneering and office holding consume money, mind and muscle that belong to the Lord. Politics robs the church of some of its brightest talent, like Garfield and Jeremiah Black. I know two Christian preachers in Texas who went to the legislature and they both fell from grace. Campaign expenses of one brother were about a thousand dollars and then he got beat.

7. Moral societies, insurance companies and benevolent associations make a wonderful draw on the time and means of church members. Some will pay several dollars a month to keep up a policy which will never pay them a cent; and yet they are not able to cast a mite into the Lord's treasury or even pay their honest debts. Such money ought to go into the fellowship of the church that they may draw out in time of need.

8. Instruments of music in worship, costly church buildings

and high-priced "pastors" are impoverishing the church financially and spiritually. They are the offspring of pride and vanity, and in turn produce them. The organ is the deadly Upas tree of the current reformation, poisoning the life of the church wherever it finds root.

9. Temperance, Sunday Schools and Missionary Societies come in for a slice of time and means, thus trimming down the little lump yet left for the Lord. Some temperance workers pay more for blue ribbons and banners, than they do into the Lord's treasury; and they can shout temperance through the silver trumpet of extravagance while the Lord's cause is suffering because of their neglect. Some brethren will send their means to Sunday School and Missionary Societies and let the preacher of their own congregation suffer or turn to secular employment. These brethren choose to work through human institutions instead of the divine institution. All this is extremely demoralizing, if not open rebellion against our King.

10. Factions, sects and so-called churches bring up the rear of this motly procession of vultures that feed on the vitals of the church. These are abundant in this day. Every city, town and hamlet has its quota, crying "Lo! here is Christ." Some ambitious individual, or some unscriptural doctrine or practice crystallizes a few adherents into a body, and it is styled a church; and it fritters away its time fighting for its pet notion and neglecting the weighty matters of the law—righteousness, peace and love.

When we contemplate all these ecclesiastical leeches applied to the mystic body of our Lord, it is wonderful that any life is left in it. Still it lives, and hopes are entertained of its recovery and final triumph. I know that many think the old ship of Zion can not stem the storm much longer, and that almost all is lost. But I have more faith in the wisdom of God and the perfection of the scheme of redemption. God has made provision for every possible emergency.

III. *The Bible furnishes us the remedy:*—"All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that

good and acceptable and perfect will of God." We must be *transformed—formed across* the current of carnality that is deluging the church. We must realize that we are soldiers of the cross, have crossed the Rubicon, and have burned our bridges behind us. But to be more specific:

1. The watchmen on the walls of Zion must raise the alarm. Paul says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Preachers must denounce the popular sins, vices and errors of the day. They must not speak of the devil as "the president of the burnt district"; nor of hell as "the debatable land;" but they must warn sinners of the terrible retribution that awaits them—the eternal torment to which they are traveling. They must tell the churches their sins and short-comings. We need a race of Elijahs to lay bare the adulteries of the church with the world. Evangelists should feel that they are apostles of the church of God, and should make themselves felt by the power of truth. The first step in a reformation is to find the reformers. These must come to the front, else we will have no reformation. We now need reformers instead of place-seekers and time-servers. May the Lord send us some Luthers and Campbells for the crisis, and set our souls on fire with a burning zeal for reformation!

2. We need to lean more on the Lord through the ordinances of his house. We must continue steadfastly in the apostles' doctrine, the fellowship, in breaking of bread and prayers, praising God in psalms and hymns and spiritual songs, making melody in our hearts. This worship, appointed to be observed every first day of the week, meets all the needs of our spiritual nature; and if we observe it rightly, it will make us strong in the Lord and in the power of his might. We will steadily grow in grace and in the knowledge of the Lord. We will cultivate spiritual appetites, till we will delight more in the service of the Lord's house than we do in bachanalian feast or midnight revelry. We will seek his house each Lord's day to obtain spiritual food and strength, and will not return empty. The Bible will displace the novel and the newspaper. The fellowship will absorb the means now squandered on follies. The emblems of the Lord's death will be dearer to our hearts than rich viands and costly raiment. The prayers of the saints will be more delightful than perfumed garden or gorgeous

pageantry; and the songs of Zion sweeter than the sound of revelry or the shout of the multitude. Then can we heartily join in the hymn—

"You may sing of the beauty of mountain and dale,
Of the silvery streamlets and flowers of the vale;
But the place most delightful this earth can afford,
Is the place of devotion, the house of the Lord."

3. Firm and strict discipline must be enforced. The shepherds must not only feed, but watch their flocks—especially "by night." It is wonderful that so many babes in Christ live and grow without nursing. Overseers ought to develop the membership and keep them busy in the work of the Lord. This kind of discipline is of prime importance, and by attention to it, the other kind of discipline may be averted. But if members walk disorderly, they should be withdrawn from. Drunkenness, dancing and kindred sins ought not to be winked at for a moment. Adulterers and whoremongers should have no leniency shown them. Covetousness should be made a matter of discipline. Indifference and insubordination should not go unrebuked. Forsaking the assembly of the saints should be considered sufficient cause for the withdrawal of fellowship. The eldership must take the oversight of the church and feel that they will have to give an account for souls in the last day. Unless they set the example of more faithfulness, the membership will hardly make any progress in that direction. Their first care should be the church. They cannot be faithful shepherds, if they desert the flock for earthly considerations. They should serve the church and its interests, if it takes all their time and they have to depend on the church for their support. No men on earth have a greater responsibility or a grander mission.

4. Everything that we do should be done in the name of Christ; and all combined effort should be through the channel of the church. Anciently the church fed its own poor—provided for its own widows and orphans. The church was the pillar and support of the truth. There was no other organization then through which Christians accomplished any of these ends. There is no better one now. The church is the best insurance company, the best temperance society, the best missionary organization. Such regard for the church will create an increase of faithfulness to-

ward it and Christ, its head and author, till we can sing as never before—

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
By his own precious blood.
I love thy church, O God!
Her walls before me stand;
Dear as the apple of thine eye
And graven on thy hand."

The results of such a reformation would give us a very different state of affairs from that which obtains now. In comparison it would seem the dawning of the millennial day. We would have:

1. A full treasury; and there is no more felt need than this to-day. The lack of it breaks the backbone of every Christian enterprise. One congregation could then accomplish more than ten can now.

2. The membership would be full of zeal, piety and good works. It could not be otherwise with their minds and hearts wholly on the Lord and his cause.

3. The church would be blest by an abundance of the best talent. Christian lawyers would turn preachers, like Paul; and Christian doctors, authors, like Luke; and the people would not need so much physic, and would go to law no more.

4. The poor, the orphan and widow would always find relief in time of need. Pure and undefiled religion would no longer be found in spots, but wherever the name of Christ is owned.

5. The gospel would again be preached to every creature under heaven, as it was in the days of Paul. There would be faithful missionaries to go, live churches to send them, and plenty of money to support them. Then will the church come forth clear as the sun, fair as the moon and terrible as an army with banners!

EDITORIAL.

QUESTIONS.

In view of the confusion existing concerning some very practical questions, we submit the following questions, and request direct Scriptural answers, which will be published. We also request all *Weekly* religious papers to copy these questions and the request for answers.

I. Is it Scriptural to address and designate any person as "*Elder*", who is not an *Elder* in his congregation? If it is not Scriptural, will you cease to do it, or will you persist in an unscriptural practice?

II. Is any person, according to Scripture, a "*Pastor*" of a congregation, who is not an *Elder* of that congregation?

III. Is there a Scriptural command or example for a congregation to employ a person to preach, teach or have the spiritual oversight of it, who is not an *Elder* in that congregation?

IV. Is there a Scriptural command or example for a congregation to send out an *Evangelist*?

V. Is there a Scriptural command or example for a congregation to "ordain"—to "constitute"—a man an "*Evangelist*" or a "*Minister of the Gospel*"?

VI. Is there a Scriptural command or example for two or more congregations, by a conference, to select and send out an *Evangelist*?

VII. Do the Scriptures, by command or example, give any privileges or powers to one Christian more than to another, except to the Scripturally selected Elders of each congregation?

CRITICISM.

The following postal card communication was received from a brother who is preaching in a large city, soon after he had received the October number of this magazine. We leave name and location blank.

"Dear Bro: I shall not call in question the purity of your intentions, but knowing, as I do, that your statement on page 609, concerning Bro. Moore is *not* true, and is a slander on a true man of God, and one of our soundest preachers and defenders. As I have seen during the past year many things written by you, and some written by others in your Quarterly, that I regard as absolutely against the Truth and tending to its overthrow, I believe honestly that your paper ought to be discontinued, and therefore I can not help to support it. Moore receives \$1500 a year for *double* work. He received \$4000 in Cincinnati, for simply preaching. Yours. — — —."

The writer and the Editor differ about the comparative pay of W. T. Moore, and his suggestions as to a basis of union, and some other things not specified, and he "honestly thinks that the *QUARTERLY* ought to be discontinued." If there were an *ecclesiasticism* in which he was a controlling element, we have no doubt but that this magazine would be suppressed; but we do not live in bondage to any human authority in spiritual matters, and his wish can not be gratified. He never contributed one cent to the support of the *QUARTERLY*, *refused* his support in the beginning, and last year (1885) subscribed for it on account of the promise that we had made, that all subscriptions to it for 1885, from that city, should be given to the building of a church house in that city.

We said that W. T. Moore was paid more money by the Missionary Society for his services in England than he had ever received for doing any other work. We said this on the information we then had, that he was receiving \$3000. If he received \$4000 while preaching in Cincinnati, we were mistaken, and retract the statement, though if he did receive such a salary, we would not be surprised if his father-in-law, who was then wealthy, paid a large part of it. Our would-be-suppressor says that W. T. Moore is only receiving \$1500 a year for double work; that is for preaching and editing a paper. We can not prove that this statement is not true, because we do not know what the contract between W. T. Moore and Timothy Coop is; but as Timothy Coop paid him \$3000 a year through the Society, until the reduction to \$1500 through the Society, it is not reasonable that he would reduce his salary and at the same time require him to edit his paper in addition to preaching, or that Moore would submit to his salary being cut down *one half* and his work *doubled*. Neither is it reasonable to

suppose that the Society would employ a man to edit a paper that did not belong to the Society. The truth of the matter is, that Timothy Coop, a wealthy Englishman, employed W. T. Moore to go to England to preach and edit the *Commonwealth*, at a salary of \$3000 a year, and that he chose, for some reason, to do it in the name of the *Foreign Christian Missionary Society*, and the Society, for some reason, gave him the use of its name. A clamor arose concerning his salary, and to pacify this clamor, Timothy Coop paid W. T. Moore only \$1500 through the Society. How much he pays him directly we do not know.

We predicted that the Society would not recall W. T. Moore, and our prediction has been fulfilled, as the last annual meeting of the Society endorsed the action of of the Executive Committee in its defence of him.

If the *Christian Quarterly Review* has to support W. T. Moore in his unscriptural vagaries, or he suppressed, the sooner it is discontinued the better; and we hereby give fair notice to all, that it will condemn fearlessly and unequivocally every departure, in the judgment of its editor, from the revealed will of God, coming from whatever source it may, from those nearest to him or from strangers. We believe that W. T. Moore, in his proposition or suggestion of union, has suggested or proposed an unscriptural concession, and that he should either retract or be taken from the roll of missionaries of the Society, or that Christians should refuse to contribute to the treasury of the Society. That is our position on this question, and if any subscriber wishes to withdraw his subscription on that ground, his money will be returned to him at our cost.

METHODIST CHURCH POLITY, by W. S. Edwards, is the title of an article in the May number of the *Methodist Review*. Several statements contained in it, have attracted our attention.

It will be noticed that the author, as well as the official records, speak of the local congregations of Methodists, as "societies". The expression is correct, and is the correct term to apply to the local organizations of the early Christians. The word used in the Greek New Testament, is the word used by the Greeks to designate local organized societies. He, however, often confounds these local societies of Christians with "the Church".

He says: "The rules that were the law for the early Societies he (Wesley) gave and directed to be enforced." "Some idea of this development may be obtained by remembering that at the beginning of our history, prior to 1784, a few pages of the Conference Minutes contained the 'Rules and Regulations' for the Societies. At present a volume of over four hundred pages is largely taken up with the elaboration of our polity." He then quotes, endorsing it, from Stillingfleet, as follows: "No specific form of church government is prescribed in Scripture, and therefore it is left to the discretion of each Church to regulate these matters as the exigences of time, place, and circumstances shall dictate to be most expedient and likely to accomplish the greatest amount of good, always avoiding any and every thing which God has prohibited." The point we make is this: He speaks of the few and simple rules made by Wesley to govern the local Societies, growing into a large volume, and to defend this fact in Methodist history, he quotes from Stillingfleet to show that the Scriptures prescribed no specific form of Church government, and that "each Church" might modify, from time to time, its regulations. Does he intend to make "Society" and "Church" synonymous? If he does, then he has proved by his own authority, that each "Society" is independent of all others in making its rules, and the centralized organization of Methodism is contrary to Scripture. If he does not, then he makes the "Societies" integral parts of the Church, and then as "each Church" can regulate its own government, there must be a number of independent Churches composed of Societies. One or the other of these positions he must take. If he takes the first, then the "Methodist Church" must cease to exist as an ecclesiastical organization; and if he takes the second, then he is contradicting Scripture, which says, "upon this rock I will build *my Church*", singular—one Church.

Another evidence of his confusion regarding the Church, is shown by the following quotation.

"'Lo! I am with you alway,' has been relied on and appealed to as an abiding promise of the Lord to his Church. It would be assuming too much to say that mistakes have never been made in our economical legislation, that the best thing has always been done, or that at any period we have had a perfect system." To whom was this Scripture addressed? To his chosen messengers,

and through them to all Christians. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:19,20. If the writer of the article under consideration applies this promise to the Methodist Church, then he can not admit that it has made mistakes without admitting that the great Head of the Church has made mistakes, for, if with an organized church Christ promised to be always present to direct, then if the church made mistakes, then He was responsible for them. If an organized church is referred to, then there can be but one organization, for Christ can be the head of but one organization, and if the Methodist organization is this organization, then no other organization can be. If this promise is not to an organization, but to individual Christians, then nothing that has been done by the Methodist organization has been done by direction of Christ.

"The abolition of the itinerancy or of our general superintendency, for example, would work such a revolution in Methodism that, as we now know it, but little else than the name would remain." This is a singular, but pregnant, statement. In it we have the admission that Methodism amounts to nothing, if its human plan of ministerial labor, and the concentration of power into the hands of one man in each district, were abolished; and yet it is impossible for any Methodist to show any Scriptural authority for the system. Here we have the deplorable fact of the existence of a rival religious organization among all the others, merely to maintain in operation a human plan of doing the thing that Jesus commanded all his disciples to do in a different way.

Howard Crosby in his address before the recent *American Congress of Churches*, says: "In the nature of the case there cannot be division without hostility. Division implies a distinct apparatus of doctrinal basis for work. Such an apparatus must oppose that of another division, or else there would be no division. It is the hindrance to conviction in the pagan mind. It is an argument for the resistance of the carnal mind in Christian lands. Who can visit a village of a thousand inhabitants and see three Christian church buildings in the place, each representing a denomination, each endeavoring to get away

the adherents of the others, each marking the community into social sets that look askance on each other, and not confess that the divisions of Christendom are unchristian? No, the hostility can not be carried on in any Christian way." And yet the Methodist organization exists as one of the elements to prevent the conversion of pagans and to excuse the disobedience of sinners in Christian lands, and it remains thus as one of the stumbling-blocks, in order that its system of itinerancy and superintendency may be upheld. Is not this a very discouraging admission of a very unchristian fact?

THE PASTOR.

A *Baptist* paper says: "Mr. Moody says: 'I had rather put ten men to work than to do the work of ten'. The pastor who inspires the largest number of his people to work will, in the end, be the most successful man. No pastor can do everything, and he who attempts such an achievement will fail himself, and will find his people idle, indolent and faultfinding. After every member of a church has been put actively to work in some sphere, there will even then remain more than enough for the pastor to do."

This is true to "Baptist" doctrine and teaching, and has the true "Baptist" ring about it, but what would have been thought of the following had it appeared in the *Millennial Harbinger*, or in any paper advocating the restoration of apostolic teaching, practice and speech, even ten years ago? "This is the principle on which all pastors should proceed. The church is stimulated into activity and developed in capacity not by having the work done for them, but by doing it themselves. The preacher should select work for them, put them at it, show them how to do it, encourage them in it till they become efficient in the work of the Lord." This extract is taken from a paper claiming to be engaged in this restorative work. The "preacher" is the "pastor" who is to oversee and set the flock to work, to teach them and encourage them in the work *he* has selected for them to do! What has become of the elders, the Scriptural overseers? Swallowed up and displaced by the pastor—the preacher.

Here is what another paper making the same claim, has to say: "In commenting on the relation of preachers to religious newspapers, at a recent Association in Boston, Dr. Johnson, of Cambridge, used these very sensible words: 'The pastor ought to

commend, from the pulpit, the religious paper which contains the best report of news from the churches immediately about his own, in whose history his people feel a special interest. * * * It would not be going out of his province, if he should select each year some one of his church to superintend the task of securing for it subscribers, old and new. He would be rewarded a hundred fold in the increasing knowledge and piety of those to whom he ministered.' It is the duty of every preacher to labor for the upbuilding of his congregation in scriptural intelligence and piety.

* * * Then it becomes the duty of every preacher to see that his church is supplied with at least one good religious paper. He should exercise his judgment as to which he thinks will be of most value to his congregation, and urge them to read it. He should yield to their preference for another, when that exists, but he should recommend the one he thinks will do them the most good." The preacher has a church—"his church." He is the *pastor*, the overseer, the feeder. He should select the paper for *his flock* to read. He *may* yield his preference if they insist very strongly upon reading another paper, *but* he must still insist upon his choice. Where in the Bible do these editors read about a preacher and *his church*? Where do they find it specified as a duty of a preacher to select work for individual members of *his* congregation and papers for them to read? The preacher to oversee the members of *his* church, select work for each one, set them to work, direct them and encourage them in the work that he has appointed for them, and then select their periodical literature! If this is not ecclesiasticism and clerical dominance, what is it? Both of these editors make "preacher" and "pastor" synonymous, but the two words are entirely different in signification. *Preacher* is one who *preaches*. "Preach" is from the Latin *præ*, before, and *dicare*, to proclaim, meaning "to proclaim publicly." The Greek word that is found in the New Testament, and translated "preacher", is *κηρυξ* and means a *Herald*. *Pastor* is a Latin word, and means "a shepherd", literally "a feeder." The Greek word in the New Testament that is translated "pastor", is *ποιμην* and means a shepherd, a herdsman, and metaphorically, a shepherd of the people, a leader of men. No one, in the New Testament, is authorized or commanded to feed the flock, to shepherd it, except the elders, the overseers; and for a "preacher"—a herald, to presume to do the work of an elder, when

he is not an elder, is acting without authority from the Bible; and editors who confound the duties of the two, have studied the subject to but little profit.

THE MINISTERIAL COMMISSION.

A book written by J. Mulchahey, and recently published, entitled *The witness of the Church to the Christian Faith*, contains a chapter with the above title. The author is an Episcopal clergyman, and discusses the question from his peculiar standpoint. His text is: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. His conclusion is, that all clergymen, who are clergymen in fact, are by divine ordination in unbroken succession from the apostles. That clergymen of other religious organizations are very good and pious and godly men, but not having ordination in regular succession, are not "Ministers of God." He is very sorry for it, but is not responsible for it; he is only stating the fact as he understands it. We admire the exclusiveness and self-complacency of an Episcopal clergyman. Two different interpretations of Scripture can not both be correct. If my interpretation is correct, the interpretation made by any one, if different from mine, is certainly incorrect. If my teaching and practice are in harmony with the revealed will of God, then whoever differs from me is wrong. This is such a self-evident proposition, why do we hesitate to say so? Why do we seek to fellowship and fraternize with those who teach and practice differently from ourselves? There is but one way to eternal life. "I am the way, the truth and the life", says Jesus; and we follow that way by obeying his commands. If we do not obey his commands, if we substitute something else for his commands and obey the substitute, we are not walking in his way, and we are not right, and while in the wrong way we will not reach the same point as those who are travelling in the right way. Why not have the manliness and the Christian courage to say this? Where is the propriety in sending Christian greetings to those who differ from us? "If I am right, you are wrong, if you differ from me", is a true and honest declaration, and shall a Christian be deterred from saying so by the charge, "You are pharisaical"? If immersion is for remission of sins, no one who has not been immersed, has any scriptural authority for saying that his sins have been remitted; if we

put on Christ by immersion (Gal. 3:27,), if we have not been immersed, we have not put on Christ. If we believe this and teach it, why do we seek to cooperate with those who have not put on Christ, as Christians? In the language of our author, we are sorry for their condition, but we are not responsible for it. There is too much sentimentality about Christian courtesy and fellowship. When I believe that sprinkling and pouring are human substitutes for the divine command, then I can not, and will not say, that those who teach and practice sprinkling and pouring, are fellow-disciples and fellow-laborers with me in the kingdom of Christ, and I will not invite them to join with me in partaking of the memorial supper. We are weakening the plea we are making for a return to apostolic teaching and practice, when we so act.

Our author's first argument drawn from his text is, that the apostle is not making the claim of ambassadorship for himself only, but for his co-apostles also; that he is making the claim for a *class*. "We have here a man claiming for himself, yet clearly not for himself only, but in common with certain others, this most extraordinary office—that he and the others, to whom he refers, with him, were commissioned ambassadors from God most High in Heaven to their fellow-men on earth. If S. Paul were here speaking for himself only, it might be at once conceded that the claim rested on the direct revelation to him of the Lord Jesus Christ from Heaven, and the special, personal commission which was given to him in that revelation. But, very clearly and unquestionably, he is not speaking of himself only or personally, but, as we have already said, of himself in common with certain others and as a representation of these others. The plural pronoun, 'we', is not used, either for the modest avoidance of apparent egotism, or as an official conventionalism, but clearly, in its true, literal sense as referring to an order of men of whom the Apostle claimed to be a representative."

This statement is the ground work of his argument, and if we can show that it is incorrect, we have so far destroyed his conclusion. When Paul here used the plural pronoun "we", did he include, by such use, others? He commences the letter by stating that he and Timothy are speaking to the church at Corinth and to all the saints in Achaia. He goes on to say: "For *we* would not have you ignorant brethren, concerning *our* affliction which befell

us in Asia, that *we* were weighed down exceedingly beyond *our* power, inasmuch that *we* despaired even of life." Was the use of the plural pronouns "we", "us", "our", not used in a conventional sense? Were they used to designate an "order of men"? Again: "For *our* glorying is this, the testimony of *our* conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, *we* behaved *ourselves* in the world, and more abundantly to you-ward." Did these plural pronouns refer to an "order of men"? Again: "Are *we* beginning again to commend *ourselves*? or need *we*, as do some, epistles of commendation to you or from you?" Do these plural pronouns refer to an "order of men"? Again: "*We* are not again commending *ourselves* unto you." "For whether *we* are beside *ourselves*, it is unto God; or whether *we* are of sober mind, it is unto you." Are not these plural pronouns used in a conventional sense? Are they used to associate himself with an "order of men"? No man dare say that in any of these quotations does Paul use the plural pronouns in any but a conventional sense, and only to designate himself, then by what authority does any one say that, in the same letter and in the same chapter as the last two, he departs from his previous style, and uses them to connect with himself an "order of men"? There is no authority for the supposition; there is no truth in the statement.

His other premise is, that as there is only one Bible, so there is only one Christian ministry. He says: "If no man, or body of men, can, in our modern age, make a book to take the place of the Bible, is there any more authority in any man or body of men to originate a new Christian ministry?" Assuredly not. The religious organization with which he is connected, *claims the right to make a new Bible*. It has admitted that the Bible contains a command for every believer to be *immersed*, the *Established Church* says it has the right to change "immerse" to "sprinkle." Is not that making a new Bible? The Bible speaks only of elders or overseers and deacons, teachers and prophets, it has added priests, arch-deacons, arch-bishops and deans. Is not this making a new Bible? It enjoins the sprinkling of infants, when it says there is no express command or legitimate inference in the Bible for the practice. Is not that making a new Bible? It enjoins its different "orders of clergy" to officiate in certain peculiar garments, and go

through certain posturing in public worship, or be expelled from the ministry, and admits that the Bible is silent on these matters. Is not this making a new Bible?

But, is the Christian ministry those who are successors of the apostles by unbroken succession? Have the apostles any successors? Who are Christian ministers? Correct answers to these three questions settle the whole matter.

If the second question is answered *negatively*, then the first question is answered *negatively* also. *Have the apostles any successors?* The Greek word that is Anglicized into "apostle", at the time the New Testament was written, had a definite and well understood meaning. It meant *a messenger, ambassador, an envoy*. It meant this, and nothing more. Jesus selected twelve men to be his official messengers to the world. The message for them to deliver was the gospel. One of these twelve was a traitor, and the *eleven*, by casting lots, selected one to take his place. These men were to deliver the message as they received it from the lips of Jesus. No one was qualified to be of this number except he had received the message from Jesus and had seen his works. When the inspired eleven would select a successor to Judas, Peter said, and what he said was not denied: "Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection." It will be seen from this, that Peter and the others thought that their special mission and function was to "become a witness of his resurrection." This is the only instance in the New Testament where a successor to an apostle was selected, although several vacancies had occurred before the book was completed. If successors were necessary and were selected, is it not strange that no other instance is mentioned? It may be answered that one example is as good as a thousand. We cheerfully admit it, and, therefore, claim that this example covers the whole ground. From this example we are compelled to admit that no one could be a successor to an apostle who had not been present with Jesus from his baptism by John up to the time of his ascension.

These men were special messengers and ambassadors to deliver a specific message and to do a certain work. When they de-

livered that message and did that work, their official work was done, and there could be no successors. There is no statement in the New Testament that the apostles had authority to delegate their work to any one, nor an example that they did so. Their commission was to bear witness to what they had seen and heard. An eye-witness can not put a successor upon the stand to testify to what the witness had seen and heard. During the life-time of some of the apostles there were men laboring to convert the world, preaching the gospel and immersing believers; but we have no intimation that they were regarded as successors to the apostles, or that any apostle selected and set them apart to the work. Surely it will not be claimed that Apollos was "ordained" by any apostle, and still less will it be claimed that the men of Cyprus and Cyrene who preached at Antioch (Acts 11:20,21), had been "ordained" by the apostles or by their authority. The preaching of these men was endorsed by the apostles, after they had preached of their own accord, and we are, therefore, warranted in concluding that every Christian man who can, is authorized to preach and immerse. There is not an example in the New Testament of a man's being "ordained" to preach and immerse; but the record is, that the disciples went everywhere preaching the Word.

Have we not shown conclusively that in the very nature of the case, the twelve apostles could not have successors, for their commission was for them to testify to what they had seen and heard? Have we not, also, shown conclusively, that men preached and immersed without the knowledge of the apostles, and that the apostles endorsed the practice? Have we not, in addition, that under the immediate supervision of the apostles, the disciples preached wherever they went, and that they received no ordination? Our author continues: "Whenever and wherever any man assumes the functions of this office, he must dare to say, he must be able to say: 'Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead.' When one claiming to be an ambassador of Christ calls upon his fellow men to repent and turn to God, they have good reason to ask not only if he have authority from Christ to make this call, but also if on their compliance with it, he have any authority to assure them of the divine forgiveness. They may say, they would say, if they were thoroughly in earnest: 'This is a matter of life

and death with us: we can not see God; we cannot hear his voice; He is in Heaven, far above all creatures, but we feel that we are sinners against Him, and that we deserve His wrath. Have you any authority from Him to assure us of His forgiveness? Can you give us any trustworthy title to salvation from the penalties of our sinfulness?"

Is not this a wonderful misconception of God's relation and dealing with men? The New Testament is God's Word; through it he is speaking to saint and sinner. No man calling upon his fellow men to become disciples of the Lord Jesus Christ, is doing so in his own name; nor is he claiming any authority to forgive sins or to receive them into the Kingdom of God's dear Son. These men are only repeating the facts, the promises and the threats that are contained in the New Testament. They are *making* no promises of salvation, they are only *repeating* the promises made by the Lord Jesus. The sinner could *read* the promise just as well as to hear it. The man who repeats the promise has nothing to do with the fulfillment of the promise. The sinner will *not* ask the preacher if he have authority to make this call, for the preacher does not make the call himself, he merely repeats the call. The sinner will *not* ask the preacher, if, on their compliance with it, *he* have any authority to assure them of the divine forgiveness. He of himself has no assurance to give, but he can *repeat* the assurance given by Jesus in his inspired Word. The sinner will *not* say, "We can not hear his voice", for they have his Word, and he speaks through his Word, and only through his Word. The sinner can hear his voice just as much as the saint, and he must hear it before he can become a child of God. The sinner will *not* say to the preacher: "Can *you* give us any trustworthy title to salvation from the penalties of our sinfulness?" The preacher does not forgive sins, but God. He can *repeat* the promise of salvation, but he can not *give* a promise. No man who understands the Word of God would ever say to sinners, "that he was commissioned", more than any other Christian, "to administer a sacrament to admit them into His church"; but our author says that every legitimate "minister" can and will say it. He can repeat the conditions of pardon and assist the sinner in complying with the terms, just as any other Christian man, and no more.

"This is a matter of life and death with us", that you, the

"preacher", the "minister", are authorized to immerse us; we must be satisfied as to your authority; so our author would have the sinner speak. He goes on to say: "Now, when these questions are asked, it is difficult to see how a satisfactory reply can be made, *except by adducing the original commission* of Christ to his apostles, together with reasonable evidence that the ordination has come by legitimate historical succession from that commission." There can be no trouble to produce the original commission of Christ to the apostles, but it will be impossible for any man to show an unbroken succession of ordinations from the apostles to himself. We say it is impossible to do this, because it is impossible to show that the apostles ever ordained any successors to themselves, except a successor to Judas Iscariot. The succession cannot be shown, because it never commenced.

If the validity of the immersion depends upon the uninterrupted chain of ordination in the administrator, must not every person who desires to be immersed inquire and examine for himself into the truth of the claim? The applicant for immersion must always ask the "Minister", "Are you legally ordained?", and must be shown the proof. If he is presented with a certificate of ordination from Bishop A., the candidate must be satisfied of Bishop A's ordination, and so on for every step back to the apostles, for it is "to him a matter of life and death", that the succession is unbroken. No man can find an unbroken chain, but even if it could be found, not one person in every thousand has the intellectual culture to make the investigation, and must these nine hundred and ninety-nine persons go to the grave without a hope of immortality, because they were unable to decide upon the legal ordination of some one to immerse them? If the question of the ordination of the administrator of the immersion is a question of life and death, it will not do to decide it upon the statement of any individual, for some men, even some of those whom the author would claim to be in the line, are bad men, and might, for personal considerations, deceive the applicant. Each person must decide for himself, and woe unto the learned or the unlearned if he makes a wrong decision! The Roman Catholic authorities, who claim to be in the line, deny that the "Ministers" of the Established Church are in the line. We read no where in the New Testament of a special class of disciples having the ex-

clusive privilege of immersing, but we do read that the disciples went every where preaching the Word and immersing. We read in history that for several centuries there was no distinction between the clergy and laity, that all who desired preached and immersed, and that it was personal ambition that established the distinction. Let us go back to the practice of the apostolic age and the century following, and cease these unwarranted and silly pretensions.

PURE SPEECH.

We copy this from an exchange, a weekly religious paper, professing to be devoted to pure speech.

"Thos. Hodge, of Chicago, well known to many of our readers, member of the West Side congregation, writes: 'Our church is booming. The 'General Hustler' is six and a half feet high, and has a stiff back bone. Doubtless he looks upward and higher because he is the servant of all.'"

When professed Christians can use such language in writing, and a religious paper can be found to publish it, surely the Savior upon the cross is seen very dimly, and the gospel heard very indistinctly.

"CALLING A MINISTER."

"There are three things of cardinal importance in choosing a pastor." "Prayer"; "not to covet or endeavor to entice a good preacher from any other pulpit"; and "not to invite men to hold protracted meetings with a view to their employment as pastors."

We copy this, heading and all, from another weekly exchange, that makes the same claim as the preceding. Will the editor please give us chapter and verse in the New Testament, where an evangelist, was ever called a "pastor", and where any but the overseers of the congregation were called its "pastors." While he is looking up his authorities, will he also give us the chapter and verse where any congregation ever chose or called an evangelist to come to them, to be their preacher, to deliver two discourses a week, look after their spiritual condition, taking the general oversight of them, make pastoral visits, visit the sick, preach funeral discourses and "solemnize the rites of matrimony"? Such speech and practice is becoming familiar to us, and we desire to know the ground upon which the editor stands. We hope he will speak out, and if he finds any difficulty in finding his authority, we may be able to assist him.

A MIRACLE NO VIOLATION OF NATURAL LAW.

(We make the following extract from an article in the last November number of *The Microcosm*, written by Thomas Munnell, one of our valued contributors.)

The evident trend of all the best thought of the day is to dispense with the supposed impassable gulf lying between the physical and the spiritual hemispheres, not by throwing any artificial bridges over the chasm, but by revealing to our wondering eyes the natural bridge that always has been there—or rather by showing that there never was such a chasm as has been supposed. Hence, the law of continuity from the nadir to the zenith of creation may be easily believed in, especially when Substantialism surveys the frontiers of the two great hemispheres of nature. Some of these laws we partially understand; some are entirely out of our reach. We know enough of the law of gravitation to avail ourselves of its power as a mechanical force. Hence, it is no miracle to employ this force in turning a water-wheel or in the ascent of a balloon, but there are laws no doubt that belong to the upper regions of even physical nature, of which we know nothing, and of which we have no command. The use of such physical laws would be superhuman, and therefore to us miraculous. The command of any of these higher physical laws would be as miraculous as if it were a violation of some law of nature.

It is wholly unnecessary to do any violence to nature in order to secure a miracle. Miracles were intended as credentials to ambassadors to this world from a foreign court, and the evidential value of a superhuman work performed in *obedience* to some higher natural law is just as great as if it had been performed in *contravention* of some law. If water was turned into wine in the exercise of a higher natural law, of which man has no command whatever, it shows that Jesus was not a mere man just as well as if he had violated a dozen laws to accomplish it. Are we sure that all the natural forces that make wine are pent up in the grape-vine? It was a miracle to make iron swim in the shape of Elisha's ax, but it is no miracle to make it swim in the shape of a ship's hull. Iron on water acts differently under different conditions, and so water under one condition may remain simple water, but under another may turn to wine, and the latter result be just as natural as the former. A miracle is therefore not necessarily anti-

natural nor supernatural, but need only to be superhuman to secure all the evidential force a violation of nature could produce. Assuming that it was unnecessary for Jesus to call upon any law in the spiritual realm to make the wine, his command of that which is not in human power in the physical proves him to be superhuman and the Sent of God.

This doctrine in regard to miracles may not be free from objection, but it was fully developed by the writer nine years ago, in the *Christian Quarterly*, and still retains its hold upon my own mind. A certain class of scientists have always made objection to the miraculous in religion on the ground of the inviolability of the laws of nature, and surely we are under no obligation to saddle religion with a load which it need not carry.

If, as Substantialism teaches, all physical substances are regularly graded from the coarsest to the finest—from the rock, soil, tree and water to the gasses, electricity, magnetism, etc.—if water analyzed into its invisible elements sends them back where they came from among “the things which do not appear”, Heb. i.3, and if one analysis and refinement after another shades off till it touches the boundaries of vital life, thought, mind and spirit, it will not be difficult to accept the doctrine of the continuity of law as taught by Mr. Drummond.

As no human eye can take in all the degrees on the Zodiac at once, so no human intellect will ever understand all the laws of nature, and it is not worth while to assume that Jesus had to master any of these laws in opening the eyes of the blind or walking on the sea. Nature is all of a piece, from the lowest to the highest, and the identity of law throughout is no improbability, and therefore the miraculous need not be anti-natural; for just as we call upon dynamite to do what other physical forces are unable to do without arraying one force against another, so Jesus could employ some higher natural force to accomplish what the forces with which we are acquainted are utterly unable to do. Therefore, a miracle is no violation of natural law; the harmony between the physical and the spiritual departments of nature is complete, while the apparent conflict between them arises only from our comparative ignorance of both.

THE EPISTLE TO THE ROMANS.

(The following article was printed in the *Homiletic Review*, as written by Prof. I. B. Grubbs, D. D., and was copied into the *Disciple of Christ*, and in it I. B. Grubbs is published as a D. D. I. B. Grubb is not a D. D., and he is doing himself an injustice to permit the *Homiletic Review* to so publish, and *The Disciple of Christ* is doing an injustice to him to copy and republish the D. D. I. B. Grubbs is not a D. D.)

It is too much the habit of expositors and theologians to regard the Epistle to the Romans as a theological treatise, dealing systematically with the topics of justification, sanctification, and glorification. Properly understood, however, we can see in it only a profound and overwhelming polemic against a pernicious error, which would subvert the whole remedial system. This opposition colors, in a measure, the contents of every section of the Epistle. Throughout, a broad and striking contrast runs between the principle advocated and the theory opposed. By affirming of the Gospel (i. 16), that "it is the power of God unto salvation to every one who believes," the apostle lays down the fundamental doctrine which he intends to develop and establish against the legalistic claims and pretensions of the Jews. The Gospel *versus* the Law is the one theme of which he never loses sight in the elaboration of the details of this wonderful production. But this great generic antithesis of the Epistle involves a number of subordinate contrasts. In the predicate of the fundamental and all-comprehensive proposition above quoted from (i. 16), there are no less than five cardinal terms, key-words, which already suggest a five-fold antithesis between grace and legalism, between Christianity and Judaism. Let us study these broad differences in the light of the Apostle's own development of his great theme in the course of the Epistle.

1. When it is said that the Gospel is "*the power of God unto salvation*", etc., we have a hint as to the weakness of the law in reference to the great end here mentioned. This contrast is brought out fully and clearly in chap. viii. 2-4, "What the law *could not do in that it was weak* through the flesh, God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Here, unmistakably, we have gospel power *versus* legal weakness, as

regards the salvation of men. God himself is powerless to save any one righteously except through the gracious provisions of the Gospel of His Son, whom He accordingly "set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, *that he might be just* and the justifier of him who believeth in Jesus" (vii. 26). What a splendid point the Apostle has made in this first contrast for the Gospel of Christ against Judaic legalism!

2. The next important word in the statement of the Apostle's theme shows that the saving power of the Gospel is altogether divine. It is "the power of God." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." He who wins souls in the presentation of the Gospel, the simple truth as it is in Jesus, is wielding a power, not human, but Divine; and the resulting justification before God is based, not on the righteousness of man, "but the righteousness of God." Here, now, we have the second subordinate antithesis of the Apostle's great theme—a contrast which is fully presented in chap. x. 3, and other passages. Of the Jews the Apostle says, that "they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God." This difference is forcibly presented in Phil. iii. 7-9: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in him, *not having mine own righteousness, which is of the law*, but that which is through the faith of Christ, *the righteousness which is of God by faith*." Thus, then, as opposed to human righteousness, "which is of the law," stands the Divine righteousness of the Gospel. It is easy, too, to see how the Apostle can speak of legal righteousness, or justification by law, as human. It is only on the ground of merit that law can justify. If, then, a man could merit his acceptance with God, his justification would not be due to the gracious "power of God", but would rest upon his own inherent goodness. The difference, therefore, between legalism and Christianity is broadly measured by the difference between the human and the Divine.

3. We come next to a grand word which points to a difference of results. The Gospel is the "power of God unto salvation." As regards this great end, we have seen "what the law could not do in that it was weak through the flesh." But as regards the very opposite result, condemnation and death, it has, indeed, tremendous power. Hear the Apostle in chap. vii. 9, 10, as to this effect of the law in the absence of grace, "I was alive without the law once. But when the commandment came sin revived and I died. And the commandment which was for life I found to be unto death." Hence, he elsewhere (II Cor. iii. 6, 7) describes it as "the letter" that "killeth", as "the ministration of death written and engraven in stones." Its fearful dictum is: "Cursed in every one who continues not in all the things which are written in the book of the law to do them." Thus the only hope for man with his imperfections, is to pass from under a mere legal system, which can only justify the sinless, to a dispensation of grace, which is clothed with divine power to "justify the ungodly." To the heart in this new attitude sweetly comes the blessed assurance, rich with comforting power: "Sin shall not have dominion over you, for you are not under the law, but under grace." Here it might be well to observe that the redeemed, though not under the moral law of God as "the ministration of condemnation", are, nevertheless, forever under it as an imperishable principle of obligation and authority. In iii. 31, the Apostle found it necessary to guard this point: "Do we, then, make void the law through faith? God forbid: yea, we establish the law." The abrogation of the law through the Gospel is really its fulfillment—the one and the other in varying points of view. As a code possessing the power to curse, it has for the redeemed been "done away." As eternally clothed with power to command, it has been magnified and honored.

4. We might infer from the very nature of the system of grace, that its offer of mercy to the needy sons of men would be universal. As God without the Gospel would be powerless to save any, so, on the other hand, with its rich provisions of grace, He is able to save *all* who are willing to be saved. The Gospel is "the power of God unto salvation to *every one* who believes." The Jew, with his legalistic training and his consequent exclusiveness, could not understand the universality of grace. If legal justification had

been possible to man at all, we know well from the history of the race that only a few cases of rare personal excellency could set up a plausible claim to divine acceptance on this footing, and, according to the Scriptures, "there is none righteous"—as the law in its demand for absolute moral perfection requires—"no, not one." But the Jew, in his delusion, supposed that he had kept the law sufficiently to stand before God in the strength of his own righteousness, and he very naturally limited the favor of God to legalistic worshippers, and looked upon all others as inevitably doomed to death without mercy. Now, the argument of the Epistle to the Romans, in dispelling this double delusion, enables us to discern the broad contrast between the universality of grace and the exclusiveness of legalism. Hear the Apostle in chap. iii. 21-23 on this interesting point: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ *unto all* and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God." Here we see that just as all are equally in need, so has provision been equally made for all. And this characteristic feature of the Gospel, the universalism of its gracious offer of salvation, is emphasized throughout the Epistle. We are again and again reminded that this blessedness cometh not upon the circumcision only, but upon the uncircumcision also; that "the same God over all is *rich unto all* who call upon him," and that, consequently, "*whosoever* shall call upon the name of the Lord shall be saved"—the calling to be done, of course, in accordance with His own divine direction.

5. But in the light of these and other passages, we find *conditionality*, as well as universality, in the Gospel. To this, indeed, the fifth important term in the predicate of the grand proposition of the Epistle emphatically points. The Gospel is "the power of God unto salvation to every one who *believes*." And at this point the involved contrast between the Gospel and the law is the significant antithesis of faith and works, so extensively developed and so conspicuously held up to our view in this Epistle. The dictum of the law is: "Do this and thou shall live." The maxim of the Gospel is: "The just shall live by faith." *Doing* is the *ground* of legal justification. *Believing* is the *condition* of gracious justi-

fication. The radical opposition between these, together with the inapplicability of the former to man as a sinful being, undergoes thorough discussion, especially in the third and fourth chapters, and reappears in different forms in subsequent parts of the Epistle. But in what precisely consists this opposition, this irreconcilable difference between legalistic doing and evangelical believing? We must be permitted to say that great injustice has often been done to the Apostle's argument touching this contrast. While energetically opposing a justification meritoriously grounded on works, and earnestly advocating a justification graciously conditioned on faith, would he advocate a justification *grounded on faith*, or oppose a justification which is merely *conditioned on works produced by faith*? The works of legalistic morality, on the ground of which the Jews sought justification, had no Christ, nor grace, nor faith in them. "If they who are of the law be heirs, faith is made void and the promise of no effect" (iv. 14). But the Apostle, both in the beginning and at the end of this Epistle, avers that the Gospel is "made known to all nations for *the obedience of faith*." This obedience as springing from faith is never placed by the Apostle in antithesis with faith or represented as making it void. Of Abraham's obedience growing out of his faith the Apostle James says: "Seest thou how faith wrought with his works, and by works was faith made perfect?" Here, then, are "works" by which faith is not "made void", but rather "made perfect", and on these justification may be graciously conditioned, as well as on faith itself, as a principle. The fact is, justification is thus conditioned on the obedience of faith by Paul himself, in the very argument under consideration (iv. 12). From this passage we can see that those are reckoned as Abraham's children by faith who not merely believe, but who also "*walk in the steps of that faith*" which he possessed—the faith which led him to step without faltering along the path of obedience. Thus, in Paul's great antithesis of faith and works, faith includes more than the mere act of believing; it comprehends also its own manifestation in outward activity, its perfection in "the obedience of faith", while the "works" standing in opposition are the meritorious elements of a sinless life, on which alone legal justification can repose.

Now, the development and elucidation of this whole radical contrast between the righteousness of the law and the righteous-

ness of faith, in opposition to the Jewish theory of justification, occupy the Apostle's attention up to the end of the eighth chapter, while the three chapters immediately following apply the principles thus previously established, so as to explain the rejection of the Jews and the acceptance of Gentiles. The remainder of the Epistle is mainly hortatory and practical. Its unity in the doctrinal and argumentative portions is manifest to the close student. Those who suppose that the author drops the subject of justification and takes up that of sanctification at the beginning of the sixth chapter, overlook, in the first place, the fact that the Apostle merely pauses at that point to consider an objection that some might raise against his doctrine of justification, as affording encouragement to sin, since it offers mercy and hope to "the ungodly", and teaches that where sin abounds grace abounds much more. They fail to observe, in the second place, that the Apostle is again on the subject of justification in the seventh chapter and subsequent passages, only under different aspects. In the seventh chapter, for example, he shows that even the Christian has need of constant access to the fountain of grace for the cancellation of transgressions. When the argument displaces in thought, for a moment, Christ and redemption through Him, and, as a consequence, makes the anxious soul cry out, "Who shall deliver me from the body of this death?" we can see most clearly how hopeless would every one be, whether Christian or other, who is left under law without grace. And it is only on this condition that the argument in the seventh of Romans has any force in its aim to draw away the Jew from his legalism to "the redemption which is in Christ Jesus." Taking into consideration this essential element of the Apostle's reasoning, we can easily see how the description given in the latter part of the chapter can apply to all men, whether regenerate or unregenerate. Take not merely the "babe in Christ", but the spiritually grown, and strip him of the resources of grace for the cancellation of sin, and he, too, though he be an apostle, must say, "Wretched man that I am! Who shall deliver me from the body of this death?" But "in Christ", or "under grace", there is no wretchedness of despair, no "captivity to the law of sin." Hence the Apostle, having shown the absolute and constant need of Christ on the part of all men, says in the beginning of the eighth chapter, "There is therefore now no

condemnation to those who are in Christ Jesus; for the law of the spirit of life in Christ has made me free from the law of sin and death." It is only by confounding the objective difference between the state under grace and the state under the law, with the subjective difference between the regenerate and unregenerate, that perplexity has arisen as to the application of the description given in the seventh chapter. It holds good without reference to the latter distinction, but not without reference to the former.

As already intimated, the Apostle, after completing his discussion of the radical contrast between the law and the Gospel, applies in chapters ix-xi, the great principles developed by him to the dealings of God with both Jews and Gentiles, so as to explain the rejection of the former and the acceptance of the latter. In doing this he makes great use especially of the two evangelical principles of *universality* and *conditionality*. Right here we must call attention to a curious anomaly in a prevalent interpretation of much that is said in this part of the Epistle. Instead of applying these principles, which he had so clearly established and so earnestly advocated in the previous part of the Epistle, the Apostle is represented, by the exposition referred to, as now contending for a theory of unconditional exclusivism, wholly at war with the conditional universalism of the Gospel, and substantially identical with the narrow Jewish scheme of limited blessing which he had so vigorously combated. Paul is thus turned completely against himself under Calvinistic exegesis. Had we space at command it could easily be shown, under a rigid and faithful application of the laws of hermeneutics, that the several passages supposed to favor the Calvinistic view, merely teach the absence of all meritorious claims upon man's part by which God would be brought under obligation to bestow His blessings. They demonstrate the freeness of His grace and the sovereignty of His power in dispensing His mercy to the needy, without respect of persons. And this very freeness of His mercy implies its accessibility and openness to all, in such terms as in His uncontrolled liberty He may freely appoint. In the exercise of this absolute freedom He is no more bound by eternal decrees than by any legal claims. Through "the redemption which is in Christ Jesus" He is free to "have mercy upon all", on the conditions which He is free to ordain without any restraint whatever. Hence the tremendous

force of the final reference (chap. x. 11-13) to the universality and conditionality of the grace of God: "The Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all who call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Thus the annihilation of all human claims, through the demonstration of God's absolute freedom and sovereignty in the bestowment of blessings, affords no evidence of arbitrariness in the Divine procedure, nor yields any proof of unconditional, personal election. On the contrary, the universal freeness of His grace implies, as we have seen, the very reverse. "Behold, therefore, the goodness and severity of God: on those who fell, severity; but towards thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again."—*Homiletic Review*.

JERUSALEM.

(We present to our readers the following article, written by *Selah Merrill*, U. S. Consul at Jerusalem, taken from that valuable periodical, *The Old Testament Student*, for November, 1895. It is probably the latest and most accurate description, as far as it goes, of the historic city).

Many persons who visit Jerusalem are no doubt disappointed because the actual city which they behold is so unlike the ideal one which they have pictured to themselves. With a few, disappointment arises from sheer ignorance of what they had a right to expect, and for this they have no one but themselves to blame. Jerusalem is not a city of broad streets, beautiful gardens, fine houses, elegant suburbs with lovely promenades, grand hotels, theatres and attractive places of entertainment. Travelers who expect to find any of these things in Jerusalem, simply show that they have read nothing about the place; and if their object in coming here is chiefly to enjoy them as they would do at a pleasure resort in Europe, they certainly ought never to come. Strange as it may seem, such travelers appear from time to time in the Holy City; but fortunately for the reputation of the countries from which

they come, the number is small. Having seen thousands of travelers to the Holy Land, it gives me pleasure to testify that the large majority of them come with an earnest desire to learn all they can of this wonderful country. At the same time, many of these very persons do themselves an injustice, because they have failed to study carefully, before coming here, at least one of the many books descriptive of the place and scenes which they intend to visit.

Formerly, before so many buildings were erected on the west of the city, Jerusalem presented a very imposing aspect to those who approached it from that direction. Now, to one coming on the Jaffa Road, at the very point, about a mile out, where otherwise the walls and minarets would begin to be seen, a row of modern houses on either side of the street, mostly occupied by Jews, here and there a few dirty shops kept by Jews, and the lofty Russian buildings in the foreground, are the chief objects that meet the eye; and these certainly do not awaken any wonderful emotions, perhaps not even the slightest degree of enthusiasm.

The case would be different were one to approach the city from the north, that is, from the direction of Nablous or Shechem. New buildings are being erected northwest and north of the city; but because the ground in that quarter is comparatively low, they can never obstruct the view of Jerusalem itself. From this direction Titus, at the head of the fifth, twelfth and fifteenth legions, approached the city. These encamped on Scopus, which is directly north of Jerusalem, and looked down upon the massive walls which they had come to overthrow and the proud structure of the Temple which they had come to destroy.

If ever a railroad is built between Jaffa and Jerusalem, it will be a pity if the Jerusalem depot cannot be located at this point, since, although it is a mile from the city, it commands such a splendid view of the town that even those who are not subject to impressions would find themselves deeply moved, were they to have this scene brought suddenly before them. Soon after Titus reached Scopus, the tenth legion came up by the way of Jericho, and camped on the Mount of Olives. From this direction the view, although unlike that from the north, is still very imposing. Coming from the south, or Bethlehem, the aspect of the city is wholly changed—grandeur has given place to the picturesque.

What is the advantage in coming to Jerusalem? Very few things can be pointed out as having actually existed in the time of Christ. We have the rock beneath the Mosque of Omar, where the Temple actually stood. We can certainly point to the location of the Castle of Antonia, where Paul was confined before being taken to Cesarea-on-the-Sea. We can point out the old stones of Herod's Temple, where the Jews wail over the sanctuary fallen in the dust and trodden down. We can show the pillars of the double and triple gates of the Temple area, through which our Lord must have passed. Moreover, we can point out the site and some of the stones of the Tower of Herod, which was called "Hippicus", in the castle near the Jaffa gate. Perhaps, beside these, a few other objects of minor importance can be shown as genuine relics of nineteen centuries ago; but all else is changed. Everything is unreal, unsatisfactory, disappointing, and even disgusting, and leads us away from the Master, rather than brings us into closer communion with Him. Simply as a city, Jerusalem is not worth a trip across an ocean and a continent to visit it. But in its sacred and historical associations, for which chiefly it should be visited, no other city on earth can be compared with it. Even the dinginess and filth of its narrow streets, the wretchedness of its modern houses, and the misery, ignorance, and degradation of its present inhabitants, are not looked upon in vain by the devout traveler, since these forbidding objects teach what a mighty moral and physical purification is needed before this city can become again the "joy of the whole earth."

I have referred to the view from Scopus, and I am sure that the most satisfactory thing the traveler can do is to go entirely around the walls of the city, and later to make a wider circuit, and view Jerusalem from all the hill tops, north, east, south and west, from which it is visible. Hinnom, Kedron, the Valley of Jehoshaphat, the Mount of Olives, the Plain of Rephaim, the home of the prophet Samuel, the camps of the Roman legions, the camps of the crusading armies, the site of the Temple, the place of our Lord's crucifixion, the burial place of Herod the Great, the Dead Sea, the Jordan, the Plain of Jericho, the Mountains of Moab, Nebo, the River Jabbok, the Gilead Hills,—these names bring before the reader's mind but a portion of the places and scenes of historical events that are brought under the eye as one looks

abroad, say from the top of Olivet. What a place are the slopes and summit of this mountain for re-reading the Bible! It becomes a "new version", more vivid and impressive than any that the choicest and most devout scholarship can possibly produce.

These remarks will indicate the direction in which the Christian will find his chief advantage in visiting Jerusalem.

It is true that one may have special tastes which he wishes to cultivate, or to gratify, by a visit to Jerusalem and the Holy Land. He may wish to study the manners and customs, the dress and daily life of the present inhabitants, in order to illustrate those of Bible times. He may wish to study the habits of the birds and animals which enliven the dead hillsides and plains, or to collect the flowers which in the spring literally carpet the fields. He may wish to study languages, and as there are no less than thirty-five spoken here, his opportunity, in this respect, is of the rarest kind. He may wish to study the site and structure of the temple, and the topography of the ancient city, and in this line, he will find a multitude of problems that will try his patience and vex his soul. Again, he may be wasting his mental energies on the question whether oriental Christianity and the oriental churches may not be wonderfully fine things, if only they could be subjected to slight modifications and improvements; here he would be brought face to face with these oriental churches and Christians, and it is more than probable that a few weeks or months of actual contact would suffice to restore him to his right mind on this plausible but delusive subject. When one can pick up a dry bone in the street, and by his breath clothe it with flesh and life, then he may think of undertaking to reform these oriental churches.

Questions are frequently asked as to the population of Jerusalem at the present time. No definite answer can be given as might be done in the case of an American city or town, still it is possible to arrive at the approximate number. In some American papers which reach me from time to time, I see the wildest statements as to the inhabitants of this city, the number varying from 50,000 to 150,000 Jews alone.

It belongs to the duties of this Consulate to report to Washington the number of inhabitants in Jerusalem, and for this purpose we take the greatest care to ascertain the facts of the case within a reasonable degree of certainty; but, as there is no census, exact results cannot be obtained.

The present population we place at about 42,000; of this number one-half are Jews, one-fourth Christians, and one-fourth Moslems. Probably the Christians, including Protestants and all the nominal Christian sects, are a little less than one-fourth, the Moslems nearly one fourth, and the Jews a little more than one-half. During the past five years there has been a great increase in the Jewish population, no less than ten thousand having arrived in Palestine. Not all of this number remain, nor do they all settle in Jerusalem. Hebron, Safed and Tiberias, because they are sacred cities, and Jaffa, because it has business and commerce, receive each their share, although by far the larger number crowd into the Holy City.

Although the city is small, the habits of Orientals are such that a limited amount of house room will accommodate a large number of people. A single family, numbering from four to eight persons, will manage to live in a single room. It will be understood that such rooms are not crowded with all kinds of furniture. There will be a large divan, a miniature table (possibly), and a hole in the wall, where the quilts are stuffed out of sight during the day. These are spread on the divan and floor at night, for the family to sleep upon. In a corner of the court outside, the family will do its cooking. This describes the way in which hundreds of families exist; at the same time, there are many families that have two or three small rooms which they can call their own.

A large number of houses in Jerusalem are only one story high. Could the houses throughout the city be raised to two stories in height, they would accommodate twice the present number of inhabitants. Again, there must be within the walls as many as forty and perhaps more than forty acres of ground, not including, of course, the vacant space in the Temple area around the Mosque of Omar, that are not occupied by houses and not built upon in any way: so that, were all the ground covered with houses, and these raised to a height of two or three stories each, Jerusalem, small as it is, could easily accommodate 100,000 or 150,000 people. The convents,—Latin or Roman Catholic, Greek, Russian, and the Armenian,—seem to occupy but a very small space, compared with the entire extent of the city; but, together, I think they can stow away 15,000 or 20,000 pilgrims, without special discomfort. It happens that the largest number of Chris-

tian pilgrims are in the city at Easter, and about that time, on account of the Neby Musa festival, the largest number of Mohammedan pilgrims are also here. The number of the latter varies, from year to year, from 6,000 to 12,000. At that season, the streets during the day are crowded, because they are narrow and everybody is on the go; but at night all this throng disappears, and it is to be supposed that they find sufficient food and shelter.

There are no rules by which one can judge the capacity of an oriental city. A standing puzzle in Josephus is in regard to the number of people present in Jerusalem at the time of the siege under Titus, and in my judgment it is a question that can never be decided.

But even if these 42,000 or 45,000 people who live in Jerusalem find sleeping places, how do they obtain sufficient food to eat? This is the great wonder, when one reflects upon the means and character of the inhabitants, taking both Jews and Gentiles together. There are no manufactories here, and no productive industries of any kind. The people, for the most part, are poor. Old Moslem families that two or three generations ago had ample means, have now nearly exhausted their inherited wealth, and are obliged to economize in the most rigid manner, in order to live. Half the Jewish population merely exist on the verge of starvation and beggary. They go about the streets filthy, haggard, and wretched in the extreme. Most of the Christian families are either poor, or have little means at their command.

That there is some wealth in Jerusalem no one can deny; but I mean to be understood as saying that a larger number of the inhabitants of Jerusalem are in a condition of extreme poverty than of any other city of equal size in the Eastern world.

Many of the Jews who come here are aged, or are in feeble health, and can only be a burden while they live. Very many die every year, and it is noticeable how the broad fields on the slopes of Olivet, where the Jews are buried, are being widened and extended in every direction year by year.

Notwithstanding the poverty of the people and of the place, there is a constant increase in the number of the inhabitants and a constant growth in the extent of the city. Twenty years ago there were but three or four buildings outside the walls, while at present they are numbered by hundreds. Were a stranger to visit the

city this very year, he would be struck with the amount of building that is going on. But this apparent growth is not a healthy one. We are accustomed to judge of the growth of a place by the results of its productive industries, and by wealth accumulated in other natural ways; but this is not true of Jerusalem. That which we see here is due entirely to foreign capital, and in reality the inhabitants of the city are kept alive by money that comes from abroad.

In this respect, as in many others, Jerusalem is unlike any other city on the globe. Every Jewish family receives public aid. The Jews are divided into national communities, or what is equivalent to that, over which committees preside; and all funds raised in any given country, say, for example, Germany or Russia, are sent to Jerusalem to be divided among the members of the German or Russian community of Jews. In this way every person receives aid which is called "Haluka." Poor Jews in Europe know that, if once they can get to Jerusalem, they will receive something, and, although it be a mere pittance, they think that, by living meanly, it will go a long way towards their maintenance, and perhaps some lucky chance will throw in their way what is needed to make up the actual amount necessary for their support. Hence they come here to live in wretchedness and poverty. As there is no work for them, they live in idleness. Whatever may have been the origin of this Haluka, it has been degraded so that now every dollar contributed in this manner is a positive curse to Jerusalem, and especially to the Jews. What I say now are not the exaggerated statements of a Christian, but the testimony of intelligent Jews themselves. Were this vast amount of money withdrawn, the poor Jews would suffer temporarily, but it would result in driving them into the world, where they could earn a living. This, however, they do not wish to do. These people are willing to have it so. The sentiment of "living in the Holy City", seems to outweigh any discomforts or hardships that may arise from filth, poverty, and want. The Jews throughout the world ought to be ashamed to foster such a spirit, or to perpetuate such a state of things.

If we turn to the Christian population of Jerusalem, we find that matters are not much better than they are among the Jews, although there is not among them so much desperate poverty. The Protestants form only a very small community, and for a very

significant reason,—namely, a reason which expresses a radical difference between Protestantism and the various forms of nominal Christianity. Protestantism teaches independence and self-reliance; the Catholic and Greek churches teach exactly the opposite. Protestants are taught that they must earn their own living, and pay for what they receive. The Latin and Greek convents have vast properties in their possession, and every family belonging to either of these communities has its house rent free. It frequently happens that a family belonging, say to the Greek community, owns a house, but, instead of living in it, they rent it, and get of the Greek convent a house free of rent. This is not done secretly, as might be supposed, but with the full knowledge of the convent authorities. Every family, in like manner, receives a gift of bread twice a week. Occasionally soup is given out in the same way. These simple, or rather characterless Oriental people, reason as follows: "House rent and bread free. Ah! This is a beautiful religion!" Hence they become "Greeks" or "Latins", it is all the same to them which.

The worst of it is that priests and patriarchs foster this pernicious system. Consequently, how can Protestantism, which is directly opposed in its spirit and methods to such a system, gain any foothold on such ground. I frequently say to intelligent travelers that, were I to be a missionary, I would much prefer to go to Stanley's country, the Congo, and labor with the savages, than to attempt to do anything in Jerusalem or Palestine.

It is no exaggeration to say that, taking the Jews and nominal Christians together, two-thirds of the inhabitants of the city are beggars, either actual beggars or polite beggars. By the latter phrase I mean a large class of people who prefer to accept their living, or a great part of it, as a gift, rather than earn it themselves. This state of things which I describe is becoming worse every year. Tens of thousands of pounds are sent here each year, and spent in these so-called charities, thus fostering qualities the very opposite of those in which industrious, enterprising, and prosperous people take pride.

METHODIST EPISCOPACY—WHAT IS IT?

We find an article in the October number of the *Quarterly Review of the M. E. Church, South*, written by R. Abbey, of Mis-

Mississippi, and endorsed by the Editor, answering the above question. We desire to call attention to some of its statements.

"It is both remarkable and embarrassing that we can not understand our own Episcopacy", is his opening declaration, and gives evidence of candor, which is exhibited throughout the article.

"The following thesis will probably meet the views of all Arminian Methodists on reflection and careful examination. *First.* Episcopacy is the name generally given to a form of, or rather a feature in, Church government, by which one minister is appointed to overlook or superintend the labors of several others. There may be many kinds of episcopacy; that depends upon the duties prescribed for bishops by different Churches respectively. *Second.* There were bishops in the Church or Churches in New Testament times, but Scripture contains no directions nor recommendations, nor even suggestions to future Churches on the subject. It is not likely that either of these propositions will be questioned."

To the last statement, he should have added, "by Arminian Methodists", as the two propositions will be denied by many students of the Bible. The *first* proposition is the statement of the belief of many persons, but many do not accept it. Episcopacy, as held and practiced by several religious organizations, is, by this proposition, correctly defined; but their Episcopacy is entirely human, nothing divine about it. There is not the least intimation in the New Testament that "one minister" was "appointed to overlook or superintend the labors of several others." In fact, in the New Testament, there is no mention made of "ministers" in the sense in which the term is here used. It contains an account of the selection of men, from out the membership of the local organizations, having special qualifications, to be *episkopoi*—overseers—in that particular congregation.

"There may be many kinds of episcopacy; that depends upon the duties prescribed for bishops by different Churches respectively." If "episcopacy" is used in the simple signification of the term—*overlooking*—and each congregation decides to govern itself in its own wisdom, regardless of apostolic example, of course there may be as many kinds of overlooking as the local organizations may prescribe, but they will be human. "Different Churches"—

what does he mean by this expression? Does he mean different local congregations, or different religious organizations? If he means the *former*, then each local society of Methodists may have different kinds of episcopacy; but as they do not, then he must mean the *latter*, which necessitates the conclusion that he admits that there are many Churches of Christ which are conflicting in teaching and practice, which is an absurdity, for Christ established only one Church, and it had but one doctrine and one practice. If the Baptist organization is the Church that Christ founded, then of course the Methodist organization is not, or *vice versa*, and it may be that neither are. We are not now discussing that question.

"There were bishops in the Church or Churches in New Testament times, but Scripture contains no directions nor recommendations, nor even suggestions to future Churches on the subject." Here, again, we have a confusion in the use of the word "church". He speaks of "Church or Churches"; does he use the first word in reference to "my church", as used in the expression, "upon this rock I will build my church"? If he does, he has no authority for his statement, for there is not an allusion in the New Testament to a bishop in "my church." Specific qualifications are enumerated for the bishops of local groups of disciples, and we have the example of an apostle directing the election of such men to be bishops of these congregations. If the enumeration of the qualifications of bishops and the command to the congregations to elect such men for that work, is not "a direction, a recommendation, or even a suggestion", we fail to understand the teaching of inspiration. If, in each local group of disciples, the members select of their number men who have these qualifications, and set them to be their overseers *-episkopoi-* then we have done what the Scriptures enjoin, and *all that they enjoin or permit*.

"There is a difference between bishops having a Church and a Church having bishops. The former is High churchism; the latter is the doctrine of Scripture." If the "Scripture contains no directions nor recommendations, nor even suggestions to future Churches on the subject", how can "a Church having bishops", be "a doctrine of Scripture"? It seems to us that the statements are contradictory.

"It might be said, though it is seldom, if ever, put that way, that although Episcopacy be not enjoined in Scripture, if practiced

by the apostles, we ought to do so if merely to follow so high an example. This is admitted; if in like circumstances, which is probably seldom or never the case, we ought to do as they did as near as we can. But we do not follow the apostolic example in this respect, though we should do so." This is candid. We think it a vital obligation on all Christians to follow apostolic practice. We can not see wherein circumstances are different now to what they were then. Then there were local congregations of disciples for worship, for growth in grace and in the knowledge of our Lord. The apostles directed them in their government, enjoining them to have overseers—*episkopoi*. Now there are local congregations of disciples for the same purpose, and why they should not have the same government, the same organization, we can not imagine. It is only because "we do not follow apostolic example, though we should do so."

"If the apostles practiced episcopacy at all, it was, so far as we know, diocesan. Titus's diocese was the little island of Crete." We think, from reading Acts 14:23; 20:17, 28, that there is no "if" about the apostles' practicing episcopacy; we know that they did. "Titus's diocese was the little island of Crete." Titus is never called a bishop or an elder, a *presbuteros* or an *episkopos*, then why instance him as a bishop having a diocese? Paul left him in Crete, temporarily, to finish the work of instruction that he had not time to complete himself. Paul's having deputed Titus to act for himself in certain matters, has made, in the mind of some, Titus the model bishop and the model evangelist, when, in fact, the work that he was appointed to do, was neither episcopal or evangelistic. *Apropos* to the book of J. Mulchahey, that we have previously reviewed, claiming "apostolic succession" in ordination, we quote from our present author. "And it ought further to be known, but seems not to be, touching the *List of Bishops*, relied upon by High-churchmen to prove the tactual succession, that there is not, nor ever was any lists of bishops, good or bad, that purported to give information about successive ordinations. Here is a strange blunder. Their lists of bishops, through the See of Lyons usually, and transferring to Canterbury in the seventh century, and then on down to Bishop White of the United States, are well known; but they do not even purport to show any thing about *ordinations*. They purport to show a successive *incumbency in office*, a point not in question, but show nothing about ordinations."

THE VOICE OF SCHOLARSHIP ON ACTS 2:38.

(Ten years ago Robert T. Mathews, a writer with whom most of our readers are well and pleasantly acquainted through his articles that we have had the pleasure of publishing, wrote to a number of scholars asking for their translation of Acts 2:38, and he received the following replies. We copy them so that they may be preserved in more convenient form.)

This is the request that I make of these Greek professors:

"Will you be so kind as to give me your translation of the preposition *eis* in Acts ii:38, and your opinion, as a Greek scholar, as to what grammatical relation it expresses between the predicates of the verse and the phrase *aphesin amartion*? I shall be obliged for your answer in the light of scholarship, aside from all theological applications of the verse."

The answers are herewith given as they appeared in the *Apostolic Times*, June 8 and 15, 1876.

Professor Tyler, of Amherst College, Massachusetts:

"Yours of the 9th inst. is just received. I shall translate Acts ii:38 literally thus: *Repent and let every one of you be baptized in (or on,) the name of Jesus Christ unto remission of sins.* The preposition *eis* seems to denote the object and end of the two verbs which precede in the imperative. In other words, remission of sins is the object and end (or result) of repentance and baptism. The meaning may perhaps be more definitely and unequivocally expressed thus: *Repent and let every one of you be baptized to the end that your sins may be forgiven.* The passage does not imply that repentance and baptism stand in the same moral, religious, essential or formal relation to forgiveness, any more than believing and being baptized stand in the same relation to being saved, in Mark xvi: 16; or being born of water and the Spirit stand in the same relation to entering into the kingdom of God, in John iii: 5. The result is fully realized in each of these cases only when both the outward and the inward conditions are fulfilled. But that the outward condition is less essential, is clearly indicated by its omission in the negative and condemnatory part of Mark xvi: 16, 'He that believeth not shall be damned.' I do not know that I have met the precise point and object of your inquiries, I have only touched the points of chief interest and importance as they present themselves to my own mind."

Prof. H. C. Cameron, of Princetown College, N. J.

"The preposition *eis* in Acts ii: 38, is evidently used in its final sense, and the phrase is clearly connected with *metanoesate kai baptistheeti* (repent and be baptized) as the end to which repentance and baptism in the name of Jesus led. The conviction of sin in the crucifixion of Jesus, who was both Lord and Christ, led the multitude to inquire of the apostles, 'What shall we do?' 'Do', for what purpose? Evidently 'for the remission of sins', as shown in the answer of the apostle. They thought only of the sin against Christ, which, since his advent as the essence of sin ('of sin because they believed not on me'); but the apostle makes the matter more general—'remission of sins.' The term *aphesis* (remission), except in the quotation from Isaiah (Luke iv: 18) has but one signification in the New Testament. This, then, was the object contemplated both in the question and the answer, and to which *eis* points. Trusting that this hasty note, which does not enter into the question of baptism, or of its relation to salvation, or even of the meaning of the expression *epi too onomati* ('in the name') is a sufficient answer to your question, I remain yours truly."

Professor Packard, of Yale College, Connecticut:

Your letter of inquiry as to the meaning of *eis* in Acts ii: 38, was handed to me this morning. I do not suppose it is possible to determine from classical or patristic usage a necessary meaning for such a word, which can be applied in any new case. It is so frequent a word, has so many various meanings, and expressing only relation, depends so entirely on context for its determination, that each case must be decided mainly by itself. Here it seems to be connected with both verbs. With *baptizoo* alone it has a special New Testament use, as to the meaning of which scholars are somewhat divided. My own impression (to give it for what it is worth) is that I shall translate it, if these words occurred in Plato, for instance, *to the end* of remission of sins. It would then make *aphesin hamartioon* an object aimed at, or a result attained by the acts denoted by the verbs. But this leads one necessarily into the domain of theology. I am sorry I cannot give you a more definite answer."

Professor Foster, of Colby University, Maine:

"Without a special examination of the passage in connection

with others in which like expressions occur, I should say that the word here has the force of 'unto', 'in order to', 'for the sake of', indicating a result to be attained, and that it connects the phrase *apesin hamartioon* with both the foregoing imperative verbs, alike grammatically considered, though, on other grounds, I shall say, specially with the first, since pardon is nowhere offered on condition of baptism alone, while it is on that of repentance. This is briefly my response to your inquiry as I understand it."

Prof. D'Ooge, of Ann Arbor University, Michigan:

"In reply to your inquiry I would say that in my judgment the preposition *eis* in the verse referred to expresses the relation of aim or end in view, answering the question *eis ti* (for what?), and to be translated by 'unto', 'in order to', 'for.' This sense of *eis*, as you doubtless know, is recognized by Liddell and Scott for classical, by Winer for New Testament, usage. I cannot agree with those who ascribe to *eis* nearly the same force in the phrase, 'baptize into the name', but understand it then to be used in the sense of 'in reference to', 'in relation to.'"

Prof. Flag, of Cornell University, N. Y.:

"In answer to your inquiry about the force of the preposition *eis*, in the passage of the New Testament to which you refer (Acts ii:38), I should say that it denoted intention or purpose, 'with a view to', much as if it had been written 'so as to obtain remission of sins.' I speak, however, wholly from the standpoint of classic Greek, not being familiar with the changes introduced by the Hellenistic. As to any theological bearings that the subject may have, I am wholly indifferent."

Prof. Proctor, of Dartmouth College, N. H.:

"It is my opinion that *eis* is to be connected with both predicates, and that it denotes an object or end in view. I am inclined to think that the phrase, 'in the name of Christ', though grammatically limiting only *baptistheeti*, does in thought modify the connection of *eis*, the ideas standing logically in the following order, viz: Having been shown your ill behavior against the Messiah, put faith in (the name of) Christ; on the basis of that faith repent and (confess) be baptized, and then be forgiven:—*eis*, connecting *aphesis* not with the two predicates separately, but with the whole preceeding part of the sentence. I have first and last given a good deal of attention to this point, but cannot yet speak

more confidently than I have done. If you enjoy this study as I do, I congratulate you most cordially. I establish few doctrines as such, but the divine Word is more and more a sustenance and solace."

Prof. Harkness, of Brown University, Rhode Island,:

"In my opinion *eis* in Acts ii: 38, denotes *purpose*, and may be rendered 'in order to,' or, 'for the purpose of receiving', or, as in our English version, *for*. *Eis apesin hamartioon* suggests the motive or object contemplated in the action of the two preceding verbs."

We add the following additional statements, taken from *Herndon's Explanatory Notes on the Sunday School Lessons for 1886*.

PHILIP SCHAFF, a professor in the Presbyterian Theological Seminary of New York, in his *International Revision Commentary*, (1882), commenting on Matt. 3:6, says: "The indications are clearly that the subjects were immersed by John, and commonly in a stream. Immersion (thrice repeated) is still the only mode in all the Oriental (and orthodox Russian) churches, and continued to prevail as a rule in the West down to the thirteenth century, though other modes, by affusion or sprinkling, were also used in the case of infants and sick persons. The Græek word *baptize* is derived from a root that means 'to dip', 'to immerse', 'to submerge', either literally or figuratively."

JOHN PETER LANGE, professor of Theology in the University of Bonn, in his *Commentary*, translated by Philip Schaff, on Matt. 3:6, says: "'And were baptized', immersed, in the Jordan, confessing their sins. Immersion was the usual mode of baptism and the symbol of repentance."

ADAM CLARKE, Methodist, in his *Commentary* on Col. 2:12, says: "'Buried with him in baptism'. Alluding to the immersions practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and in them, of a total change of life."

THE BIBLE COMMENTARY, by the Bishops and other clergy of the Anglican Church, edited by Canon F. C. Cook, says on Rom.

6:4. "The expression, 'we were buried', may have been suggested by the momentary burial beneath baptismal water."

CUNNINGHAM GRIKIE, in his *Life and Words of Christ*, says: "It was impossible to see a convert go down into a stream, travel-worn, and soiled with dust, and after disappearing for a moment, emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart." "Bathing in Jordan had been a sacred symbol, at least, since the days of Naaman, but immersion by one like John, with strict and humbling confession of sin, sacred vows of amendment, and hope of forgiveness, if they proved lasting, and all this in preparation for the Messiah, was something wholly new in Israel."

"He (John) summoned the crowds to repentance, alarmed them by words of terror, or led them, in groups, to the Jordan, and immersed each singly in the waters, after earnest and full confession of their sins."

SMITH'S DICTIONARY OF THE BIBLE, edited by Prof. H. B. Hackett and Ezra Abbot, on the *Mode of Baptism*, says: "The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. John the Baptist baptized in the river Jordan. Jesus is represented as 'coming up out of the water,' after his baptism. Again, John is said to have baptized in Aenon because there was much water there. The comparison of baptism to burying and rising up again, has been already referred to as probably derived from the custom of immersion."

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, by Herzog, Plitt and Hauck, edited by Philip Schaff, S. M. Jackson and D. S. Schaff, on *Baptism*, says: "In the primitive church, baptism was by immersion except in the case of the sick (clinic baptism), who were baptized by pouring or springling. These latter were often regarded as not properly baptized, either because they had not completed their catechumenate, or the symbolism of the rite was not fully observed, or because of the small amount of water necessarily used."

COMMENTARY OF THE OLD AND NEW TESTAMENTS, by Jamieson, Fausset, and Brown, commenting on Col. 2:12, says: "Baptism is regarded as the burial of the old carnal life, to which the act of immersion symbolically corresponds; and in warm climates

where *immersion* is safe, it is the mode most accordant with the significance of the ordinance."

DEAN STANLEY, in his article on *Baptism*, says: "What, then, was Baptism in the apostolic age? In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jerico or Jerusalem, whither, as in the Baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings." "For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water."

THE TEACHING OF THE TWELVE APOSTLES, a Ms. recently discovered by Bryennois, supposed to have been written during the second century, says: "Chap. VII. Now concerning baptism, thus baptize ye: having first uttered all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in running water. But if thou hast not running water, baptize in other water; and if thou canst not in cold, in warm. But if thou hast neither, pour water upon the head thrice, into the name of the Father and Son and Holy Spirit. But before the baptism let the baptiser and the baptized, fast, and whatever other can; but the baptized thou shalt command to fast for two or three days before." (Note. We do not believe that this was written before the middle of the third century. "Cold" in the quotation means "living—moving"; "warm" means "still—stagnant", according to the Greek. According to this Ms., immersion was to be practiced if water of any kind in sufficient quantity could be found. Notice that it does not say that the candidate could be baptized by pouring water upon his head, but if you have not water sufficient in which to immerse him, then water may be poured upon his head. Baptize is *baptisate*; pour is *ekcheon*. The pouring was not baptizing, but merely allowed to show the willingness of the candidate to obey the command, had it been possible.)

PROXY IN RELIGION.

(We copy the following article from the *Independent*, written by F. MASON NORTH of New York City, and commend it to our readers.)

The art of getting one's duties done by some one else has come into high favor in recent years. It is practiced with the most ingenious skill everywhere. A man may, from his well-cushioned pew as a center, by the magic touch of a few coins upon the passing contribution-box, reach the whole circuit of his obligations to God's work, and go home to his dinner, his newspaper, and his nap with complacency and a quiet conscience. A mother can get her children off to Sunday-School, and then rest from all further responsibility for their religious instruction. A Sunday-School teacher may make the connection between the mysterious mechanism of the International Lesson system and her class on Sunday, and, after turning the crank for the requisite time, content herself that the system has discharged her entire obligation for her. The woman of benevolence—fully posted by the Charities Bureau of Information, with a bundle of soup tickets and the certificates of the Clearing-house for Consolidated Charities in her hand—can, while entertaining her friends in her drawing-room, "dispose of" every "case" which appeals to her bounty. The devout churchman, who finds his son or his neighbor in spiritual darkness, feels the agreeable meritoriousness of having done his whole duty when he has advised the inquirer for salvation to "consult the minister."

The fact is, we are in an epoch of marvelous inventiveness. The new cotton-picking machine, which, with two men and a mule, can do the work of forty men, is an agricultural instance of what is now going on in the sphere of philanthropy and practical Christianity. Mules and machines have largely taken the place of men; or, to save the statement from unpleasant allusions to a useful though often misunderstood friend of humanity, *ecclesiastical contrivances* are being widely substituted for the *power of the individual*. It is not alone in politics that the man is hidden by the machine.

Christians have acquired the habit—and that quite naturally—of "pointing with pride" to the wonderful development of the Church. "Zion" is much "walked about" in these days. Her "towers" are carefully counted, and the results put into statistical

tables. The strength of her "bulwarks" and the beauty of her "palaces" were never more eloquently described. Even her enemies bear witness to her greatness by the ingenuity and force with which they seek to depreciate her. The opportunities and resources of the Church have increased incalculably, and her appliances have multiplied a thousand fold. But, in the midst of this chorus of self-gratulation, the question meets us: Is there an increase of force proportional to the increase of facilities? Is there a possibility that the mechanism of Christianity may retard or destroy its power? For it is clearly not enough to prove by figures, either of arithmetic or of speech or of geometry—for the demonstration by diagram is now very popular—that there is numerical growth, and that wealth and social influence are increased. Imperial Rome after a time lost force by gaining territory. With a limited water-supply, the more ditches for irrigation a farmer digs, the poorer crops he will gather. Admit the increase in the Church; does it mean more territory and more ditches, or more power? Peter Bayne somewhere says: "Some men are ever ready to ride upon the car of civilization while others push." There is an increase in the Church. Is it of those who ride or of those who push? Is the increment one of weight or of power?

It should certainly be clear to us that the multiplication of facilities—in things religious or things secular—is the multiplication of hindrances, unless there is also a relative gain in the operating force. A scythe is better than a mowing machine to the man who has no horses. With a compound lever a mechanic should be able to lift more than with a simple one; otherwise the very complications of the former prevent the results possible with the latter. Now the Gospel's center of force, as far as human instrumentalities are concerned, is the individual soul. It is not learning, not the printing press, not the pulpit, not the Church, but the man. The true light is kindled in and radiates from personal character. The world sees the way to God by the light of flaming hearts. To shade the light by any medium, however artistically wrought, is to diminish the power of the Gospel. Neither social power, nor intellectual power, nor what is called the power of truth, must be substituted for the power of the soul.

Now, in the growth of Christianity, has this power of the in-

dividual increased? Are there, to-day, relatively more or fewer souls who, imbued with holy zeal and flashing forth the Divine light, are bringing direct influence to bear upon other souls? Here, for example, is a church of six hundred members. Eloquence is in the pulpit, art in the windows, at the organ, and in the choir stalls; wealth and propriety are in the pews; and the number of souls saved annually can be counted upon the fingers of the two hands—perhaps on those of one. Now, of these hundreds, what proportion do their religious work themselves, and what proportion do theirs by proxy? How many of these voices are ever heard in prayer or testimony? How many are watching and praying for unsaved souls, and how many are valiantly serving the Lord by substitute? Unquestionably, it must be admitted, in spite of the increased activities of Christians in benevolent societies, Young Men's Christian Associations, and in many local churches, that the direct personal influence and work of individual Christians are the least used forces the Church has to-day.

Nor is it difficult to perceive how the proxy plan diminishes spiritual power in the individual, and so in the church. For, first, much of the initial force is lost in the necessary friction of so complicated a system as that of Christian work in this age. Heat is indeed developed; but it is the heat of wear, not the heat of power. In many a church more treasures of strength and wisdom are exhausted in supplying oil to protect the bearings than are available for the direct purposes for which the whole machine is contrived. Secondly, any man—and here we must remember that "whether one member suffer, all the members suffer with it"—any man who avoids religious duty and personal contact with the unsaved suffers inevitable loss; the loss of *sensibility*, then of sympathy, and hence of motive power. Ceasing to work for others, he ceases to care for them, and dwarfs his power to the stunted possibilities of the collection plate, and the worse than fruitless formality of heartless prayer. And, thirdly, power is gone when the sense of responsibility is gone. There is something horrible in the complacency with which the majority of Christians watch their unsaved fellow voyagers sink beneath the waves. Multitudes clearly are ignorant that, in the Gospel Economy, the conversion of a soul carries with it a commission to work. Responsibility should rest upon the individual; he escapes it, and leaves it

upon the Church. The perfection of organization is not that which relieves from personal responsibility, but that which widens the application of personal power. And we may well suspect the genuineness of that growth which enlarges the organization and diminishes the consciousness. It is very probably the growth of disease. If, then, there be a real menace in this tendency to bury the power of the individual beneath the complications of an over-organized system, is there any way of averting a calamity? There is space for only one or two general suggestions.

And first, let religious teachers and leaders aim directly at the development of spiritual force in the person, rather than at the elaboration of mechanism in the Church. Christ's is still the true method. He gave the world not, primarily, an organization, but a group of converted men. The Kingdom of Heaven was within them. It came "not by observation." Secondly, demand from converted men the active labor of converted men. Every man who reads his pardon at the foot of the Cross should there also read his commission. To him to whom the Master says, "Go, work!" the Church has no right to say, "Come, pay for your pew, and be idle." Thirdly, let every organization of Christians be founded, not upon the hospital idea, the lecture-bureau idea, the social-club idea, but upon the army idea. Camp followers and sutlers are of little use in battle. The Salvation Army, at which men smile, has shamed the Church in that such a title seems strange to us; and, whatever may be said of its methods, its spirit is that which the Captain of our Salvation demands of all his followers.

The time has come for most careful attention to this prevailing drift in Christian enterprise. "Proxy" religion deserves emphatic rebuke. The real menace to the Church now is not the withdrawal of the Divine Spirit, nor the spread of infidelity, nor the changed conditions of social life, nor even the New Theology; but it is the perilous tendency to ignore the one divinely appointed instrumentality in the salvation of men, the direct influence of the regenerated soul.

THE CHARACTER OF PROPHECY.

(We publish the following extract from *Prophecy and History in Relation to the Messiah*, by Alfred Edersheim.)

THE CHARACTER OF PROPHECY.—The Prophet, as preacher,

views the present in the light of the future; as foreteller, the future in the light of the present. He points out present sin, duty, danger, or need, but all under the strong light of the Divine future. He speaks of the present in the name of God, and by His direct commission; of a present, however, which, in the Divine view, is evolving into a future, as the blossom is opening into the fruit. And when he foretells the future, he sees it in the light of the present; the present lends its colors, scenery, the very historic basis for the picture.

This, as we have seen, will help to explain alike the substance and the form of the prophetic message. To the prophetic vision the present is ever enlarging, widening, extending. These hills are growing, the valley is spreading, the light is gilding the mountain tops. And presently the hills are clothed with green, the valleys peopled with voices; the present is merging into the future, although exhibited in the form of the present. The prophet is speaking of Moab, Ammon, Tyre, Assyria; and these are gradually growing into the shapes of future foes, or future similar relations. And in the midst of such references here and there appears what applies exclusively to that Messianic Kingdom which is the goal and final meaning of all, and of all prophecy. It is an entire misunderstanding to regard such prophecies as not applying to the Messianic future, because they occur in the midst of references to contemporary events. As the rapt prophet gazes upon those hills and valleys around him, they seem to grow into gigantic mountains and wide tracts, watered by many a river and peopled with many and strange forms, while here and there the golden light lies on some special height, whence its rays slope down into valleys and glens; or else, the brightness shines out in contrasted glory against dark forest, or shadowy outlines in the background. And the Prophet could not have spoken otherwise than in the forms of the present. For, had he spoken in language, and introduced scenery entirely of the future, not only would his own individuality have been entirely effaced, but he would have been wholly unintelligible to his contemporaries, or, to use the language of St. Paul, he would have been like those who spoke always in an unknown tongue.

To make ourselves more clear on these points, let us try to transport ourselves into the times and circumstances of the

prophets. Assume that the problem were to announce and describe the Messianic Kingdom to the men of that generation, in a manner applicable and intelligible to them, and also progressively applicable to all succeeding generations, up to the fulfillment in the time of Christ, and beyond it, to all ages and to the furthest development of civilization. The prophet must speak prophetically yet intelligibly to his own contemporaries. But, on the other hand, he must also speak intelligibly, yet prophetically to the men of every future generation—even to us. We can readily understand how in such cases many traits and details cannot have been fully understood by the prophets themselves. But we are prepared to affirm that all these conditions are best fulfilled in the prophecies of the Old Testament, and that, if the problem be to announce the Messianic Kingdom in a manner consistent with the dogmatic standpoint then reached, the then cycle of ideas and historical actualities and possibilities, and yet suitable also to all generations, it could not have been better or equally well done in any other manner than that actually before us in the Old Testament. As a matter of fact, the present generation, and, as a matter of history, all past generations—admittedly the whole Jewish Church and the whole Christian Church—have read in these prophecies the Messianic future, and yet every successive generation has understood them, more or less clearly, and in a sense newly. If I might venture on an illustration: the reading of prophecy seems like gazing through a telescope, which is successively drawn out in such manner as to adapt the focus to the varying vision.

BOOKS.

CHANG FOO, OR THE LATEST FASHIONS IN RELIGION, *A story of a clever Chinaman in search after religious truth*, by D. R. DUNGAN. pp. 313. Published by the *Standard Publishing Company*, Cincinnati, 1885. Price \$1.00

This book appeared as a *serial* in the *Christian Standard*, and although we have a high appreciation of its author as a writer and as a Christian, we failed to read it; but when presented to us in its present shape for review, we read it, and are highly delighted with it. We regard the arguments in support of the inspiration of the Bible and the divinity of Jesus as fair, plain and unanswerable. The plan, that of a dialogue, offers so strong a temptation to unfairness, that we do not approve of it, though we are ready to ad-

mit that some will read the arguments in that form, who would not read them in any other. For a writer to make the arguments for his opponent is not fair; to demolish such arguments is generally easy; but Prof. Dungan's arguments and facts stand on their own merits, invulnerable, regardless of the arguments and objections of his opponents. The book is full of vital questions, which are all discussed by a man familiar with them. It is a valuable book, and should be, not only in the hands of Christians, but also in the hands of those who are striving after the truth.

SERMONS ON THE CHRISTIAN LIFE, *By John DeWitt, D. D., Professor of Church History, Lane Theological Seminary.* pp. 420. 1885. Published by Charles Scribner's Sons, New York. Price \$2.50.

This book contains *twenty-seven* sermons, all practical and well written. Among the subjects treated, we may mention: The Sanctification of the secular life; The relation of religion and business; The transformation of the outward life; The foundation and the building; and The Christian name. The subjects indicate the scope and character of the book.

THE LIFE AND TIMES OF JOHN TOMLINE WALSH, *with biographical and historical sketches and reflections on contemporary men and things.* Edited by a member of his family. Published by the Standard Publishing Company, Cincinnati. 1885. pp. 171. Price 75 cents.

This is a neatly printed and bound biography of a prominent character in the reformatory movement of the nineteenth century. Dr. Walsh (he is an M. D., not a D. D.), has been an active evangelist, author and editor. He has made his impress upon the age that will not be effaced for a long time. His life has been characterized by devotion to revealed truth, by loyalty to his convictions, and by his unflinching courage and zeal in defending them. The volume contains a portrait of Dr. Walsh. We gain strength by contemplating the devotion and struggles of such men. No one can read this little volume without being inspired to do more and better work for the Master.

A LAYMAN'S STUDY OF THE ENGLISH BIBLE, CONSIDERED IN ITS LITERARY AND SECULAR ASPECT. *By Francis Bowen, LL. D., Alford Professor of Philosophy in Harvard College.* Published by Charles Scribner's Sons, New York. 1885. pp. 145. Price \$1.00.

We have read this book with pleasure. It is a philosophic analysis of the *style* of the King James Version of the Bible. As the translation depends upon the original, entirely for the subject matter and largely for the phraseology, the analysis must include both the original and the translation. The author points out many points of superiority and also many of excellence. To those who take any interest in such studies, this book will be welcome.

TRACTS RECEIVED.

The First Resurrection and the Second Death. By S. B. Herbert, Whiteland, Ind. pp. 44. Price 10 cts.

Revelation; or The Golden Lampstands. By the same. pp. 100. Price 15 cts.

The Seed of Abraham and the Nations of the Earth. Basis of Paul's Argument in Galatians. By the same. pp. 14. Price 5 cents.

Atkin's Tract on Good Friday. By Benjamin Atkins, Perrin's Mills, Clermont Co., Ohio. pp. 24. Price 5 cts.

HERNDON'S EXPLANATORY NOTES ON S. S. LESSONS FOR 1886.

The opinions of a few well-known brethren are here given; others, as well as the announcement of the book, can be seen on the third and fourth pages of the cover.

MILTON, KY., Nov. 18, 1885.

DR. E. W. HERNDON—DEAR BROTHER: From the examination I have been able to give your *Sunday School Notes for 1886*, I think it is more original and a less slavish following of authors than most works of the kind. I think the comments on the lessons are good. I hope you may find for it a large demand, for it well deserves it.

Fraternally,

F. G. ALLEN,

Editor *Old Path Guide*.

WAXAHACHIE, TEXAS, Oct. 28, 1885.

DEAR BRO. HERNDON: I have looked through the advanced sheets of your *Notes on the S. S. Lessons for 1886*, which you were kind enough to send me. For teachers and advanced pupils I think the work *excellent*, and I would have no scruples in speaking a good word for it wherever I may go.

Truly your brother, J. H. ROSECRANS,
(S. S. Evangelist in Texas.)

LIBERTY, MO., Oct. 31, 1885.

I have examined the advanced sheets of Herndon's *Notes on the International S. S. Lessons for 1886*, and I can cheerfully commend it to all our Sunday Schools. I have constantly used his

Notes from their first publication and have found them very helpful. His Notes are first, in point of time, among our brethren and I do not think them SECOND IN POINT OF MERIT.

SIMPSON ELY.

LYNN, MASS., Oct. 28, 1885.

DR. E. W. HERNDON—MY DEAR BRO: I have had but limited opportunity for examining the proofs of your forthcoming *International Lessons*, but I am very favorably impressed with the same. The arrangement of material seems simple, and the giving of both the common and revised versions in alternate order, verse by verse, strikes me as the best thing of the kind I have seen. I shall be happy to aid you in circulating the book as far as I am able. Fraternally and truly,

FRANK O. ELLIS,
Editor N. E. Evangelist.

GLENCOE, KY., Nov. 2d, 1885.

DEAR BRO. HERNDON: I am in every way much pleased with your *Lesson Notes for 1886*.

A most excellent feature—and one much neglected in similar works—is the clear and good-sized type used. This insures a more careful study of the lesson. While the exegetical notes are succinct, there is a careful observance of important historical details that will prove of great value to both teachers and pupils in using your book.

It is a work that can be used with profit by the erudite and the beginner. Every teacher should make use of your "Application" in the class. Your brother,

P. H. DUNCAN,
Editor Bible School.

COLUMBIA, MO., Nov. 5, 1885.

I have examined some of the advanced leaves of Dr. Herndon's *Notes on the S. S. Lessons for 1886*, and if I may form a judgment from these, teachers will find in these Notes a repository of Biblical information and a historical accuracy not often found in such a work. I take pleasure in commending the book.

W. A. OLDHAM,
President of Christian Female College.

The above I heartily endorse,

C. C. CLINE,

Professor in Christian Female College, and Editor of *Popular Hymns*.

STOCKTON, CAL., Nov. 6, 1885.

I have before me the advanced sheets of Dr. E. W. Herndon's work for *Sunday Schools and Families, for 1886*. I have used in our family and Sunday School, every volume the Doctor has yet issued. The forth coming one is by far the best one yet from his pen. It is learned, critical and very simple. Just the thing for the purpose.

L. B. WILKES.

ANNOUNCEMENT.

THE CHRISTIAN QUARTERLY REVIEW, commences its *fifth* volume with this number. It is issued in January, April, July and October. Each number contains 160 large pages. This number is a fair sample of what we propose to make it during the future. A perusal of its pages will show that it is devoted to a defence and elucidation of New Testament teaching and practice. The editor is not responsible for the utterances of its contributors, but he will admit nothing to its pages that he thinks should not have a respectful hearing. His editorials will be independent in thought, but always loyal to the Bible, as he understands it. Heretofore all of its articles have been written expressly for it, but during the coming year, articles of real excellence that have appeared elsewhere will be admitted. We think this will add to its value. Its price is placed so low that no one can afford to be without it—*640 large pages for two dollars!*

Its prospects for 1886 are brighter than for any previous year, notwithstanding a hostility has been developed in certain circles against it, on account of its resolute opposition against certain departures from apostolic teaching. The friends of sound teaching, correct practice, and pure speech can make it a power for good, if they will circulate it. To such we appeal for support.

Its place of publication is the educational and geographical centre of the Empire State of the great and growing West; Columbia being the seat of the *University of Missouri*, of *Christian Female College*, the oldest institution of the kind in the West, and *Stephen's Female College*.

It is owned and controlled exclusively by its Editor, and is connected with no other publishing interest. It is not published for the purpose of making money, its Editor giving his labor cheerfully, and devoting *all* of its income to its publication.

Address DR. E. W. HERNDON,
Columbia, Missouri.

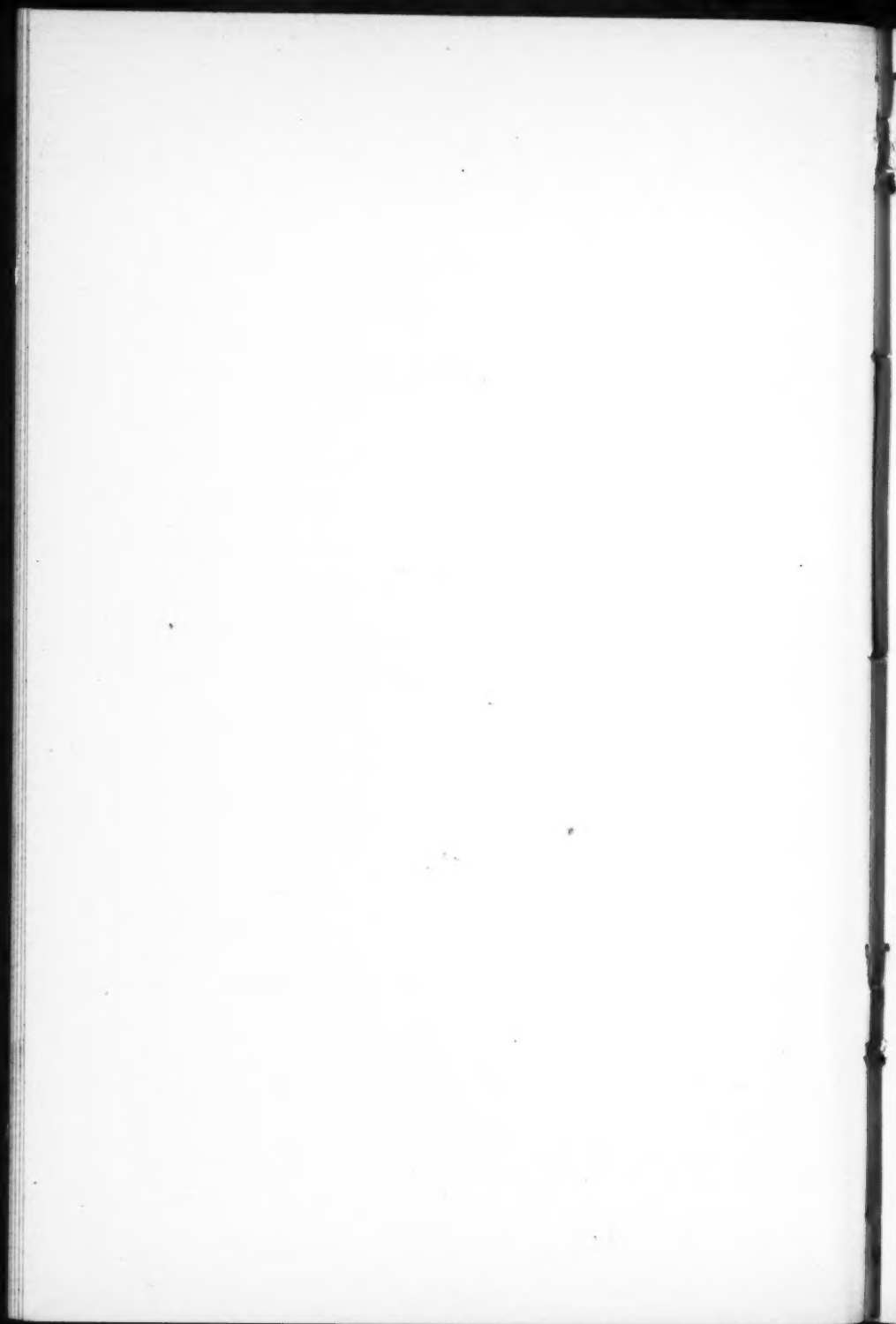
1886.

The Christian
QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

EDITED BY
E W. HERNDON.

VOLUME V.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.



THE REVIEW.

APRIL, 1886.

THE SHILOH OF GENESIS XLIX:10 AND MESSIANIC PROPHECY.

Of the twenty-six passages* in the Pentateuch supposed by the ancient Jewish expositors to refer to the Messiah, the most difficult by far is Jacob's blessing on his son Judah. (Gen. xlix:8-12). In the authorized version the tenth verse reads as follows: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." Difficulties crowd thick and fast around almost every word and clause of this verse; difficulties of derivation, of definition, of syntactical structure, of prophecy, of poetry, and of interpretation; and the general reader will consult the commentaries and Bible dictionaries almost in vain for a satisfactory removal of them. The passage is one of those prophecies conveyed in poetry of such characteristic oriental haziness, that while its apparent meaning excites the attention of the reader, yet it eludes an attempt to convey it in matter-of-fact western prose. The data are not sufficiently definite to confine the interpretation to one sense, and on this account there will always be a certain kind of fascination in its rearrangement. The aim of the present paper is to exhibit what has been said about this important passage and reach if possible a fair translation, and then give an exposition of the prophecy.

* Gen. i:2, 4; iii:15; iv:25; xix:22; xxii:18; xxxv:21; xlix:10, 11, 12; Ex. xii:42; xvi:25; xl:9, 11; Lev. xxvi:12; Num. xi:20; xxiii:21; xlii:7, 17, 20, 24; Deut. xxv:19; xxxii:7; xxxiii:12, 17.

I. CONCERNING THE TRANSLATION.

We shall take up the more prominent words and clauses, and by the help of the lexicons and the early translations, and in the case of one or two words by making an induction from the passages where the word occurs, seek that meaning which suits the *usus loquendi* of the language, and which gives intelligent meaning to the passage in hand. 1. We begin with the word *shevet* שֵׁבֶט translated "sceptre." The lexicons of Buxtorf, Stockius, Parkhurst, Gesenius and Fuerst, all agree that the word means a *rod or staff*, but further than this there is not much agreement. The word is said to be derived from the verb *shavat* which although not used in Hebrew, is preserved in the cognate languages, and signifies "to extend in a straight line." By making an induction we find it literally means the long and slender sprouts which grow up from the same stock. The word may mean one of these when it is the size of a mere switch and used to punish children (Prov. xiii:24 and elsewhere); it means one of these when it has grown large enough to be a measuring rod and is thus used figuratively (Ps. lxxiv:2*); it is applied to a flail for threshing grain (Is. xxviii:27); and from this meaning was derived the figurative use in the sense of affliction, punishment (Lam. iii:1; Job ix:34). The word occurs more nearly in its literal sense in 2 Sam. xviii:14, where it means a long rod with a pointed end, probably headed with iron, and used as a javelin.† Accessory to this idea it came to have the notion of firmness and strength (Ezek. xix:14; Ps. ii:9), and protection (Ps. xxiii:4). It is used of the staff‡ with which a shepherd numbers and divides his sheep (Lev. xxvii:32; cf. Jer. xxxiii:13); and in later usage it designated the rulers of a country, because they held a staff in their hands (Amos i:5, 8; cf. Ezek. xix:11, 14), and their dominion (Zech. x:11). From these examples of the usage of *shevet* it can be seen that two leading ideas are developed: 1. That of growing up from the same stock,

* The Revisers have mistranslated this passage. "Rod" in the authorized version is better than "tribe" of the revisers. It means here the rod with which the inheritance has been measured. Tribe does not make good sense.

† Judges v:14, is mistranslated in King James' version. "Pen of the writer", in the recent revision is changed to "marshal's staff."

‡ Contrary to the common supposition this is not the word to designate a shepherd's staff.

hence *family, tribe*,* because descended from the same father. It occurs in this chapter in this sense (Gen. xlix:16, 28). 2. A rod of authority and protection, and, by metonymy, a ruler exercising it. The word could then be translated *tribeship, royal dignity, sovereignty, ruler*. The LXX, have translated it *ἄρχων*; Aquila,† *σκιπτρον*, Symmachus,‡ *ἐξουσία*. The Jerusalem Targum understands the word in the sense of "Kings", and hence translates or paraphrases מלכין while the Targum of Onkelos has שולן. Tremellius, in his Latin translation, has the word *tribus*, tribe. It seems to me the personal sense is better and is more in accord with the parallelism.

2. The word *mechokek* translated "lawgiver." This word forms the parallelism with *shevet*, and means primarily one who carves or engraves; and then one who determines or decrees, a governor, a legislator, a ruler. Robertson§ makes the definition still stronger by saying that the word designates the "supreme ruler and governor after God who is the highest King of the people and under Him as it were his vicar, who holds the right of peace and war, judges the people and defends them, looks after the rights of his kingdom", &c. Aben Ezra understands the word in the sense of a "scribe (or secretary) who should engrave upon a tablet, for the scribe sits between the feet of a ruler."

3. The phrase "from between his feet." Beza understands this in the sense that there will always be some one of the posterity born and educated by Judah. If it had been the intention of the writer to mention his posterity, it is difficult to see why he did not use the word *mizzareo* מורצו. Schumann maintains that in this sense the word is only applied to women. Wagenseil understands the phrase in the sense of "the last end of that state", and cites in proof parallel cases from the Scriptures and the Talmud. Others take it to mean an army of infantry. The Samaritan

* Some say it means tribe by including those over whom the one having the rod rules.

† Aquila made a very literal version for the use of the Jews in the first half of the second century (Kell's Introduction to the Old Testament, vol. II: p. 230). Whether he uses sceptre in the sense of rod or in the sense of tribe (*ψυλγῆ*) is difficult to say.

‡ According to Bleek (Introduction to Old Testament, vol. II: p. 415) late in the second century. It is a freer translation than Aquila's or Theodotion's. "Expresses more the ideas than the exact words of the Hebrew Text." p. 416. This is more difficult and more liable to mistake. He has missed it here. The LXX have it right.

§ Clavis Pentateuchi. sub voc. p. 416.

Pentateuch understands not "his feet" רגליו but "his banners" דגליו. Robertson thinks it is plain that the phrase is borrowed from the position of the lion mentioned in the context. From his descendants, or as the Jerusalem Targum paraphrases, "from his sons' sons", seems to be the best meaning for this difficult phrase.

4. The word Shiloh. This is the main word in the whole sentence, and at the same time one of the most difficult words in the Old Testament. Let us look at it carefully.

(1.) As to various readings. It is not certain how the word Shiloh ought to be written, either as to its consonants or vowel-pointing. It is almost certain that we do not have in the Hebrew Bibles of to-day the same reading as to this word, that they had in ancient times. In fact, the word שילה as it stands in our Bibles, according to Jahn, is not older than the middle of the tenth century. Before that time the reading was שִׁלָּה which is a short way of writing לָּאֶשֶׁר which is equal to "whose", literally "which to him" equal to "to whom." Dr. Kennicott found the word written שִׁלָּה in twenty-five MSS., and De Rossi found the same reading in thirteen MSS. A few MSS. read שִׁלָּה and a few שִׁלָּה. In the copies of the thirteenth century the Jews begin to write שִׁלָּה, which form came into current use by the sixteenth century and is the one now found in all our Hebrew Bibles. Good Kabbalistic* reasons can be given for the change of letters from writing defectively to writing fully. But against the present form of the word are the Samaritan Pentateuch|| and all the ancient versions. The LXX. evidently had in the copy from which they translated *shello†=asher lo, whose it is, or to whom it*

† This variant reading is easily accounted for, as the Hebrew r and d so closely resemble each other.

* Such as putting in or leaving out a letter in order to make up a certain numerical value. Baal Hatturim (died 1340) says on this passage: "Yavo Shiloh is numerically the same as Messiah, that is, 358." And so Jehovah is 17 and Jesus is 17, Jesus is then Jehovah. "Blessed is he who comes with the name of Jehovah", not in the name. This is all according to the old saying: Non est in Lege vel una littera a qua non pendent magui montes.

† Horæ Samaritanæ, by Dr. B. Pick, Bibliotheca Sacra, 1876, p. 283.

† It is more than doubtful if the relative is contracted this way in this early Hebrew.

belongs, and hence translated by τὰ ἀποκείμενα αὐτῷ, *the things reserved for him*. Aquila who translated very literally has φ ἀποκείται, *for whom it is reserved*. Justin Martyr quotes† the text in the same sense. These datives show very plainly that they did not have *Shiloh* but *Shello* in the text from which they translated. Jerome in the Vulgate translates *qui mittendus est* as if he had *Shiloach* שִׁלְוָח before him. But in contrast with the Greek translations, stands the united testimony of the early Jewish Targums and treatises of the Talmud in favor of Shiloh as a proper name. Onkelos** paraphrases by saying "until the Messiah משיח comes"; and the Jerusalem Targum makes it still stronger by saying the King Messiah מלכא משיחא with which the Targum of Jonathan agrees, adding also the words "his son." The Talmud interprets the word Shiloh to be King Messiah מלך משיח. Among the different names of the Messiah given in the Talmud the following are mentioned: "Rabbi Johanan said, 'What is the name of the Messiah?' Those of the school of Rabbi Schela answered, 'Shiloh', according to that passage 'until Shiloh come' (Gen. xlix:10); those of the school of Rabbi Janna said, 'Jinnon', according to that passage, 'Jinnon is his name', (Ps. lxxii:17); others said, 'Chanina', according to that passage, 'I shall not give you grace', (Jer. xvi:13), that is, the Messiah who will be called full of grace; others, 'Menachem', according to that passage, 'the Comforter hath gone far away from me' (Lam. i:16); others, 'Chepara', that is, 'Leprous' according to that passage, 'truly he hath borne our diseases' (Is. liii:4.)" It is plain from these citations that whatever reading the LXX. had before them, the ancient Jews regarded the Shiloh as the name of a person, and that person the Messiah.

(2). As to the derivation. Frequently great light is shed on the definition of a word when the meaning of the ground-form from which it is derived, is clearly understood. Yet nearly all the writers on hermeneutics warn us to use etymology in exegesis

† Ante Nicene Christian Fathers, vol. II, pp. 24, 54.

** I have on my table Buxtorf's large Rabbinical Bible containing the Hebrew text, the Targums, the commentaries of Rashi, (Rab. Simeon Jarchi), Radak (Rab. David Kimchi), Aben Ezra, Bechal, Arbanibel, Baal Hatturim, the Massorah larger and smaller, Buxtorf's critical commentary on the Massorah, &c., &c. A very valuable help in understanding the Old Testament.

with caution and prudence. The opinions as to the derivation of the word Shiloh have been various:

(a.) Rashi (lived towards the close of the eleventh century, died 1105) says *Shiloh* is derived from the word שֶׁ, a gift, and הֵן, to him.

(b.) Aben Ezra (1092—1167) mentions several derivations current in his time: "Some say after the manner of the Aramaic Targum (Onkelos), but some, that it is from the same root as the word *shilyah* (Deut. xxviii:57); others who derive it from the language of our forefathers (whose memory be blessed) neo-hebraic *shelil*, and there is a certain one who interprets it to mean the city Shilo."

(c.) Rabbi David Kimchi (about 1200) in his book *Sherashim*, says "the prophecy is concerning the Messiah, and Shiloh is derived from the word *shilyah*, quod est sacculus quidam, in quo manet infans in utero matris."

(d.) Rabbi Bechai (1291) in his commentary writes: "Shiloh, that is, his son who will be born from the womb of a woman according to the way of all who are born." He derives the word from *shil*=*afterbirth*, and by metonymy, meaning *son*. This was the theory at the time of the Reformation.

(e.) Jerome (330—420) who was better versed in Hebrew than most of the church fathers, seems to understand the word as coming from *shalach*, to *send*. There seems to be a hint that this was the derivation held by the New Testament writers who frequently designate Jesus as the one sent of God—God's missionary.

(f.) The best derivation of the word is from *shalah* to be at peace, to be happy, to be secure. Shiloh in this sense is the Prince of Peace.

(g.) Yet many think the word is identical with the city by that name.

Now, with these facts accessible to most Old Testament students, it becomes an interesting question to know how the verse in hand has been translated. The following are chosen from those made at "sundry times and in divers manners."

1. The LXX. as translated by Thompson: "A chief shall not fail from Judah, nor a leader from his loins, till the reserved for him shall come, even He the expectation of nations."

2. The Vulgate: *Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est et ipse erit expectatio gentium.*

Translated: The sceptre shall not be taken from Juda and a leader from his thigh, till he come who is to be sent, and he shall be the expectation of the nations.

3. Tremellius: *Non desistet tribus a Jehuda neque legislator e medio pedum ejus usque dum venturus erit filius ejus, et erit ei obedientia populorum.*

Translated: The tribeship shall not cease from Jehuda, nor a legislator from between his feet, until his son shall have come and he will have the obedience of the people.

4. Sebastian Castellio: *A Juda sceptrum non recedit, nec de ejus interfeminio rector, donec veniat Sospitator cujus erit populorum congregatio.*

Translated: From Judah the scepter shall not depart, nor from his thigh a governor until there come a Savior whose will be the gathering of the people.

5. Bishop Horsely:*

The sceptre shall not depart from Judah,
Nor the roll of the statutes from between his feet,
Until what time Shiloh come;
And unto him shall be submission of the nobles.

6. Herder:†

The sceptre shall not depart from Judah
Nor the commander's staff from his march
Until he comes to his place of rest
And nations are obedient to him.

7. John Jervis-White Jervis:§

The tribeship shall not depart from Yehudaah
Nor a lawgiver of his posterity,
Until that Shiloh come
And his shall be the obedience of the peoples.

8. Geddes:|| A sceptered chief shall not fail to Judah, nor a leader of his own offspring until there come peaceful prosperity, and to him the nations be obedient.

9. Sharpe:||

The sceptre shall not depart from Judah
Nor the staff of power from between his feet
Until he come to Shiloh;
And unto him shall be the obedience of the peoples.

* Biblical Criticism, vol. II: p. 400.

† Spirit of Hebrew Poetry. vol. II: p. 144.

§ A New Translation of Genesis. p. 373.

|| From their translations of the Old Testament.

10. Prof. Lee: The rod, or sceptre of rule, shall not depart from Judah, nor a lawgiver, or executor, i. e. ruler from among his descendants, until he shall come whose it is (i. e. the rule) and to whom the obedience of the nations shall be rendered.

11. The Jerusalem Targum: Kings shall not cease from the house of Judah nor learned men, who teach the Law, from his sons' sons until the King Messiah shall come for his in the kingdom, and unto him all the kingdoms of the earth are destined to become servants.

With slight changes I prefer the seventh. It is probable that the word "sceptre" has here a personal meaning as the LXX. and the Targums of the ancients, and Tremellius and Geddes of the moderns have translated. The only rival translation entitled to consideration is *tribeship*. The word has this meaning in this chapter, but the parallelism requires a person. However translated, what does this prophecy mean? Is Shiloh the place by that name, or is it the Messiah? How does the Higher Criticism of the Old Testament, as developed by the German critics, affect this passage?

II. THE EXPOSITION OF THIS PROPHECY.

If it be possible, we ought to come to the interpretation of Scripture with our minds free from the spirit of rationalistic conjecture on the one hand, and from the ultra demands of traditional orthodoxy on the other. Interpreters ought to approach Scripture with their minds as free, and their intentions as fair, as if they were trying to ascertain the meaning of a recently discovered cuneiform inscription. Let us be honest with ourselves and those whom we instruct. The interpretation of the Old Testament has undergone as great a change in the last twenty years as the physical sciences.

Evolution brought about a great upheaval in scientific theories, submerging some that had enjoyed the sunlight for ages, and brought to light others from the great deep. Kuenen's *Religion of Israel*, was as much an epoch-making book in Old Testament study, as Darwin's *Origin of Species*, in physical science. And as no scholar abreast of the times would think of quoting the Bridgewater treatises of fifty years ago as a fair exponent of the state of science to-day, so no one now has a right to compile a list of prophetic passages, and arrange them into those referring to the

place where the Messiah should be born, the time when, His wonderful works, the quality of His teaching, His beautiful character among men, His sufferings, the prolongation of His days, and the nature of His subsequent kingdom, as was the custom a century ago, *unless he first of all vindicate the right thus to apply prophecy.*

Whoever proceeds on the ground that it is an easy thing to overturn the rationalistic criticism of the old world, has a very high register of his own ability, and it is more than doubtful if it can be depended on. Nor ought anybody to suppose that the evidence from so-called Messianic prophecy is plain and simple and easy to handle. Those who know the state of the argument on both sides, will readily acknowledge that this is one of the most difficult of all biblical questions. But the truth will be vindicated; still it will call forth the highest qualities of scholarship and culture. It will require long-continued special work, and a truth-loving candor, such as has been conspicuously absent from most of the theological discussions in the whole history of the church. For, however much we may condemn the standpoint of Kuenen, Graf, Reuss, and Wellhausen (to go no further back), contest their critical procedure, and deplore the results of their methods, yet no one can close his eyes to their profound scholarship, keen analytical power, and candid, patient, exhaustive examination of the separate books of the Bible. These men must be met, if met successfully, on their own ground. Without any question, here is to be the theological battle-field for the next half century. What will be its results can not with certainty be foretold; but such a searching study of the Bible will bring out new truth, and change considerably the statement of the truth we now have. And as the battle goes on, different religious people will adjust themselves to the changed circumstances about as follows:

1. There will be those who, having read little of the causes producing the changes, will arrange themselves in opposition to the new, chiefly because it is not like what they held in the past. They see no good in the new. They stand with their backs toward the future, yet the onward current moves them. These we always have with us.
2. Those who go to the other extreme. In every great movement there are always some who are carried away by the extravagances that are accidentally drawn in by the

rapidity of the whirl. 3. Those who hold to as much of the old as new investigation has not disproved, and appropriate without fear whatever of truth has been brought out in recent researches. They hold that knowledge of Scripture, as well as of science, must be progressive. In these three divisions is comprised the history of the church's attitude toward the great changes in physical science, metaphysics, politics and religion. It need hardly be said to which class a reasonable man wishes to belong. Nor do we have the privilege of ignoring the results of the Higher Criticism, if we would. They can not be confined to German Universities. And, perhaps, more in the argument from prophecy than in anything else, has there been compelled a change of base. Take up orthodox works of a hundred years ago, and those of to-day, such as Maitland's,* Redford's,† Gregory's,‡ and Edersheim's.**

See what a difference the critical school has wrought! And this is freely acknowledged.

Maitland says: "The Christian reader may perhaps miss some of the considerations which he has been accustomed to associate with the argument from prophecy", and gives as the reason, "the tendency of modern critical research has been in the direction of reducing the proportion of the definitely predictive element, and raising doubts about the evidence generally." To the same purport Dr. Redford confesses that, "those who are acquainted with the writings of the critical school of Germany and Holland well know that the study of the Old Testament has entered an entirely new phase." But let this change be whatever it may, every reconstruction of the biblical books as to date, author, and the times they mirror, must be natural—even if they be made equal to fiction. The very hypothesis, then, that certain men living in a much later age, wrote the prophecies found scattered through the earlier historical books and, to give them greater authority, ascribed them to the patriarchs, carries with it the strong implication that the people for whom they were written—no matter in what age—believed that the ancients, saw the future condition of the Jewish people and spoke of it before hand. But this is belief in predictive prophecy.

* The Argument from Prophecy: Christian Evidence Series.

† Prophecy—Its Nature and Evidence.

‡ Prophecy in the Light of Modern Criticism.

** Prophecy and History in Relation to the Messiah.

But the admission of predictive prophecy carries with it the probability of seeing the times of the Messiah, and it is therefore not to be wondered at, that extreme rationalists attempt to explain these prophecies away, or at least to reduce them to the minimum. Kuenen in his *Religion of Israel*, as well as in his *Lectures on the Prophets*, finds little or no room for the Messianic idea as an important factor in Israel's religion until the time of Antiochus Epiphanes. He says: "I have merely thought it necessary to deny that Messianic hopes played at all an important part in the life of the Jewish nation during the Hasmonean period. They remained in existence, but at the same time in repose. Comparatively little power emanated from them because circumstances neither called them forth, nor drove the popular spirit in that direction."* In speaking of the Maccabean and following years as times of war, intrigue, negotiations, he says: "*Such periods force men to practical activity and so absorb all the available power of the nation that hardly any time remains for longing for the future, or at all events, for becoming engrossed with it.*" "Still less could the expectation of the appearance of the Son of David be a motive power of much significance or activity in the life of the Jewish nation during the period which ends in the accession of Herod. Everything tended, and had in fact tended for centuries, to force that idea into the background." This leaves no room for the introduction or cultivation of the Messianic hope in the Hasmonean period or any other. So out of harmony with the facts is his development of Israel's religion, that it is disproved by several lines of argument: 1. It is disproved by contemporary statements of the Jews. It is frequently asserted by these critics that the apocryphal literature contains no reference to the Messiah. But this is not the whole truth. They contain such an undercurrent of hope for the glory and triumph of Israel that even Ewald says of *Ecclesiasticus*: "Messianic hopes are expressed in it with great force."

(1.) From the Book of Enoch. This book is supposed to be quoted by Jude. The earlier portion of it is supposed to date from about 160 B. C. It speaks of the "Lord and His Son"; speaks of "the Ancient of Days", and calls him the "Son of Man." "Although only revealed at the last, his name has been named

* *Religion of Israel*, vol. III: p. 262.

before God, before sun or stars were created. He is the staff on which the righteous lean, the light of nations, and *the hope of all who mourn in spirit.*" The whole book is full of Messianic expectations.

(2.) From the Sibylline Oracles. They consist of twelve books of which the third is from a Jewish source and written before the Christian era. Bleek* dates it "probably about 170—180 B. C." The expressions referring to the destruction of heathenish rule over Judea and the ruin of Rome itself, and the advent of the King from the East who would rule the whole earth, are too numerous to quote. Take this: "The most powerful kingdom of the immortal King shall appear among men, and a Sacred Prince shall come to hold the scepter over the whole world forever".†

(3.) The Psalter of Solomon.‡ This is a collection of eighteen Psalms written according to some in the time of Antiochus Epiphanes, but others say more than a century later, about 45 B. C., after the death of Pompey. The seventeenth is a vigorous statement of what the enemy have done, with a passionate appeal to God "to raise up to them their King, the son of David, to rule Israel, thy servant." "Cleanse Jerusalem from the heathen who tread it under foot." "Thrust out the sinners"; "grind to dust the haughtiness of the transgressors"; "Shatter in pieces all their strength", and many other such expressions. Then follows a most beautiful description of the golden age expected under this son of David, their coming King. And who is he? "Their King is the anointed (the Messiah), the Lord" (*καὶ Βασιλεὺς αὐτῶν Χριστὸς Κύριος*). The whole is a Messianic hymn of great beauty.

(4.) The Targum of Onkelos. Although this was not written till after the Christian era, yet it embodies earlier views of the Jews. He puts his Messianic expectations in many passages. For example, Num. xxiv:17, "A King shall rise out of the house of Jacob, and the Messiah shall be reckoned from the house of Israel, who shall rule over all the sons of men." Etheridge says: "the Jews of the ante-apostolic age had views of the prophecies relating to the

* Introduction to old Test., vol. II, p. 210.

† Sibylline Oracles. Bk. 3, lines 47, 48, 49. This part of the book has been dated about 80 B. C.

‡ See the Greek text and translation by Dr. Pick in Presbyterian Review, Oct. 1893, p. 775

Messiah much more akin to those of the Christian church than are now entertained by their descendents".*

2. It is disproved by the influence of this expectation on foreign nations.

(1.) It spread to the highlands of Persia and made the Magian philosophers ready to follow his star and inquire for the one born King of the Jews (Matt. ii:2).

(2.) It spread to Rome. I can not now stop to show the influence the Sibylline oracles had on the people at Rome. Virgil shows that he thought the golden age had come.¶ Cicero,† Salust,‡ Horace,|| Varro and others were considerably influenced by Sibylline predictions. Suetonius,** in his Life of Vespasian, calls this expectation "an old and well settled opinion", and that "it had spread throughout the east", "that those coming out of Judea would gain possession of everything." Tacitus says,§ "the Jews were profoundly convinced that it was contained in the ancient literature of the priests that the East would grow strong and governors should come out of Judea." Suetonius,†† in his Life of Augustus says, that just before he was born great wonders took place, "the terrified Senate decreeing no one born then should be brought up"; and that on the day Augustus was born, Octavius, his father, came late to the senate. Figulus, who has been called the most learned of the Romans next to Varro, hearing the reason of his delay, declared that a "ruler was born for the world." It matters not to whom these predictions were applied, whether to the son of Pallio, to Vespasian himself, or to Augustus, in any event they show that the Jews carried their expectations into foreign lands, and that they had great influence.

3. The statements of the New Testament bear witness to this universal expectation among the Jews. Sometimes the attention is fixed on *the kingdom*, then it is declared to be "at hand." John's wonderful announcement so voiced the longings of the people that great multitudes from Jerusalem and all over Judea

* Introduction to Hebrew Literature, p. 194.

† Fourth Eclogue, and in fact all through the *Æneid* he shows Jewish influence.

‡ In his treatise on Divination, 1:49,111; On the nature of the Gods, 1:3,16; 2:29,73.

§ Conspiracy of Cataline, chapter 47.

|| Secular Hymn, 5.

** Chapter 4.

§ History, Bk.V, chap. 13.

†† Chapter 94.

came to him (Matt. iii:5). "The people were in expectation." "All men mused in their heart whether John were the Messiah or not (Luke iii:15). The priests and Levites sent a deputation to John to see if he were the Messiah (John i:19). Herod was disturbed (Matt. ii:23), and Pilate was very much interested to know whether Jesus were "King of the Jews" (Matt. xxvii:11). Sometimes the attention is fixed on Him as a prophet. "Of a truth this is the prophet" (John vii:40). Sometimes public attention is fixed on the golden age his kingdom would introduce: "Every valley shall be filled and every mountain and hill shall be brought low, and the crooked shall be made straight and the rough ways smooth, and all flesh shall see the salvation of God" (Luke iii:5, 6.)

How are these expectations of a coming prophet and king to be accounted for? Not on any rationalistic hypothesis yet proposed, for neither Kuenen, nor Robertson Smith, has yet proposed any general theory of the prophecies that is not exposed to as many difficulties as the traditional view. However much these distinguished critics have done to give the prophets and their utterances a natural historical environment, and cut off the orthodox fault of putting modern ideas into the prophets and then drawing them out, yet a reverent church will not follow them in their rejection* of New Testament authority in these matters. On the contrary is it not much easier to account for these later expectations by such prophecies as Jeremiah's statement that, "the days will come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah"; a good time coming when "the Law shall be written in their hearts?" Or, more directly, by the ancient promise that the royal supremacy should not depart from Judah, nor a ruler from his posterity till the Shiloh should come to whom the people would be obedient?

What is the Messianic value of this passage? What does it mean? Passing by some ten or twelve different interpretations that I had collected, it is enough to say that most of the meanings given are either political or religious. It is regarded as a prediction of Judah's precedence not only on the march from Egypt to Ca-

* Kuenen says: "We must either cast aside as worthless our dearly bought scientific method, or must forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old; without hesitation we choose the latter."

naan, but also later on in the reign of David. Understanding it in this sense, which I may say is gaining in popularity among expositors, the verse is translated, "until he (Judah) shall come to Shiloh." Even as conservative a body of scholars as the recent revisers, have given this translation as a marginal alternative. Who first suggested this interpretation is not known, but Aben Ezra mentions a certain Jewish expositor before his own time (1090—1167) who held that Shiloh here means the city of that name. By whomsoever started, and for whatsoever purpose, it is appropriate to inquire if this exposition frees the passage from difficulty. Besides emptying out most that makes the promise of value, it is not supported by the history of later times. If it were spoken by Jacob, it is difficult to tell why he limited Judah's political supremacy in rank and primacy in battle to the period of his coming to Shiloh, when the historical fact is, Judah's true national dignity and political sovereignty did not begin till the time of David, long after Shiloh, as a political or religious center, was deserted. Why not say the kingdom of Judah shall begin after Shiloh is desolate? Did Judah have the obedience of the surrounding peoples or tribes during this period? Did Judah triumph over the strongholds even of his own inheritance? Why should that brewing, seething, fermenting period of the Judges be taken as the standard of Judah's political precedence? Does the song of Deborah mention this precedence? Is not the *silence* of this ancient fragment fatal to this assumption? Or if this was written in later times, in the time of David, as Colenso maintains,* why go back to the weak and beggarly days of Shiloh, which never amounted to much, for a standard of Judah's superiority? Colenso himself confesses that, "before David's time the tribe of Judah was not distinguished." If it was made as late as the time of David because he conquered the nations, then there is not only no justification for the prophetic form of the statement referring to Shiloh, but it is not even true history. Nor would Judah's fortunes be linked with Shiloh, a town of Ephraim, if this were written after the jealousies ran high occasioned by the division of the kingdom.

* The Pentateuch and the Book of Joshua Critically Examined, vol. v: p. 129. Written within the second decade of David's reign and perhaps by Nathan. He thinks it a prophecy after the event.

Again, the influence of this passage on later writers, is opposed to the theory that finds a fulfillment in Judah's political career. It is not meant that the passage is expressly mentioned and applied. This were not to be expected. But there are indirect references to the doctrine it contains, and sometimes linguistic evidence that the passage was known and used. Without discussing them in full, I can only give references: Deut. xxxiii:6; Ps. lx:7, cf. Ps. cviii:9; Ezek. xxi:26; also but less certain: Is. xi:10; xxxiii:22; Micha v:2. These passages show that the prophets of a later age did not regard the passage in hand as having exhausted its meaning by any political event.

Besides, the translation, "till he come to Shiloh", is not required by the grammatical structure of the verse. The subject follows the verb in the first member of the sentence, and it is more natural the subject of the verb *yavo* should be the word Shiloh which follows it—a very common thing in the Hebrew language—than to go back to the word *Judah* for a subject. Shiloh is the subject, or contains it. This is more natural than to make it the limit of motion. Besides this last destroys the parallelism. The words *sceptre* (better, *ruler*) and *lawgiver*, and *Judah* and *his posterity* are parallels. But between Judah's coming to Shiloh and having the obedience of the people, there is neither parallelism nor connection in thought. For these reasons we find more than Judah's political career foretold in this verse. Nor would we make the prophecy wholly religious. The political and the religious are not, when viewed aright, exclusive of each other. The whole Jewish people, their politics, their religion, their literature, everything was prophetic. This is their rational characteristic. The key-note of the Old Testament is, "the days *will come* saith the Lord." The Jewish people, beyond any other nation known, and the prophets, beyond any other men, lived with their faces to the future. It was because they saw the future and put themselves in harmony with it, that they were full of moral heroism. To see the future aright is the condition of all religious progress, the cause of all moral reform. It gives purpose to the mind, and courage to the heart. One of the finest traits Jesus saw in the life of Abraham was that, "he rejoiced to see my day, and having seen it was glad."

Now let it be conceded to critics to fix the date of the passage in hand at any time early or late, and assign it to Jehovist or Elohist as they wish, still it must be granted by every fair-minded man, that it stands connected with this discernment of the coming age. Nor does it matter much whether it be translated "till Judah come to Shiloh", or "till Shiloh come to Judah"; nor whether the passage gave rise to the Messianic feeling, or the feeling to the passage. In either case it encourages the Jewish people to look to something to come. In this consists its prophetic value.

Whether the Shiloh meant Jesus Christ to those who first heard it, or at any subsequent time, cannot be known, and we have no right to make any assumptions about it on either side. By common consent, however, God's people in every part, Jewish and Christian, ancient and modern, eastern and western, Catholic and Protestant, with almost unbroken unanimity for over two thousand years, have understood the Shiloh of this verse to be a Person; and this view has found expression in translation, in commentary, as in Bodies of Divinity in every age. Whether this well-nigh universal judgment will be overturned by modern critical scholarship, cannot be foretold certainly, but it is improbable.

W. H. WOOLERY.

Bethany, W. Va.

MESSIANIC PROPHECIES—NO. II.

When Christ had died on the cross for the redemption of the race, but a part of the work which he came to accomplish had been done. Indeed if nothing more had been done, men would have remained in their sins, for he rose from the dead for our justification. The atonement itself was not made till he ascended into the heavens and there purchased eternal redemption for us. The tomb would have remained barred, and the sleeping millions would not have been loosed from the conquering power of the arch enemy of human souls.

But it is not enough for us to listen to the argument of the inspired apostle respecting the meaning of the Psalm, in reference to the resurrection of the Savior. It is very clear that David saw that Christ was not to be left in the state of death as all others were; that his soul was not left in hades, nor did his flesh see corruption, but if Jesus had done no more, the world would not have been redeemed. He had yet to appear in the Holiest place, "not made with hands", but in the heavens, to make an atonement for us. Hence with this necessity, we ask, what did the prophets know about the ascension into the heavens?

To get a good view of this subject, we will do well to return and read from the first chapter of the Acts, *vv*,10,11:

"And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

No one questions that these two men who stood by the apostles on the Mount of Olives, were angels, and that they had descended from the company, which had come to escort the Victor to the skies. David saw this sight and hence, said:

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the king of glory shall come in."

"Who is the King of glory?"

"The Lord strong and mighty,
The Lord mighty in battle."

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.

Who is this King of glory?

"The Lord of hosts,
He is the King of glory."

Thus in the vision which David had, he saw the convoy, and heard the challenge, and the response from the angelic sentinel.

Daniel vii:13, 14: "I saw in the night visions, and, behold, there came with the clouds of heaven, one like unto a Son of man, and he came even to the Ancient of days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The usual trouble in the interpretation of this prophecy is that we have demanded that prophets shall write in the style of the historian. Then when the commentator has found some things in the verses before these that he thinks refer to events along down in the history of the church, he at once reaches the conclusion that this Scripture can not refer to the coronation of the Master. But prophets do not write in the manner of historians, they tell of things as they see them, and, seeing a number of things in the future, they describe them severally, without reference to the order of events. If a man shall stand fifty miles away from the mountain, a hill which is ten miles nearer to him than the mountain, will seem to him like a part of the mountain, and the description will most likely give a view of the mountain peak, first, and then of that which is nearer. The prophecies of Isaiah change constantly in this respect all the way through. This is also true with the Apocalypse.

Keeping this in mind, the prophecy of Daniel is very easy. His vision then only supplements that of David in respect of the coronation of our Lord.

With Paul as our guide in this matter, we know that Jesus, first made an atonement for the sin of the world, and, then, having shown himself the conqueror of the enemy of the human race, he receives the kingdom, the crown and the glory that shall never pass away.

This brings us to the purpose of his death, respecting the atonement. The New Testament is very clear on this question, declaring that He came to give His life a ransom for many: Matt. xx:28; Mark x:45; 1 Tim. ii:6; That he came to save us from our sins by redeeming us, and that he redeemed us by his blood: Luke ii:38; Rom. iii:24; viii:23; 1 Cor. i:30; Eph. i:7; iv:14, 30; Col. i:14; Heb. ix:15; Titus ii:14; 1 Pet. i:18, 19. Indeed to take away that thought of the New Testament, would leave but little that would do to call a system of redemption. "He himself purged our sins;" "He appeared to put away sin by the sacrifice of himself;" "He once suffered the just for the unjust;" "His blood cleanseth us from all sin;" "He was manifested to take away our sins;" "He died for us." But why continue? No believer will deny that Christ was to die for the sin of the world, who has studied the New Testament. But the question with us now is, did the prophets know any thing about this purpose of the Savior's coming and death?

If we return to the typology of the Old Covenant, we find every sacrifice full of the Christ-thought, of the gift of the just for the unjust. There was not a sacrifice made on Jewish, or even Patriarchal altar, that did not refer to the Savior, who was to redeem the world by a sacrifice of himself. Hence Christ was as a Lamb slain from the foundation of the world. In contemplating the escape from the tenth plague, by the blood of the passover lamb, and in the further thought that Israel would also return from Babylon in like manner, Isaiah (li:10, 11) says: "Art thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over? And the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." So when the Prophet saw in vision, the servants of God walking over the highway of holiness (Is. xxxv:10) calls them "the redeemed of the Lord." And in Isaiah liii:4-12, the suffering and

death of Jesus for the salvation of others, is as clearly stated as it could have been: "He has borne our griefs"; "Carried our sorrows"; "Wounded for our transgressions"; "Bruised for our iniquities"; "The chastisement of our peace was upon him"; "With his stripes we are healed"; "The Lord hath laid on him the iniquity of us all"; "For the transgression of my people was he stricken"; "Made his soul an offering for sin"; "Shall justify many" and "shall bear their iniquities"; "Bear the sin of many", and "made intercession for the transgressors."

From Romans iv:25, we learn that Christ was not only delivered for our offences, but that he *rose again for our justification*. That death is the result of sin, can not be called in question, and if the Savior had not conquered sin, there could have been no deliverance from its consequences. Hence, his death for our sins is closely connected with the thought that we are to be delivered from death through him.

In Hosea xiii:14, we read: "I will ransom them from the power of the grave; I will redeem them from death; O death, where are thy plagues? O grave, where is thy destruction? repentance shall be hid from mine eyes."

This spoiling death of all his power by the Messiah, passed into the song of victory, and is to be chanted in defiance of all the might and power of the enemy. 1 Cor. xv:55; Rev. i:6, 7.

We have seen that the Christ not only redeemed us by his blood from our sins, but he has broken the bars of the tomb assunder and liberated the sleeping millions that he may bring them up again. Not only so, but we have seen that when he went into the heavens there obtaining eternal redemption for us, there was given to him a kingdom, power and dominion, that all peoples, nations and languages should serve him forever. But there remains several questions respecting this kingdom which are matters of interest, and concerning which we will inquire of the prophets. These points which interest us most, are (1) When did the kingdom of the Messiah begin? (2) How long shall it last? (3) What is the extent of its power? And, (4) What the character of law, by which its people are to be governed?

A fifth question will be involved in the settlement of these, namely: the success of that Institution of which Christ is the

author and finisher, which must be seen in the effects of his teaching on the lives of individuals and nations.

1. *Concerning the time of the beginning of the Messiah's reign*, it may not be possible for us to be very exact, unless we shall call to our assistance the writers of the New Testament. But this is a common rule. If prophecy has been supposed to have accomplished its purpose or any part of it, it is common to interpret it in the light of the facts of history. The occurrences noted in the New Testament are the historical indexes of the purpose of the inspiration.

Turning to Daniel ii:31-44, we find the mind of the prophet fixed upon four successive kingdoms, during which time, the God of heaven should set up a kingdom which should never be destroyed. According to the interpretation of the king's vision by Daniel, Nebuchadnezzar was the *head of gold*. But further along in the interpretation we learn that it was not this king alone that was the "head of gold", but the dynasty which he represented. "Then another kingdom, inferior to thee"—not another king, but another kingdom, hence a change of government. This silver-breasted kingdom with its two arms, is admitted on all hands to represent the Medo-Persian kingdom. The third one of these was the brass-belly and thighs—meaning the Macedonian, led on by Alexander. This in turn, gives way to the iron, or Roman, which is the fourth and last of these universal monarchies. Hence the kingdom of the Messiah was established before the removal of the Roman monarchy.

A few theorists, however, have put a different construction on this prophecy, making the ten imaginary toes of this image to represent so many different kingdoms, and that it was to be in their time that Christ should set up his kingdom. They tell us that the toes figure in the interpretation, as kingdoms, and hence the language of the author, "*in the days of these kings*", necessarily refers to them. Then they go to work to find ten powers which have broken off from Rome, describing the country between the Danube and the Rhine, the Mediterranean Sea, and the Atlantic Ocean. They do this to prove that Christ is not yet established.

This interpretation is faulty in several particulars.

1. These toes are not said to represent kings or kingdoms.

2. Neither toes or feet ever represent ruling power, any where else. If they do here, it is the only place in the Scriptures in which they are so employed.

3. If one will only notice the division of these toes made by Bishop Lloyd, which these theorists follow, there will be found nine toes on one foot and only one on the other.

4. We would have as much right to imagine that there were twelve toes as ten, for we have at least one man in the Bible with that number—the brother of Goliath of Gath.

5. Their interpretation fails of its purpose, as all the kingdoms named by them, have passed away. France alone remains, and it is no longer a kingdom, but a republic.

6. The toes are interpreted by the prophet, and are said to be an element of weakness. They represent the large number of countries overrun by Rome, tributary—but not allied to Rome in heart—and that they all went to make up one kingdom:

“And whereas thou sawest the feet and toes, part of potters clay and part of iron, it shall be a divided kingdom; but there shall be in it the strength of the iron, for as much as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of miry clay, *so the kingdom shall be partly strong and partly broken.*”

It will be seen that the last named kingdom is one, and not ten, and that therefore the establishment of the kingdom of the Messiah could not be delayed beyond the time of the removal of the Roman monarchy.

If we shall accept the assistance of the New Testament writers and speakers, the whole matter will be made plain at once. When John came into the wilderness of Judea, he preached the near approach of the kingdom of God. Jesus' disciples did the same, and even the Master, “went forth and preached the good news of the coming kingdom, saying, the time is fulfilled, the kingdom of heaven is at hand.” All this agrees strictly with the prophetic statement, only it is more definite.

As a kingdom must necessarily have laws, we may know when it began, by knowing when the law of the kingdom was first promulgated. Now by reference to Isaiah ii:1-3, we gain this knowledge:

"The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem: And it shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem."

No interpretation must ever be permitted to go beyond the purpose of the writer, and as this word was concerning Judah and Jerusalem, the last days, or latter days, can only refer to the latter days of that country and city and people.

And if we are to permit the Savior himself to assist us in getting the correct meaning of this vision, we learn that this law was soon to go forth after his ascension. Luke xxiv:46, 47.

In Jer. xxxi:31-34, we learn that the law of this kingdom is clearly that of the Christian institution. This is not only the interpretation which we must get from the passage itself, but an inspired apostle (Heb. viii:6-13) gives us that as its meaning. Hence when the Hebrew letter was written, this law or covenant had been given.

Jacob in his dying hour, in blessing his sons, said:

"The sceptre shall not depart from Judah,

Nor the ruler's staff from between his feet,

Until Shiloh come;

And unto him shall the obedience of the peoples be." Gen. xlix:10.

This language is always interpreted of the Christ; and it must be remembered that it does not simply refer to the Christ in his person, but in his ruling authority, and in his right to demand the obedience of the peoples.

This language is fulfilled only in the Savior's ascending up into the heavens and receiving all might and dominion. In Matt. xxviii:18, Jesus says, "All authority hath been given unto me in heaven and on earth."

2. *As to the duration of the kingdom of the Messiah, the prophets have in many different ways indicated its eternity.* In Psalm cx:4, David says, "The Lord hath sworn and will not re-

pent, thou art a priest forever after the order of Melchizedek." When it is remembered that Melchizedek was king and priest at the same time, the priesthood and kingship of Jesus is declared to last forever.

Is. ix:8,7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders: and his name shall be called wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even forever."

Consulting Paul on this topic, we learn that when Christ shall have put down all rule and all authority, then shall he deliver up the kingdom to God, even the Father, that he may be all in all. But as the righteousness and peace and purity and blessing shall continue forever, it is not strange that, even the passing over the kingdom to the Father, should be denominated the "everlasting kingdom of our Lord and Savior Jesus Christ."

3. *The extent of the kingdom and power of the Messiah*, finds a satisfactory answer in the prophecy of Daniel vii:13, 14. That all peoples and tongues and languages should serve him from henceforth even forever. Paul would say that God had "given him a name which is above every name, that at the name of Jesus, every knee should bow, of things in heaven, and things on the earth, and things under the earth, and every tongue should confess, that Jesus is the Christ to the glory of the Father." All worlds are to be his, for his redeeming love and conquering power. Peter says that "angels and authorities and powers" were made subject unto him.

4. *The law of the kingdom of Christ is very clearly stated in the New Testament*, and yet clearly as are the distinctions in the New Covenant, they are scarcely more pointed than are the marks of difference to be found in the prophecies concerning these two covenants.

By carefully comparing the Old and the New institutions, we find that the former governed by direct commands, and that the latter controls the actions by the power of truth and love. We can easily see why these forms of government are given. The former was for the childhood, and the latter was intended for the

maturity of the race. The law was a school master to bring the people to Christ that they might be justified by faith, but since that the faith is come we are no longer under the school master. The Patriarchal system was the best that it was then possible for the world to receive, and yet it was only primary. The law of Moses was an advance, in that it gave more light and increased the responsibilities of the people; its many truths and eternal principles of right led the people nearer to God than ever before. And yet its lessons were only for intermediate learners. But the law of Christ is the perfect law. It contains heaven's grandest thoughts and most sublime teaching, and is that under which the people are to graduate for the world to come. These things are easily seen from the New Testament standpoint. But with us the question is: What did the prophets know about all this? Jesus thought that a ruler of the Jews ought to have known the difference between the Old and the New institutions by a careful study of the Old Testament Scriptures. Let us turn and see what a close student of the prophets might have known concerning the law which Christ came to give.

Jer. xxxi:31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more."

It was well said, that this covenant should not be like the one that was made with Israel before Sinai.

(1.) This is new, that was old.

(2.) This is not according to that.

(3.) That was objective, this is subjective—I will put my law in their inward parts, and write it in their heart. That, was

written on tables of stone, pinned to the posts, and worn as frontlets, and on their garments.

(4.) All who are in this, know the Lord; but in that, they came by a birth of their parents, or came among them from the heathen, from national considerations, and had to be taught to know the Lord afterward. In this, the teaching is first.

(5.) In this, sins once forgiven, are gone forever, in that, they were remembered once every year.

So much for the differences as found in the statement of Jeremiah, but there are other prophets who add to this statement. That Old Covenant was stationary: it belonged to a peculiar family, and was national and therefore local, but this is spiritual and universal. It is in Christ, that all the world is to be blessed. The promise in Gen. xii:1, 2, does not speak of "seeds as of many, but as of one and to thy seed which is Christ." Gal. iii:16. Hence in the New institution, Isaiah saw that they would have to "enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: lengthen thy cords and strengthen thy stakes. For thou shalt spread abroad on the right hand and the left, and thy seed shall possess the nations." Is. liv:2, 3. The Psalmist had seen that God would give Christ the Gentiles for his inheritance, and the uttermost parts of the earth for his possession. Hence in this everlasting covenant, containing the sure mercies of David, the glorious invitation is extended to all the earth: "Ho every one that thirsteth, come ye to the waters." Is. lv.

Christianity is the only religion that the world ever saw that even proposed to be universal.

A higher and more profitable bestowment of the Holy Spirit belongs to the Christian dispensation than to any former period. In John vii:37-39, we learn that the Holy Spirit was not yet given. This must relate to manner or extent, for "holy men of God had spoken as they were moved upon by the Holy Spirit." In what sense then could it have been truly said: "The Holy Spirit was not yet given?"

Jesus said to his disciples: "If I go not away, the Comforter will not come to you." And yet before this, he had told them as he sent them out on the first commission, that they should not study their answers to the magistrates or those who would apprehend them, for the Spirit of their Father would speak in them.

Of course many things referred to in this commission, related rather to the second, which extended to the ends of the earth. And yet we can not avoid the conviction, that Jesus intended to have them understand that they were to be especially favored then, with supernatural power, and wisdom, by the presence of the Holy Spirit.

This leads us to notice that the New institution has in it a new spirit for all those who are directed thereby. They are not simply servants, but they are friends, nay, they have not only the spirit and confidence of friends, but they have the spirit of sons, being heirs of God and joint heirs with Christ. If they have not the Spirit of Christ they are none of his. This Spirit not only helps their infirmities while they live, but makes their bodies alive in the resurrection.

But this is not all, the Baptism of the Spirit had never taken place before, that we know of; but it was to be given with the going forth of this new law. Several times this was promised before hand, not only by John the Baptist, but by the Savior as well. He even forbade them beginning this work of converting the world till they should be endued by this power from on high.

In full view of all these things, Joel (ii:28, 29) says: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

This is the enduement as seen by the prophet, and foretold by him. This marks the introduction of a new Era, and tells of higher gifts than had ever been known before.

Not only do the prophets foretell all the prominent features of the life and death of Jesus; of his resurrection, and ascension; of the going forth of his law, and the splendid gifts by which this heavenly truth might be properly revealed and perfectly defended, but the eye of vision follows the fortunes of the apostles in their work of saving the world. They see the Isles of the sea in waiting for this law, and the ships of Tarshish that land at Tyre, when she should sing again like a harlot, and would, even in her wickedness, be the means by the trade on the Mediterranean, send the heralds of salvation to the ends of the earth.

Isaiah and Micah both watch the results of the gospel of Christ till they see it soothing away the angry and brutish passions of men, till the time of universal peace comes; till the swords are beaten into plowshares and the spears into pruning hooks and the nations ceasing to learn war. The sweet spirit of the religion of the Christ removes blood-letting from the earth, and settles disagreements not by the sword, nor by an appeal to brute force, but by the principles of righteousness. This however is the ultimate end of all this effort on the earth, and only to be reached, by the gospel being long preached to the children of men.

It may be said that some of these themes are hardly Messianic, and yet the whole scheme of redemption, from first to last, rests upon the one great fact that Jesus is the Christ; that he died for us, and rose for us, and ascended into heaven to make a propitiation for us. All the details of the divine interposition by which men are to be saved are connected with Messianic truth. He is the beginning and the ending, the first and the last, He that was dead and is alive, forever more. While the prophets have foreseen and foretold of the things which concern cities and nations, they have been full of interest in the plan by which the world was to be made ready for a coming Savior, or to forewarn the believers respecting the difficulties and trials that were to come upon them, or to cheer them by the assurances of final victory. This day of final triumph brings into view the Master in all his glory. The songs of the redeemed are now ringing across the plain of heaven, and the angels stand in mute awe as the blood-washed of all the ages unite in the chorus, *Worthy is he to be exalted thus, for he has redeemed us out of every nation, kindred, tongue and people, and made us kings and priests to our God and His Christ.*

The spirit of prophecy, from the dawn of human existence has been the witness of Jesus. In every possible way, have the prophets foretold of his coming. His atonement was prefigured by all the offerings of Jews and Patriarchs. He is the great antetypical thought which fills all divinely appointed services. Moses wrote of him; David trained his harp in higher melodies that it might vibrate with appropriate symphonies, corresponding to the elevated joy of the singing prophet; and Abraham saw his day and was glad. These worthies, as they were wrapped in the mantles

of prophetic ecstasy, saw him and spoke of him as our captain and king; our prophet and priest; as the corner stone of the building and the head of the body; the sacrifice and the officiating priest, and the mediator between God and men.

Nor are they yet content, but still talk of toil and teaching, of persecution and poverty, and yet enlivening the way with hope and song, as they see the finally redeemed, under the figure of Israel's returning prodigals, coming up from all lands, with songs on their lips; sweeping through the gates into that home where no sun shall light on them, nor any heat; where the Lord God and the Lamb are the light thereof; where God himself will wipe away all tears from off all faces.

D. R. DUNGAN.

"OUR POSITION."

"The title of this article does not refer to the position of the writer, but it is intended to refer to the position of those who are identified with the religious reformation inaugurated by the Campbells, about the year 1809. The purpose of that movement has been persistently misunderstood by the then existing religious organizations, and has not been clearly comprehended by some who are identified with it."

That "it has not been clearly comprehended by some who are identified with it", needs no other proof than the article in the July QUARTERLY, under the above caption, from which the above is quoted. I intend no reply to that article, only so far as what I write will show a very different view of some things which have been roundly denounced by the author.

Thos. Campbell announced a rule of religious action, viz: "*Where the Scriptures speak, we speak; and when the Scriptures are silent, we are silent.*" Dr. Richardson, the author of the "*Memoirs of Campbell*", says: "It was from the moment when these significant words were uttered and accepted that the more intelligent ever afterward dated the formal and actual commencement of the Reformation which was subsequently carried on with so much success, and which has already produced such

important changes in religious society over a large portion of the world." We can never understand the power of this mighty thought unless we think of it in connection with the times in which it was first uttered. Dr. Richardson says:

"There are few, in fact, of the present generation, who have grown up under the influence of the liberalizing institutions of the United States, and the more enlightened views of Christianity since presented, who can form a proper idea of the virulence of the party spirit which then prevailed. Each party strove for supremacy, and maintained its peculiarities with a zeal as ardent and persecuting as the laws of the land and the usages of society would permit. The distinguishing tenets of each party were constantly thundered from every pulpit, and any departure from the 'traditions of the elders', was visited at once with the severest ecclesiastical censure. Covenanting, church politics, church psalmody, hyper-calvinistic questions were the great topics of the day; and such was the rigid uncompromising spirit prevailing, that the most trivial things would produce a schism, so that old members were known to break off from their congregations, simply because the clerk presumed to give out, before singing, *two* lines of a Psalm instead of *one*, as had been the usual custom. Against this slavish subjection to custom, and to opinions and regulations that were merely of human origin, Mr. Campbell had long felt it his duty to protest, and knowing no remedy for the sad condition of affairs existing, except in a simple return to the plain teachings of the Bible, as alone authoritative and binding upon the conscience, he and those associated with him felt it incumbent upon them to urge this upon society. This they endeavored to do in a spirit of moderation and of Christian love, hoping that the overture would be accepted by the religious communities around."

It will be seen that Thos. Campbell began his work in the midst of the most bitter sectarianism, and that his single aim was to promote the unity of the Church of Christ. His first blow was at the cause of divisions as found in human opinions which had been formulated into creeds, and which bound the conscience of Christ's freemen. We are to understand that his first thought, and his first action was to absolve the Christian mind and conscience from a slavish following of human leadership, and place them at once under the leadership of Christ and His inspired apostles. He saw

that human creeds had usurped the place of the Bible, and that human leaders had largely taken the place of the one great Leader, Christ.

That he meant this terse statement itself to become a creed, as many have made it, can not be entertained for a moment. That he meant it to apply to matters which are merely conventional and incidental, and in no way connected with the conscience, is refuted by the words of his celebrated Address.

"Prop. 13. That if any circumstantial, indispensably necessary to the observance of Divine ordinances, be not found upon the page of express revelation, such, and such only as are absolutely necessary for this purpose, should be adopted under the title of human expedients, without any pretence to a more sacred origin, so that any subsequent alteration or difference in the observance of these things, might produce no contention or division in the church."

Had Mr. Campbell failed to recognize a difference between that which is unalterably binding, and that which is binding "circumstantially" and therefore variable, the great "Reformation" would never have been heard of beyond the narrow bounds of its birth place. Why, among the very first things they did was to adopt the *expedient* of a log meeting-house, for which there was neither a "thus saith the Lord" nor an "approved precedent" in all the New Testament. And not many years after they adopted the *expedient* of publishing a magazine—for which there was neither scripture, nor scriptural example. It is to be presumed too, that Mr. Campbell knew that in adopting "expedients" the church would make a rule of action, written or unwritten, which in many cases would be quite as binding as if made by Christ himself. Unlike Christ's law such a rule would be subject to alteration by the church that created it, but would be binding so long as it stood. Indeed the ordinances of the Lord's house can not be kept on the Lord's day without time and place of meeting, and these are wholly subject to the will of the church; but when the time is set and the place is indicated, whether written or unwritten, the law of the church concerning time and place is as binding as if made by Christ himself. Had the Campbells failed to recognize this, in other words, had they failed to see the utter nonsense of hoping to find a "thus saith the Lord", in *exact terms*, for the "circum-

startials" of individual and collective obedience, they would have stamped themselves as the biggest religious lunatics of the 19th century.

That Thos. Campbell intended this terse statement of religious principle—this simple, yet comprehensive rule of action, to apply to the organization of benevolent, religious or missionary associations in such way as to forbid such organizations, is utterly refuted by the fact that he organized such an association himself.

In his "Declaration", after setting forth certain principles and purposes, Thos. Campbell says: "Impressed with these sentiments, we have resolved as follows:

1. That we form ourselves into a religious association, under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple, Evangelical Christianity, free from all mixture of human opinions and inventions of men.

2. That each member, according to ability, cheerfully and liberally subscribe a specified sum, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline and government expressly revealed and enjoined in the Word of God, and also for supplying the poor with the Holy Scriptures.

3. That this society considers it a duty, and shall use all proper means in its power, to encourage the formation of similar associations; and shall for this purpose hold itself in readiness, upon application, to correspond with and render all possible assistance to such as may desire to associate for the same desirable and important purposes.

4. That this society by no means considers itself a Church, nor does, at all, assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of Church Association, but merely as voluntary advocates for church reformation, and as possessing the powers common to all individuals who may please to associate in a peacefully and orderly manner, for any lawful purpose—namely, the disposal of their time, counsel and property, as they may see cause.

5. That this society, formed for the sole purpose of promot-

ing simple Evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple, original form of Christianity, expressly exhibited upon the sacred page without attempting to inculcate any thing of human authority, of private opinion, or inventions of men as having any place in the constitution, faith or worship of the Christian church; or any thing as matter of Christian faith or duty for which there cannot be expressly produced a 'Thus saith the Lord', either in express terms or by approved precedent."

This was the constitution of an "Association" or "Society" of Christian people. They expressly declare that they are not a Church. They make provisions for a treasury, and impliedly a treasurer. They declare their purpose "to correspond with such as may desire to associate, &c.", and that implies a corresponding secretary. They declare their purpose "to promote simple Evangelical Christianity", and that made them a "Missionary Society"; to supply the poor with the Holy Scriptures, and that made them a Bible Society. They appointed a standing committee of twenty-one members "to superintend the interests of the Society", and these were a Board of Managers. They made known their willingness to receive donations from the "friends of the movement", and this was an appeal to "outsiders." They declared they would support such ministers and "such only as exhibited a manifest conformity to the original standard, &c. &c., and this implies an examination into the qualifications of the ministers who would seek their support. All this was done right in the face of Mr. Campbell's rule of action, which some men declare forbids such organizations. He must be blind indeed, who does not see that the Campbells in 1800, did not so much as dream of the abusive use to which this concise and comprehensive rule would be put by men who boast of being their "endorsers" in the year 1885. Now it is evident to me that the younger Campbell, who afterward became the chief leader of this movement, and who consecrated his noble life to the advocacy of the grand principles of this Declaration and Address, must have felt himself to be in the line of these principles when he accepted the presidency of the American Christian Missionary Society, organized in Cincinnati in 1840.

He urged the general convention which organized this society in these words:

"I am of the opinion that a convention, or general meeting of the churches of the reformation is a very great desideratum. Nay, I will say further that it is all important to the cause of reformation." And after its organization he wrote:

"Our expectations from the convention have been more than realized. We are much pleased with the result, and regard it as a very happy pledge of good things to come. * * * These Societies (referring to the Missionary and Bible Societies) we can not but hail as greatly contributing to the advancement of the cause we have been so long pleading before God and the people. There is indeed nothing new in these matters, but simply the organized and general co-operation in all ways and means of more energetically and systematically preaching the gospel and edifying the Church."

True there was "nothing new", for forty years before this, the reformation began with the organization of a Missionary and Bible Society, and this *new* Society was simply the same thing on a larger scale. And who will dare to point the finger of reproach at the other distinguished names which appear in the list of officers and managers of these societies? viz. D. S. Burnet, Walter Scott, T. M. Allen, John O'Kane, John T. Johnson, Tolbert Fanning, Dr. J. T. Barclay, Francis Palmer, J. J. Moss, Wm. Rowzee, James Challen, W. K. Pendleton, Samuel Church, P. S. Fall, Elijah Goodwin, R. L. Coleman, S. S. Church, C. Kendrick, Isaac Errett, A. S. Hayden, L. H. Jameson, Jno. T. Jones. Who will say that those great men did not understand the "Principles of the Reformation"? The saintly Milligan afterward wrote concerning this same convention:

"It must be gratifying to all the friends of the Bible and Missionary cause, to learn that the measures adopted at Cincinnati, have since been approved by meetings of the Disciples elsewhere. And it may be expedient to hold other conventions, specially of the Churches which were not represented at Cincinnati, that all may publicly sanction the proceedings of the October convention"; and then he proposes that all the churches form auxiliary societies.

This letter was written from Washington, Pa., where, forty

years before, Thomas Campbell organized the first Missionary and Bible society. And who will say that the scholarly Milligan did not understand the "Principles of the Reformation"? I mean nothing invidious when I say that such men as Milligan could tell more in one hour of what is in the letter and spirit of Bible teaching, than some of these boastful "endorsers" of the Campbells can tell in a whole year.

I could name scores of others whose names were prominent in our newspapers, whose soundness of head and sincerity of heart can not be questioned, and whose devotion to the "Principles of the Reformation" was second only to their devotion to the Word of God, who rejoiced over the general organization for home and foreign missions. Indeed there was little opposition any where in all our ranks. Looking through the Harbinger of 1850, I find one church voices their conviction and their opposition, in a resolution as follows: "That we consider the Church of Christ, in virtue of the commission given her by our blessed Lord, the only Scriptural organization on earth for the conversion of sinners and the sanctification of believers." To this Mr. Campbell responded, as we respond now:

"This resolution is in the main such as we all approve. The only question is, whether Christ's Church is one community or all the communities, founded upon a belief of his divine person, office and mission. A Church of Christ at Connellsville, Philadelphia, Cincinnati or New York is not *the Church* of Christ. The Church of Christ is a very large and widely extended community, and possesses a large field, even the habitable earth. The Church for which Christ died, and for which he lives and intercedes, is not the church at Connellsville, Rome, Ephesus or Jerusalem, but is composed of all who have been baptized into his gospel, and continue to walk in him. Now, it is competent to the Church of Christ to consult and co-operate with all the individual communities called Churches of Christ, which enter into her constituency, in whatever state, nation or empire they may be found, in each and every matter beyond their own individual duties to themselves and their localities. These are matters which we regard as conceded by all our brethren, and therefore we offer no argument in support of them.

The independence of any community in Christ's Kingdom is

not an independence of every other community in that Kingdom in whatever concerns the interests of that Kingdom. This would, indeed, be a fatal error to the progress and prosperity of that Kingdom. In what concerns every private community it is indeed independent of and irresponsible to any other; but it is both dependent upon and responsible to every other community in all that pertains to the interest, honor and prosperity of all. * * * Our United States happens to be of all national institutions on earth, the most analagous to the Christian Church in that particular point which we are now contemplating. There are thirty sovereign and independent states in this American nation, each one independent of every other, yet all dependent upon every other for all that is due from her to the safety, prosperity and happiness of the Nation. The Nation could not exist without the States, nor the States prosper or enjoy themselves, and discharge their duties without the Nation."

This answer leads me to say that the American Christian Missionary Society did not meet in full Mr. Campbell's conception of the Christian organization. In fact it fell considerably short of that conception as voiced in his essays on "The Nature of the Christian Organization", as found in the *Harbinger* of 1841-42-43.

A few quotations will suffice to give the reader the mature conclusions of this scholarly leader of the Reformation. In his opening essay he says:

"The experience of every day, added to the great principles propounded in both Testaments, especially in the New, and to the positive precepts and examples of the Lord and His Apostles, more and more impress all of us who feel our responsibilities, who have some influence in the Church of Christ, and to whose hearts the peace, purity and happiness of Christ's kingdom are paramount, all absorbing and transcending concerns—that *our organization and discipline are greatly defective and essentially inadequate to the present condition and wants of society.*

There are two principles and two systems of ecclesiastical organization, of elementary and essentially diverse attributes and tendencies. The one is *the authority system*; the other, *the no authority system*. The tendency of the former is to concentration,—to tyranny; while that of the latter is to disruption, to

anarchy and ruin. A spiritual despotism is the unobstructed tendency of the one; and an uncontrollable spiritual libertinism and licentiousness, is the onward progress of the other. In the first ages of Christianity *the authority system*, from accumulated abuses and corruptions, issued in absolute Popery; while in latter times *the no authority system* has uniformly terminated in the dissolution of society, and found its quietus in a pure Pharisaic individualism.

* * Christ's institution is a kingdom—not a mob, not a fierce lawless democracy, led by every aspirant and demagogue who has some by-ends and selfish impulses urging him forward in the career of personal honor, fortune or aggrandizement. Neither is it one or two families, or a few little coteries of neighborhood association in a county, a state, a province, that fill up the idea of the church and kingdom of Jesus Christ. * * *

A book is not sufficient to govern the church. No book ever governed any community—not even the book of the Law, or the Book of the Gospel, else Moses would have resigned when he wrote the Law and would never have laid his hand upon Joshua; else Jesus would never have sent out Apostles, Prophets, Evangelists, Pastors, and Teachers, if the New Testament had been a King and Sovereign Executive of His will. After the New Testament had been written out, Paul would not have commanded Timothy or Titus to reprove, rebuke, or to commit to faithful and competent persons the office of instructing and building up the church. Nor would he have commanded the community to know them that were *over them* in the Lord, and who admonish them, and to esteem them very highly in love for the sake of their office; and to submit themselves, and to obey them as those who watched for their souls." He then complains that there is "no general co-operation; no general organization; no mutual understanding; no coming together in one place in cases of emergency, and for the dissemination and support of the Gospel." He also seeks an organization which would have to do with selecting preachers:

"Instead of some mutual understanding, concert and co-operation, every little congregation of one or two scores of men and women and children, feels itself authorized to send out whom it will as evangelists and public instructors, as regardless of what is fitting as it is incompetent to act advisedly in matters of such high and public concern and importance."

He believed the church of Christ to be larger than any single community. He believed this church—this “community of communities”—should appoint *its own* functionaries:

“Now that there are individual, domestic and social duties, needs no demonstration. And that the family and the particular congregation have each their special and appropriate duties, obligations and jurisdictions, is equally evident, but that there is a duty beyond the family, beyond the particular congregation, is equally evident and undeniable; and that it is competent only to that community to select and appoint its own public functionaries, as much as it is to the congregation in any given place, is a proposition which I am prepared to demonstrate, if so be there is any sceptical on that subject in this day and generation. I do not dogmatize on the subject, nor will I now inquire how or by what instrumentality or organization a community of churches will supply themselves with evangelists or such public functionaries as they may need.”

It is very clear to the reader by this time that Mr. Campbell did not think it wise or scriptural for a single congregation to appoint servants who would serve the Church of Christ in the larger sense. He believed there should be some “general superintendency” over the affairs of the Church of Christ. Hear him:

“If Christ have a kingdom on this earth, it must be a community organized, united in common interests, in harmonious concert and conservative of its own integrity and prosperity. It must then have some ways and means of attaining and securing the ends of its existence. It must, then, have bishops or overseers to attend to such matters. The name imports supervision, and indicates authority. But beyond a single community, unless by concert or previous arrangement, or by some constitutional provision, a single bishop’s jurisdiction extendeth not. Now, if Christ’s Kingdom consists of ten thousand families or churches, * * * how are they to act in concert, maintain unity of interests, or co-operate in any system of conservatism, or enlargement, unless by consultation and systematic co-operation. I affirm it to be, in my humble opinion, impossible. The Bible also teaches its impossibility, and suggests a different system. * * * All societies demonstrate, in their history, not merely the tendency to centralization, but the necessity of a general superintendency of

some sort, without which the conservative principles can not operate to the prosperity and furtherance of the public interests of the community.

But the New Testament itself teaches, both by precept and example, the necessity of united and concentrated action in the advancement of the kingdom. It lays down some great principles, and applies them to the emergencies that arose in the primitive times:

1. It inculcates the necessity of co-operation, and specifies instances.

2. It inculcates the necessity of two distinct classes of officers in every particular community.

3. It indicates the necessity of a third class of public functionaries, and gives examples of diverse ministries.

4. It exemplifies the utility and the need for special deliberations and of conventions on peculiar emergencies.

5. It allows not persons to send themselves or to ordain themselves to office; but every where intimates the necessity of choice, selection, mission and ordination.

6. It inculcates a general superintendency of districts and cities by those who preside over the churches in those districts; that is, it makes it the duty of the Christian ministry, by whatever name it may be called, to take care of the common interests of the kingdom in those places and districts in which it is located and resident.

7. It claims for every functionary the concurrence of those portions of the community in which he labors, and holds him responsible to those who send, appoint or ordain him to office."

I need not recite the arguments by which Mr. Campbell sustained these seven postulates, as in this article we are dealing simply with the views of the "fathers" of the Reformation. His No. XII puts his views in a nutshell. He supposes an Evangelist's labors in a supposed island—Guernsey—have resulted in the establishment of six churches. He has taken care of them until they have reached a good degree of prosperity. But there was as yet no general co-operation. None of these communities took cognizance of any matter beyond the threshold of its own immediate organization. Difficulties began to arise which were full of vexation. Persons excluded from one church were received by the

others without question. Persons were sent out on public errands by one church, who where not received by another. Men were sent out as preachers whose characters were not above suspicion, and whose qualifications otherwise were imperfect. There grew up a need, and with the need a desire, for co-operation for the support of a common cause in matters in which they were all alike interested. After due deliberation all the Elders and Deacons in the island met at the church A., and all the following propositions were submitted:

"1. That Christian communities on earth, however numerous, constitute but one Church of Christ.

2. That the communities of any one state were the Church of that state, as though it were the whole world, and that being placed under the same providential arrangements as to language and political relations, they were to act with reference to that state, just as though it was the whole world, or as the whole Church of Christ ought to act toward the whole world.

3. That the church being compared to a *body*, and to *one* body, was an organized community, having two great classes of duties to perform—one class of duties to itself and one to the world.

4. There were in each of these general classes, two classes as respected another grand view of the one body; these were public and private duties.

5. That the private duties concerned each particular community, and were to be performed to that community to itself independent of every other community, or without any interference from another community. * *

6. That as private and special consultation meetings were necessary to the complete and perfect discharge of private duties, so public and special meetings were equally judicious and necessary to the full and perfect discharge of public duties.

7. That as private duties respected the economical, moral, and religious bearings of the individual members of a single community toward each other and the world, with a special reference to its own character, honor, usefulness and happiness; so the public duties of all the churches in their associate character, *as one body*, respected the economical, moral, and religious bearings of all the communities toward each other and the world, with a

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special reference to their own character, honor, usefulness and happiness, as one body.

8. That as all moral and religious duties are the result of direct and positive enactments, so all economical and prudential duties, not directly and positively enjoined because circumstantial and contingent on the unstable and mutable forms of political society and human revolutions, are in their nature and design *conventional*, and must be enacted by the authority of a whole community, and then, like the by-laws of all other corporations, when agreed to, are to be conscientiously respected and obeyed by all the good and orderly constituents or members of that community."

Having adopted these principles as constitutional, they appointed another meeting and agreed, among other things, to the following:

"3. That in all cases where public officers, such as messengers of any general character, and especially evangelists, who are to be regarded as officers of the whole body, *a concurrence of a plurality of churches by their officers*, be regarded as necessary, if not to empower them to discharge official duties in a single congregation, at least necessary to give them general acceptance, and to constitute them public and responsible agents of the whole body.

4. That when any community shall have any case of great difficulty beyond its ability satisfactorily to dispose of, reference may be had to other communities for a council or committee to assist in such case; whose decision shall be final. * *

5. That whenever any great question of finance, or the means of prosecuting successfully any great public object, or any other event of great public interest shall require it, a special general meeting of messengers from all the congregations shall be called by the person who presided at the last general meeting; and that the eldership and deaconates of all the congregations, or, so many of them as can attend, shall always be at least a portion of the messengers who attend on such occasions.

6. Finally, that all the public duties of the Christian Church shall be attended to as though it were, what it is in fact, *one body*, under the head—the Messiah; and, therefore, arrangements and provisions shall be always made in general meetings for the most faithful, prompt, and satisfactory discharge of all these duties."

This exhibit of Mr. Campbell's mind, in the very prime of his life, needs no comment. He who does not see that such a plan as this sets aside church independency, as touching general interests, and makes provision for colleges, missionary societies, Sunday school associations, benevolent enterprises, and whatever else comes under the phrases "great public object" and "great public interest", and he who cannot find some use for "sanctified common sense", in the "enactments of a whole community", which enactments are to be "conscientiously respected and obeyed"; he who can not see in the lines, and between the lines, that Mr. Campbell did not believe in hap-hazard ways of making and sustaining preachers and evangelists—specially with his eyes open to then existing disgraces—when he emphasizes the need of maintaining "the character, honor, and usefulness of the whole church"; in a word, he who can not see that Mr. Campbell's interpretation of Prop. 13, of the celebrated Address, is diametrically opposed to views set forth by some men who charge the "missionary wing" with departure from original ground, is utterly incompetent to draw logical conclusions from premises. I do not stop to inquire whether Mr. Campbell was right or wrong. That is not the purpose of this article; but the rather to let the reader see who, among the thousands who are called Christians or Disciples of Christ, more than others, "*endorse those men.*"

Now, having said this much, allow me to enter an earnest protest against the tendency, in certain quarters, to make the sayings and teachings of the Campbells a shibboleth of soundness in the faith. Not even the rule of action adopted by Thomas Campbell—and that was the fundamental thought which formulated the Reformation—should be set up as though it were a Divine utterance. Alexander Campbell had this Divine motto on his first magazine, "*Call no man Master*"; and surely nothing would disturb him in his grave sooner than to know, that those who carry on his great work, have made his words a standard of orthodoxy. There is danger of crystalizing—of coming to think we have attained to all truth—and making human interpretations of Scripture take the place of the human creeds which the Campbells sought to destroy. We have preachers among us now who preach and act as if all who come into the Church of Christ must believe certain interpretations of the Scriptures touching the de-

sign of baptism, the work of the Holy Spirit, the use of organs, and church and missionary organizations. I have greatly misunderstood "Our Position" if it does not teach that candidates receive baptism simply upon their faith in Jesus as the Christ, the Son of God, without any reference to their interpretation of one passage of Scripture or another. I have thought that we were the broadest and freest religious people in the world, because this was our one only Divine Creed, and that outside of this we were to enjoy the largest liberty of opinion and action. Mr. Blaine in his splendid eulogium on the life and character of President Garfield, said Mr. Garfield had outgrown his church. And this I think he said because he did not understand the church to which Garfield belonged. He did not know that his one anchorage was his faith in Jesus as the Christ, the Son of the living God;—this one foundation on which Jesus built his Church. He did not know, that beyond this, Garfield was free to go down into all depths, up into all heights, over all lengths and breadths of human investigation and philosophy; that he was free to seek knowledge where he pleased, form opinions as he pleased, and express them when and where he pleased, so long as the anchorage held him to Jesus as the Christ, the Son of the living God; and, because he did this, Mr. Blaine thought he had outgrown his church. Perhaps Mr. Blaine learned of this church from some narrow, bigoted, self-conceited preacher, who preached the gospel in such a manner as to make the impression that it was more important to believe a theory of salvation than to believe in Jesus as a Divine Savior, and thundered denunciations against every one who would not accept this theory, and his interpretation of Scripture as though they were a "Thus saith the Lord." It is a pity that such men as these persist in representing us before the people. More the pity that men represent us, and aspire to leadership, who believe in and teach that "independency of the churches", which Mr. Campbell says "*is a fatal error to the progress and prosperity of the Kingdom of Christ*"; still more is the pity that some of these men entertain, and foster the idea, if not the desire, that division among us is inevitable. They write it in their letters, they hint it in their public writings, they talk it at the hearthstone, they preach it in their pulpits. Oh shame that such men should have departed so far from "Our Position"—aye, so far from the letter,

the spirit and the genius of the New Institution. It is enough to make the angels weep to see a mighty union movement like this, so full of Christ and his living word and loving work, hindered in the least by its professed advocates and friends over conventional matters a million times more trivial than the mighty sectarianism against which the Campbells lifted their manly voices.

R. MOFFETT.

REMARKS ON THE PRECEDING ARTICLE.

The essay, *Our Position*, which is the subject of the preceding article, was written by the Editor. It was not the purpose of that essay to state or defend all the positions subsequently assumed by Alexander Campbell, but merely to make plain the fundamental thought that influenced him in his restorative movement; the basic principle upon which the movement was founded. We are free to confess that Alexander Campbell was not always logically faithful to the principle that his father enunciated and which he accepted and made his own. The primary purpose of Luther was to give a free Bible to the world, but his monastic training held his mind in such thralldom that he could never entirely free himself from its influence. Wesley purposed to promote personal piety among the members of the Episcopal organization, but circumstances led him to organize a rival ecclesiastical body. Campbell presented a rule of religious faith and practice which would unite all the disciples of the Master, but after the rule was formulated, his previous religious training having been such, it was impossible for him to apply it to all the questions that subsequently arose. We stated that the rule formulated by Thomas Campbell was: "*We will take the Bible, and nothing but the Bible for our rule of faith and practice; and where the Bible speaks we will speak; and where the Bible is silent we will be silent.*" We attempted to show what the Bible did speak, and to point out teachings and practices that were being taught and practiced by those who professed to receive this rule, that were not in harmony with it. We never once thought of making Alexander Campbell an authority in deciding when and what the Bible spoke or when it was silent; hence the whole of the preceding article is a failure as far as a review of our essay is concerned;

and, as we understand it, but a poor defence of the Societies that are now in existence.

No one ever thought of making this rule a creed, for it was not a proposition to be believed, but a rule to be used; and if we are faithful to that rule, which is *Our Position* before the world, we must faithfully observe it. His 13th Proposition provides that, "if any circumstantial, indispensably necessary to the observance of divine ordinances, be not found upon the page of express revelation, *such, and such only as are ABSOLUTELY necessary for this purpose should be adopted.*" How this apparent exception to the rule can be brought forward to disprove our statement, that the present Societies, of one of which the writer of the preceding article, is *Corresponding Secretary*, are not authorized by the word of God, is more than we can understand!

"Among the very first things they did was to adopt the *expedient* of a log meeting house for which there was neither a 'thus saith the Lord' nor an 'approved precedent' in all the New Testament." We feel like begging the pardon of our readers for noticing this statement, but when it is remembered that the writer of it is the representative of one of these Societies, and is its advocate, and that it is one of his *arguments*, we will be excused. "They did"—who? The Church of God, or a few of his disciples for their personal convenience? Was it an expedient adopted by an ecclesiastical organization *as such*, or private individual action? Does he mean to say that when disciples meet in a house to preach the gospel or to worship, that there is no "approved precedent" for so doing? Does he wish to make this expedient a precedent for his Society? We know that he knows that there are many precedents in the New Testament for the disciples to meet in houses for preaching and worship; then why did he write that sentence; what was his object?

"And not many years after they adopted the expedient of publishing a magazine—for which there was neither Scripture nor Scriptural example." "They adopted the expedient"—who? The Church of God, a congregation of disciples, or one or two individuals? Are such assumed exceptions to the rule, the best authority that can be adduced in support of his Society?

"Indeed the ordinances of the Lord's house can not be kept on the Lord's day without time and place of meeting, and these

are wholly subject to the will of the church; but when the time is set and the place is indicated, whether written or unwritten, the law of the church concerning time and place is as binding as if made by Christ himself." If Christ had declared that his disciples should meet at 11 o'clock every Lord's day morning and immediately celebrate his death, then whenever the disciples failed to meet at that time or met at any other time, they would be guilty of disobedience to a divine command; but when by a vote of a congregation the time was fixed at that hour, if some preacher were to continue his remarks until 12 o'clock, and then the Supper was partaken of, there would be no disobedience. We pity a cause that is forced to such a defence.

Thomas Campbell did form an association in the very beginning of his reformatory labors, but it was when he was standing outside of all religious organizations. It was simply an association of men for the purpose of inaugurating a religious reformation, and they distinctly declared that the association was not to be considered a church. Its membership consisted of those who would contribute to its objects as they were able; a poor Christian who could give only one dollar a year had as much authority in the association as a richer Christian who could afford to buy a Directorship for forty dollars. This association was not an ecclesiastical organization, as are the present Conventions. We have never opposed individual co-operation to sound out the gospel, because for it we have Scriptural example, but we do oppose congregations *as such* becoming members of such Societies, and thereby giving the Societies a *semi-ecclesiastical* character.

The writer of the preceding essay endeavors to make it appear that because Alexander Campbell in 1849 approved of a general Convention of all who were in sympathy with this work of restoration, that he did not understand, as we do, the rule adopted by his father and himself, and that he would approve of the Society of which the writer is *Corresponding Secretary*. Those who are at all familiar with the Convention of 1849 and with the one of 1885, will readily understand that they are as different in organization as night and day. He parades a lengthy list of names of godly men who co-operated in that Convention, as convincing proof that they would endorse the present Society. Most of them have "passed over the river;" but some of them lived long enough to

see the present Society as an outgrowth of the first, and on that account to acknowledge the mistake of the first and to condemn the last. It is a striking illustration of how even the slightest departure from the strict application of that rule will inevitably lead to greater departures, producing discords and heart-burnings among those who should dwell together in love and unity.

When we look around us and see what the various religious organizations are doing towards building up their several households by their compact centralized ecclesiastical machinery, we become anxious to adopt their methods, so that the true teaching and practice may spread more rapidly. It is a worthy desire, and unless we hold ourselves in very strict loyalty to our rule, we will violate it, and thereby open the Pandora box of all manner of spiritual misfortunes. United action, with a centralized directorship, will accomplish more than separate individual effort in increasing the membership of an organization, and Christians frequently make the mistake of thinking that increase in numbers is the fulfilling of the command "to disciple the nations", but it is a serious mistake. The Lord Jesus did not wish men to be numbered with his people unless they were his disciples, learners of him; hence, he was careful to avoid all mechanical evangelizing, and made it an individual duty, thus bringing every individual Christian in very close and personal contact with those who were needing the light and blessings of the gospel. The saint and the sinner were mutually blessed, the one in giving, the other in receiving. By this individual work men were brought into very close and loving sympathy, and in watching over and caring for each other, all the Christian graces grew. When a Christian contents himself with discharging his obligation to preach the gospel by giving forty dollars to be a Life-Director of a society, he soon comes to regard Christian duty from a money standpoint, his Christian sympathies are stunted, and he becomes a Christian only in name.

The extract that is made from the reply of Alexander Campbell to the resolution of the congregation who opposed the Convention, we consider most unfortunate for Mr. Campbell and the Societies. The writer emphatically scents the idea that Mr. Campbell should be appealed to as authority in matters spiritual, but we venture the prediction that he will consider the above state-

ment as presumptuous. Mr. Campbell and a host of others might be able to "tell more in one hour of what is in the letter and spirit of Bible teaching, than some," (the writer of this reply) "can tell in a whole year", but we think we can understand simple propositions and draw logical conclusions, even if it takes us a year to expose the fallacy of what he wrote in an hour.

Mr. Campbell is quoted as saying:

"Our United States happens to be of all national institutions on earth, the most analogous to the Christian Church in that particular point which we are now contemplating. There are thirty sovereign and independent states in this American nation, each one independent of every other, yet all dependent upon every other for all that is due from her to the safety, perpetuity and happiness of the Nation. The Nation could not exist without the States, nor the States prosper or enjoy themselves, and discharge their duties without the Nation."

The congregations are the States, what is the Nation? In our government the States are independent sovereignties that have mutually created a central authority by conceding to this authority, created by them, certain powers and duties. This central authority did not exist until the States were in existence, and only existed by the authority of the States. It had no authority that the States did not have before its creation. This central power has supreme authority over the States in those things which were conceded to it by the States. Now let us look at Mr. Campbell's argument. The congregations are the States, the Convention is the central power. The congregations had all the power before the creation of the central power. Before this central power can exist, the congregations must give up some of their powers to it. When created, it is supreme over the congregations in those things that were conceded to it. Have the congregations, or even a respectable minority in the United States, ever recognized this central power, or conceded to it any of their rights? Can they give up any of their rights? What authority has been given to this central power? We find congregations in the New Testament existing by apostolic recognition and regulation, but we look in vain for this central power. The very first indication of apostacy from the rule of being governed by inspiration was evidenced by the establishment of a central power, and with Mr.

Campbell this defence and advocacy of a central power was a sad departure from the rule "to speak when the Bible speaks, and to be silent when the Bible is silent."

In reference to Mr. Campbell's position in the extract on pages 199 and 200, we can only say that he was a reformer and that he was human. Mr. Wesley commenced his reformation to improve the individual as a member of the Established Church, but not having Mr. Campbell's rule to hamper him, circumstances soon led him to adopt the very thing that Mr. Campbell sighed for, but could not formulate on account of his rule.

Mr. Campbell says: "Now that there are individual, domestic and social duties, needs no demonstration. And that the family and the particular congregation have each their special and appropriate duties, obligations and jurisdiction, is equally evident, but that there is a duty beyond the family, beyond the particular congregation is equally evident and undeniable; and that it is competent only to that community to select and appoint its own public functionaries, as much as it is to the congregation in any given place, is a proposition which I am prepared to demonstrate, if so be there is any sceptical on the subject in this day and generation. I do not dogmatize on the subject, nor will I now inquire how or by what instrumentality or organization a community of churches will supply themselves with evangelists or such public functionaries as they may need."

Of course there are individual, domestic and social duties; no one ever denied it; but why the fact of a family's having duties, should argue that a congregation of Christians has duties, we can not understand. Neither can we understand why it is, that because the family has its family duties, that it has other duties. The individuals of a family have other duties outside of the family, but it does not follow that the family as a family has duties outside of the family. A congregation has congregational duties, and the individuals composing the congregation have duties outside of their congregational duties, but how that proves that congregations as such, have duties beyond their organizations, we can not understand. His assertion "that it is competent only to that community to select and appoint its own public functionaries", is only an assertion, and his declaration that he is prepared to demonstrate it, is not, by any means, a demon-

stration. What he means by "that community", we do not know; it may mean a Nation, a State or a county. If there is a central power to appoint public functionaries, we can not see how this central power can have less territory than the whole world, if uniformity is its purpose. "Public functionaries"—what public functionaries do we read of in the New Testament except overseers, deacons and evangelists? Mr. Campbell contended that evangelists are "selected by the church and formally and solemnly set apart by the imposition of the hands of the presbytery or eldership of the church." He can not refer to overseers or deacons by the term "public functionaries", and, therefore he must refer to evangelists; but he has said that they must be selected and set apart by the congregation. He either contradicts himself, or else looks to the creation of public functionaries not known to the apostles.

The quotation from Mr. Campbell on page 201, does him injustice. He says that an overseer has no jurisdiction except in the congregation that selected him, *except* "by consent, previous arrangement, or by some constitutional provision." The New Testament is our Constitution, and in it we find no provision for extending the jurisdiction of an overseer. If our Constitution makes no provision for extending his jurisdiction, how can any one give consent, or how can a previous arrangement be lawfully made? The civil law confines the jurisdiction of a mayor of a town to the town of which he is an inhabitant; he has no jurisdiction in any other town; and the town that elected him mayor could not give him jurisdiction outside of his town; nor could all the towns in a State by mutual agreement give all the mayors concurrent jurisdiction, or authority to do anything in the State except the powers the law gave each in his own town. The divine law confines the jurisdiction of an overseer to his own congregation; his congregation can not enlarge it; all the congregations in the State can not confer upon the overseers additional jurisdiction or authority.

He says that the New Testament "inculcates a general superintendency of districts and cities by those who preside over the churches in those districts." *It does no such thing, and we challenge any man to cite the Scripture that so teaches.* The weight of these two contradictory assertions does not depend upon the comparative scholarship of the persons who make them, but upon

facts. If Mr. Campbell is wrong in this assertion, he is in error in every position taken by him, that is based upon this assumption, and it is proof positive that he failed to apply his own rule.

The proposition that Thomas Campbell submitted as the solution of the divided condition of the religious world, and which Alexander Campbell accepted, must be *strictly* construed and loyally applied, or it ceases to be of any service for the purpose for which it was intended. If we permit "expedients", "incidentals" and "prudentials" to step in and modify or limit it, we destroy its very life. His proposition was: "*Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.*" This rule was accepted by those who had separated themselves from all religious organizations, and they proposed to go before the world with the open Bible and ask for fellowship upon this rule. No exceptions were made, and none hinted at, for exceptions would have been fatal to their plea. That rule was their position; on it they claimed the right to exist as reformers; and *we* accept it as OUR POSITION. We accept it in its literalness and in its fulness. An inspired writer (2 Tim. 3:16,17) declares that, "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." In the face of this declaration, where is there room for exceptions to the declaration made by Thomas Campbell? If the Bible completely furnishes us with instruction for every good work, surely we need nothing else. There can be no necessity for us to speak when the Bible is silent. Is there a single good work in which Christians should engage individually or collectively, concerning which the Bible does not speak? Do we wish to make known the gospel? The Bible tells us how to do it; to go and tell it wherever we have the opportunity and as we have the ability; if we can not tell it ourselves we are individually to assist in supporting him who is gifted, or join our means with that of other individuals, and so give assistance. Do we wish to assist the poor, the helpless and the distressed? The Bible says: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world." Do we wish to assist our fellow disciples in learning the way of the Lord more perfectly? The

Bible tells us that those who were better instructed taught those who were less instructed. Do we wish to exhort and encourage the weak and the lukewarm? The Bible directs us to do it. Are there any other duties, besides these, that a Christian should do for his fellow-men? If there are, we fail to remember them. Where is the place where exceptions to our rule are necessary?

In reference to the teaching of Alexander Campbell, on page 202, where the supposed case of Christians on an island, and the agreement that those congregations adopted, are quoted, we make this inquiry: If Alexander Campbell believed that the Scriptures so taught, why did *he* never put that belief into practice, and why has it never been adopted? Did he change his opinion, or was there such a protest from his co-laborers, that he was compelled to let the theory sink into oblivion? On the last page of his article, he says: "More the pity that men represent us, and aspire to leadership, who believe in and teach that 'independency of the churches', which Mr. Campbell says 'is a fatal error to the progress and prosperity of the Kingdom of Christ'; still more is the pity that some of these men entertain and foster the idea, if not the desire, that division among us is inevitable." Why is it a pity that men believe in and teach independency of the congregations? Is it a pity because Mr. Campbell said it was an error? or is it a pity because the Bible says it is an error? If the latter, he should point out the passage in the Bible that teaches that it is an error, before he exhausts himself by bestowing so much pity on the men who so teach. A little modesty, where there is no proof presented, is becoming even in a *Corresponding Secretary*. Insinuations as to men's motives are contemptible, and are poor arguments in an investigation of questions appertaining to the Kingdom of our Lord. They come with bad grace from the men who are urging the introduction of practices that will cause the division, if the division should come, which we pray the Lord to avert. We would be but repeating what we have said in our article on *Expendiency*, which can be found in this number, and which was written before the article to which we are replying, was received, and it is therefore unnecessary to continue this reply further.

THINGS HARD TO BE UNDERSTOOD.

"Even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; *wherein are some things hard to be understood*, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction." 2 Pet. 3:15, 16.

That there are many things, not only in Paul's Epistles, but also in other parts of the Bible, which are hard to be understood, is a fact which intelligent Christians neither attempt nor desire to conceal. That these things have given, and still give, no little trouble to many devout students of the Bible, no well informed friend of this sacred volume will deny. And that these things have often been serious stumbling blocks in the way of honest and earnest inquirers, the firmest believers in the inspiration of the Bible may freely grant.

As these things are often urged by some as excuses for the neglect of admitted duties, and made the basis by others of objections against the truth and authority of the Scriptures themselves, we propose to consider with all candor the fact of their existence, and make an effort to ascertain what bearing, if any, they may have on our own personal responsibility.

1. We ask attention, in the first place, to the fact that the Bible is not at all peculiar in this respect. Things that are hard to be understood are found everywhere. There is not a subject of any importance in all the range of human investigation, that is not embarrassed by things hard to be understood. Our own daily life, commonplace as it may be, is full of such things. Do we, therefore, turn away from life itself, and spurn the things we can understand, and understanding them, can use and enjoy them? The earth is covered all over with things hard to be understood,

and is filled with secrets not yet made known, with problems not yet solved, with mysteries far beyond the grasp of human thought. Shall we, therefore, refuse to enjoy its fruits and its flowers, and cease to delve after its stores of hidden wealth?

When we look aloft, and contemplate the solar system, of which our own little planet, great as it is to us, is so small a part, wonders and mysteries beyond enumeration rise up before our startled minds, and baffle the efforts of the mightiest intellects of earth. Shall we, therefore, reject the testimony of our senses, stultify our minds, stifle all the emotions of our hearts, and turn away from all the sources of knowledge and enjoyment that do lie within our reach? And when we think of the limitless Universe with its countless systems of worlds already revealed to us by the telescope, and the infinitely greater number that may lie out in the fields of space far beyond the reach of this wonder-revealing instrument, we are utterly bewildered and overwhelmed by the wonders and mysteries that are around us, above us and beneath us, extending throughout all space, and embracing both the eternity that is past and the eternity that is to come. But because of these things must we close our eyes against the sunlight of heaven, turn our ears away from this celestial harmony of circling and on-moving worlds, and leap out into the depths of a rayless and endless night? Such folly as this would far surpass the suicidal course of the wildest madman that ever lived.

If, then, things that are hard to be understood, problems that can not be solved, and mysteries that are beyond human comprehension, are not valid objections against Nature in all her varied manifestations, why should such things be regarded as valid objections against the Bible? As things of this character do not shake our faith in the order and stability of Nature, why should they shake our faith in the truth and authority of the Bible? When the mere fact that such things exist, overturns and destroys the Universe, then the fact that such things are found in the Bible may be expected to undermine and destroy both our faith and hope. As the one is utterly impossible, so is the other; so we possess our souls in patience.

2. In the second place, we emphasize the fact, *that the Bible does not propose to reveal and explain every thing in the heavens above, or on the earth beneath; and was not given, as many seem to*

imagine, for any such purpose. Such a revelation, if given, would contain vastly too much for men in this brief life. They would be utterly lost in its immensity.

The Bible does not even propose to unravel and explain all the mysteries that pertain to this fleeting life on earth. Its main object is a specific one; and that is to make all needful provision for man's religious wants in this life, and thus prepare him for the enjoyment of the life to come. *In this respect, it is full and final.* More than this would hinder rather than aid men in their quest after happiness. The author of the Bible has no less mercifully than wisely adapted its contents to the limited capacity of the human mind, and the brief duration of human life.

There are many things which parents can not explain to their children, nor teachers to their pupils, however well these things may be understood by themselves, simply because the children are not sufficiently developed in mind, nor the pupils far enough advanced in knowledge, to understand such things. Philosophers understand many things which they can not explain to the comprehension of the unlearned, because such persons have not the scientific training and knowledge necessary to the proper understanding of these things. So there may be many things which are closely related to our being and welfare, which our Heavenly Father can not now explain to us, simply because we are utterly incapable of understanding them. *As there is a limit to the capacity of the human mind, so there is of necessity a limit to the extent of revealed truth.*

3. If the Bible, then, as a revelation, is adapted to man's limited mental capacity, and if it provides adequately for all his spiritual wants in this life, why does it contain so many things that are so hard to be understood? Why should it contain things hard to be understood at all?

In reply to this question, which we admit to be a pertinent one, we suggest that these hard things are in the Bible because they are inseparably connected with the great matters of which the Bible treats. All around the little domain of things seen, lies the limitless domain of things unseen. Beyond the little realm of things known, there is a boundless realm of things unknown. Yet these things lie side by side, and it is not possible to treat of the one class without touching to some extent on the other.

The great themes of the Bible are God and man, angels and demons, Satan and sin, Christ and His kingdom, heaven and hell, time and eternity. In treating of these momentous themes, the Bible reveals the existence of many things yet unseen by mortal vision, makes known to us many things otherwise unknown and unknowable; yet, connected with all these things or suggested by them, there are many other things still unknown, and which, if shown to us, would doubtless be far beyond the comprehension of our minds. There is perhaps in all the domain of Nature not one thing that any man, however learned, fully comprehends in all its uses and relations. How absurd, then, to suppose that the Bible could have been so written that all men could and would readily understand every thing that pertains to the great themes of which it treats, or that may be suggested by them!

Now, whatever is truly revealed in the Bible can be understood by proper effort; but the great trouble with some men is that they raise questions concerning things that are not revealed at all. If we would give due heed to the caution which Moses gave to the Jewish people, we would never have any serious trouble about things that are hard to be understood. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children forever, that we may do all the words of this law." Deut. 29:29. Let us then study *those things which are revealed*, and leave *the secret things* with God to whom alone they belong.

We will endeavor to illustrate this point, as we deem it a matter of great practical importance in all investigations, and especially in our search after religious truth. Let the boundary of things seen, things known, things revealed, and things discoverable, be represented by a large circle. From the center of this circle any number of lines may be drawn to its circumference, representing so many lines of thought, or subjects of investigation. Now, on any of these lines *within this circle*, we may pursue a course of investigation with profit both to ourselves and others, until we reach the circumference; but there we must pause, not because any of these lines terminate there, but because we have reached the *limit* beyond which we can not advance a single step without plunging into the wildest conjecture. At every point of this circumference, the lines project into the unseen and unknown,

into the unrevealed and unknowable. These projecting lines we can never trace, until the day of eternity shall dawn upon us, and enable us to see as we are seen, and to know as we are known. *As there is a limit to the extent of revealed truth, so there is of necessity a limit in this life to religious thought and investigation.*

4. In addition to all this, we should always remember that the Bible was not written for one age only, but for all ages; nor for one class of men only, but for all classes. In order, then, to its adaptation to the religious culture of men in all their various degrees of development through all the ages of the world's history, it was necessary that it should be, as it is, an inexhaustible treasure-house of divine wisdom and knowledge, supplying all the spiritual wants of men under all the circumstances of life. It follows from this, that what is quite obscure to the people of one age, may be very clear to the people of a subsequent age; and in every age things that are hard to be understood by some men, may be easily comprehended by other men. On the one hand, we have plain and easy lessons which the unlearned and simple can receive and enjoy; while, on the other hand, there are profound lessons on which the most learned and most gifted may meditate with profit all their lives. There are also mighty problems with which giants in intellect and learning do wrestle in vain. These things are all true of Nature, God's first book. Is it at all strange that they are true of the Bible, God's second and final book? It would be strange indeed if they were not true; for then the Bible would lack one great element of adaptation to human wants.

This inexhaustible fulness of the Bible is to all thoughtful minds one of the strongest proofs of its divine origin. Who but the all-wise Jehovah could have given to the world a *book* which in its own sphere, that of religious culture, is always in advance of the passing age, always opening up new truths to the human mind, always leading men onward and upward into a higher and purer life? However great at any period may be the advancement in science and art, in literature and morals, in society and government, it will still be found that the Bible in respect of moral and religious culture will be far in advance of the age itself, developing the purest personal character, and leading to the highest personal enjoyment; and the time will never come on this earth when any man can say with truth that he has outgrown this

wonderful book, and needs its light and comfort no more. Beyond all doubt, there are many things in this *Book of books* that will be fully understood only in the light of the judgment day and the glory that will follow.

5. As the Bible has been given to us for our guidance in spiritual affairs, and as we find in it, and a part of it, things that are hard to be understood, what are we to do with these things? Our first duty with respect to these things is to study them diligently with all the helps at hand, and to meditate on them prayerfully. If they yield to this treatment, then our store of Scriptural knowledge and comfort will be by just so much increased; but, if we fail after a protracted effort, we should lay them over for subsequent investigation, and return to them from time to time with all the additional help we may be able to get. This is the course we pursue in matters of science; why not pursue the same course in matters of religion?

Religion is a life-time concern, and the Bible a life-time study. We can not reasonably expect to learn everything in a few days, or even in a few years, especially with as little effort as people generally make to understand the Bible. Nor can we learn everything in a life-time, however long it may be, or however hard we may study.

Children learn the alphabet letter by letter, and the multiplication table line by line. Many men have become sages by the slow but sure process of learning one thing at a time, beginning at the simplest and easiest lessons, and advancing as they were able through those that were harder, until they reached the summit of human wisdom. Why not study the Bible in the same common sense way? We should take the easy lessons first, and the harder ones afterward as we may become able to grapple with them. The exercise itself will strengthen our minds, and quicken our moral perception.

This is the course which Jesus as a teacher pursued with His disciples. After recording a number of parables spoken by Him, Mark adds, "And with many such parables spake He the word unto them, as they were able to hear it." 4:33. There were, indeed, many things in the discourses of Jesus, which the apostles themselves did not understand to the very day of his death; but they did not cease to follow Him because of these things. They waited

until subsequent developments, and additional revelations of the Holy Spirit, led them into the full knowledge of the truth.

6. But suppose that after the most protracted efforts with all the helps to be had, there are still things which we are not able to understand, what are we to do then? Just let such things alone, give them up; but stick the closer to the things you can understand. The man who will faithfully observe all things in the Bible which he can understand by means of diligent study, need not give himself any trouble about the few things which neither he nor any one else may be able to understand. Neither pardon here, nor happiness hereafter, is at all involved in these things, or in any way affected by them. A man's salvation is imperiled only by his own neglect or refusal to do the things which he can and does understand.

Happy, indeed, would it be for the human family, if men would only exercise the same common sense with reference to the Bible and their spiritual interests, that they use with reference to the ordinary affairs of life. There are many things in agriculture which neither the farmer nor the scientist understands; yet will any man in his right mind refuse to plant and cultivate, to reap and enjoy because of these things? The wise husbandman acts on what he already knows, learns all he can as he goes along, and trusts in nature and providence for the rest.

There are many things in medicine which neither the patient nor the physician understands; yet when we get dangerously sick, we send for the "doctor", and send in haste; and when the "doctor" comes, we open our mouths, and swallow the remedy he prescribes, taking it on trust. Why not trust in Jesus, as we trust in the physician, and find rest for our souls? If we commit our physical life and health to the hands of a man who at the very best has only a limited knowledge of diseases and their remedies, why can we not commit our souls to Jesus, the Great Physician, who has a perfect knowledge of sin and its remedy?

There are many things connected with our daily food, and the action of our digestive organs, that we do not understand, that the most distinguished physiologists do not understand, that no one perhaps will ever understand; yet we continue to eat and live, instead of starving ourselves to death like simpletons. Why not eat of that "Bread of Life" that came down from heaven, that our souls may hunger no more?

Water has its mysteries which have never yielded to the most searching investigation of the chemist; still we drink and quench our thirst. Why not take freely of that "Water of Life", of which if a man drink, he shall never thirst? Thus eating and thus drinking we may live forever.

Men do not cut off their hands and their feet, nor pluck out their eyes, nor stop up their ears, because they can not answer every question that may be raised with reference to the complicated and wonderful mechanism of these useful organs. Nor do men in their senses plunge a dagger into their own hearts and let out the vital current, because they can not explain how it is that these hearts of theirs continue to pulsate, and drive the whole machinery both of their bodies and minds. Why, then, will some men commit moral and spiritual suicide by darkening their own minds, hardening their own hearts, and searing their own consciences, simply because there are *some* things in the Bible that are *hard* to be understood, when earth and air and sea and sky are full of things that are impossible to be understood?

Analogies almost without number might be adduced, but these already cited are deemed sufficient to show how limited is our knowledge, and how unlimited our ignorance. In material things we are compelled to walk more by faith than by sight, in spiritual things we must walk wholly by faith, and not at all by sight.

7. Whatever we may be able to do, or not able to do, with things hard to be understood, whether found in Paul's Epistles, or Peter's, or any where else in the Bible, *there is one thing which*, as we value our present and future happiness, *we should never do*, and that is *to wrest them*. Better let them alone, better not to think of them at all, better—much better—lay them over to the day of eternity, than to wrest them. If we wrest them, it will certainly be to our own destruction; and it may be to the destruction of others also who may be misled by us with reference to the same things. Yet we fear that the only use, some men have for such passages of Scripture, is to wrest them; for this seems to be the only purpose for which they are often quoted.

Wrest is a term of fearful import. The original word used by Peter means, literally, *to distort the limbs on a rack*, and metaphorically, *to wrench, distort, pervert*,—all of which terms imply

the most cruel and reckless violence. In the passage under consideration, the word is evidently used in its metaphorical sense, and means, *to pervert*. It is sad to think that men professing any reverence whatever for God, will thus do the greatest violence to His word; yet many did so in the days of the apostles, and we fear that some do so now.

Things that are hard to be understood are fearfully wrested whenever they are used, as is often the case, to mystify the meaning of passages that are plain in themselves. Such things are also wrested with fatal effect both to the wrester himself and all who are led by him, when they are used, as is still more frequently done, to break the force of the Lord's positive commandments, and set aside the institutions of His gracious appointment. This especially seems to be the only use some men ever have for those passages in which such hard things are found; and surely it is the most violent wresting of which they are capable.

8. We take as an illustration of this wresting of difficult passages, the use that is often made of a statement found in the Savior's conversation with Nicodemus. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8. This is often quoted by some objector or disputant, not because he understands it, but because he does not; not because he thinks others understand it and can explain it to him, but because he is sure that they do not understand it and can not explain it to any one; not to throw any light on any subject, but to throw darkness over the whole plan of salvation.

You may appeal to the Commission in which the risen Lord speaks plainly and without a figure, authoritatively and unchangeably enacting the law of induction into his own kingdom for all coming time; and this *wrester* of figures will nullify and reject the supreme authority of the glorified Redeemer by quoting and perverting what He says concerning the wind and every one born of the Spirit.

You may cite Peter's plain and practical response to the earnest inquiry of his deeply convicted hearers on the day of Pentecost, telling them what they must do to be saved; and this puzzler will

coolly waive it all aside by reminding you of the unknown whence and whither of the wind.

You may take up the history of conversions, as detailed in the Acts of Apostles, which exemplifies from every practical standpoint the way of the sinner's return to God during the entire period of the Gospel dispensation; and this lover of hard things will hie away to the dense darkness that enveloped the mind of Nicodemus, and hide himself out in the mysteries of the wind, and the supposed mystic operations of the Holy Spirit.

9. But there stands the figure in the third chapter of John, with the statement concerning the wind, as a part of the Savior's teaching, and there it will remain till he comes again. Now what shall we do with it? By all means study it, meditate upon it, pray over it, bring the light of other passages to bear upon it, and try to understand it; but if it still remains a mystery to you after all these efforts have been made to ascertain its meaning, then it will be better to let it alone, and turn to something you can understand. By all means do not *wrest* it, which you are almost sure to do, if you attempt to make an application of it without a clear conception of its meaning, and especially of its relation to the subsequent teaching of Jesus, and to the preaching and practice of the apostles.

But if you must make some use or application of it, we would suggest the propriety of reversing your method of dealing with it. Instead of looking at all the plain things in the teaching of Jesus and the preaching of the apostles through the fogs and clouds that have been thrown around this much used and much abused figure, as through a smoked glass, dimming, coloring, and distorting everything, just reverse the process, and look at the figure itself through the clear glass of Scriptural facts, and in the brilliant light of all the subsequent and final revelations of the Holy Spirit. Looked at in this way, the figure is not so great a mystery after all. Viewed from this standpoint, the darkness vanishes away, and the figure itself stands forth clothed with light and beauty, and filled with truth of deepest import to the sons and daughters of earth.

There is no principle of Biblical interpretation more firmly established, or more generally received, than this, *that obscure or difficult passages of Scripture must be construed in harmony with*

those that are plain and easy, and figurative passages in harmony with those that are literal. In the light of this principle, what a monstrous wresting or perversion of Scripture it is, to make the obvious meaning of a plain and simple passage yield to the supposed meaning of one that is difficult or obscure. And it is still worse to mystify plain matters of fact by the fancied interpretation of figures. Instead of thus quenching the light by darkness, we should dispel the darkness by light.

10. The figure, then, of *being born anew*, and the illustration drawn from the whence and whither of the wind, must both be interpreted in harmony with the Commission, in harmony with the preaching and practice of the apostles, in harmony with all the facts of conversion as related in the Acts of Apostles, and in harmony with all the allusions to the subject of conversion in the Epistles, instead of making all the plain and practical teaching bend to every man's fanciful interpretation of the figure and the movements of the wind.

The Commission was not given in a figure, but in plain language which even the simple can understand; yet it covers the entire ground that is covered by the figure of *being born anew*,—"born of water and of the Spirit." It opens the same kingdom, and offers to the same characters the enjoyment of the same blessings. Every one, therefore, who receives and complies with the Commission in heart and life, receives and enjoys every blessing involved in being born anew.

When the apostles preached to alien sinners, they did not preach in figures; they presented the truths, facts, precepts, promises, and warnings of the Gospel; yet all who received and obeyed this divine teaching, were afterward addressed as the "children of God", and hence "heirs of God and joint heirs with Christ." Inasmuch then as they were children of God, they must have been born anew into the kingdom or family of God. How? Evidently by receiving into the heart, and obeying from the heart, the truth preached by the apostles. "*Seeing ye have purified your souls in your obedience to the truth*", says Peter; and after the admonition to love one another, he adds, "*Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth.*" Such persons are exhorted, as *new-born babes*, to long for the spiritual milk, that they may grow

thereby unto salvation—that salvation that is to be revealed at the coming of the Lord. See 1 Pet. 1:22, 23, and 2:2.

By throwing the clear light of all such Scriptural facts and examples back on the figure, we may be enabled to see clearly how, when, and through what means, men and women are born anew and become children of God; although neither they nor we should ever be able to understand the mysteries of the Spirit and of the wind. The mysteries belong to the Spirit; the facts, precepts, and promises of the Gospel, belong to us. Let us see to it, that we appreciate them, and use them aright. By all means, let us never *pervert* the latter by *wresting* the former. Instead of using the figures found in the discourses of Jesus to mystify all the facts found in the history of conversions, let us use these plain and striking facts to explain and illustrate the figures. So in all other cases, instead of using obscure passages to darken those that are plain, we should use plain passages to throw light on those that are obscure.

11. *The Foreknowledge of God*, is another one of the things hard to be understood, over which men puzzle their own minds, and by which they so often try to perplex and annoy others. Not being able to fathom its profound depths, to scale its sublime heights, or to measure its limitless extent, many, we fear, appeal to it only to *wrest* it to their own destruction, and *pervert* it to the confusion of others.

Now what the Bible says concerning the foreknowledge of God is just as intelligible, as what it says concerning the power, wisdom, or mercy of God. The trouble in this, however, as in so many other cases, is that men are not content with the simple facts and plain statements found in the Scriptures, nor with the practical information that may be gained from the Bible, but attempt to become wise beyond what is written, and far beyond their very limited capacity.

The finite mind is utterly incapable of fully comprehending the Infinite Mind; hence the foreknowledge of God will ever remain a wonder and a mystery to men so long as they are in this state of being with all its limitations and imperfections. The future and eternal state only can unfold all the mysteries of the Divine wisdom, and portray in all their splendor the perfections of the Divine character. The foreknowledge of God is doubtless a theme

of wonder to the angels in heaven, and may be such to the redeemed throughout the cycles of eternity. Whenever man can put himself in the place of God, and look down through all time and all eternity, as God does, then he may fully comprehend the foreknowledge, but not till then.

Men in their puny efforts to handle this great theme, confound the foreknowledge of God with His purposes, or what they are pleased to call His decrees; and then they conclude that this foreknowledge which in their judgment necessarily involves an irreversible decree, has unchangeably fixed the character, conduct, and destiny of every human being. They thus divest man of all responsibility, make him a mere machine which moves only as it is propelled by some outside and irresistible power, and place him under an inexorable fate both for time and eternity. The Scriptures, however, do not make any such statements concerning the foreknowledge of God in its bearing on human responsibility; nor do all the facts therein presented concerning God and man, warrant any such conclusion.

12. The difficulty is frequently presented in this way,—“If God knows that I am to be saved, then I can not possibly be lost; and if God knows that I am to be lost, then I can not possibly be saved.” The very manner in which this difficulty is often presented, shows that the man who presents it, regards it as absolutely unanswerable; yet no man ever imposed on himself, or tried to impose on others, by means of a flimsier sophism. It tacitly and insidiously takes for granted the very thing to be proved, and that is, that God by a simple act of foreknowledge has unalterably fixed the destiny of all men *without any reference whatever to their character and conduct in this life*. This utterly false assumption, not only lies at the basis, but is the very core, of all the false reasoning that is so prevalent on this subject. Whenever it is admitted, as the Scriptures abundantly teach, that the foreknowledge of God takes in the character and conduct of men as affecting their destiny, the very bottom is knocked out of this difficulty.

The teaching of the Scriptures being true, God does not, never did, and never will, foreknow the destiny of any man, separate and apart from the character and conduct of that man. Therefore, the destiny of mortals does not, and never did hinge merely on the foreknowledge of God concerning that destiny. Man is a

responsible being, made in the image of God, largely endowed with will-power, therefore capable of choosing; and his destiny hinges to a great extent on the decision he makes in accepting or rejecting the salvation offered to him so freely in and through the Lord Jesus Christ,—all of which the Scriptures most clearly and abundantly teach. And we confidently affirm that the foreknowledge of God, apart from the means of salvation, has no practical bearing whatever on the decision any man may make; and, therefore, does not form his character, shape his conduct, or determine his destiny.

18. It is a significant fact that men rarely, if ever, reason in this way with reference to the affairs of this life; yet the foreknowledge of God takes in all these affairs, as well as those of the life to come, and has just as much to do in determining them. And should any man so reason in any given case, he would be regarded as partially, if not wholly demented, and would be treated accordingly.

Does the sick man say: "If the Lord knows I am to get well, I can not possibly die; and if He knows I am to die, I can not possibly get well. All the diseases on the one hand can not kill me, and all the medicine on the other hand can not cure me?" And reasoning thus, does he refuse all medical aid, and risk the consequences? No, indeed! He sends for the physician, and takes the remedy prescribed, decree or no decree, without ever thinking that the foreknowledge of God has anything to do either with his own conduct, or the result.

Suppose the farmer should reason in the same way, and in consequence thereof refuse to plant or cultivate; would the foreknowledge of God bring about the same result, as if he had planted and cultivated? The veriest simpleton knows that it would not; yet in all such cases God foreknows what will be the result of every man's labor. He also foreknows what will be the result in any case, if a man does not labor; and these two results are very different results in the foreknowledge of God, as well as in actual life.

The commander of an army, however numerous, well-disciplined, well-supplied, and well-positioned, his forces might be, who would reason in this way, would insure the disgrace of himself,

the defeat of his army, and the destruction of his country. Yet the Lord knows the issue of every battle before the same is joined.

Many other illustrations might be given to show the utter folly of this kind of reasoning; but these are deemed amply sufficient. In all the world, there is only one character who reasons in this way with reference to the ordinary affairs of life, and whose conduct is consistent with his reasoning. That character is the do-nothing, good-for-nothing sluggard; and Solomon tells him to go to the *ant*, and learn wisdom.

14. It may be said in answer to all this, however, that in such cases as these which have been brought forward, the results are under the control of fixed natural laws, and can be produced only by the use of the means which God has established in the economy of Nature. *Exactly so.* This covers the entire ground in both cases. All spiritual blessings are under the control of equally fixed and unchangeable spiritual laws, and can be enjoyed only through the use of the spiritual means which God in His love and mercy has foreordained in the spiritual world for this very purpose, all of which in both cases is in exact accordance with the foreknowledge of God. The principle is precisely the same, only the means used are different in adaptation to the different ends to be attained.

In the one case the means used are physical, and therefore adapted to the attainment of physical ends; so in the other case the means used are spiritual, and therefore adapted to the attaining of spiritual ends. In both cases the foreknowledge of God takes in the means to be used as an indispensable factor in the attainment of the end. And as the foreknowledge of God does not destroy, set aside, or overlook human agency and responsibility in the one case, so it does not in the other. As in accordance with the foreknowledge and foreordination of God in the kingdom of Nature, men must plant, cultivate, and reap, in order to the possession and enjoyment of a bountiful harvest of earthly fruits; so in accordance with the foreknowledge and foreordination of God in the kingdom of Grace, men must believe in and obey the Lord Jesus Christ in order to the enjoyment of peace and pardon here, and continue to love and serve the Lord in order to the enjoyment of endless happiness hereafter.

15. This line of argument might be extended to great length;

but we deem it unnecessary to pursue it farther at present. We have a short method by which we dispose of the difficulty in this and all similar cases. This method is satisfactory to ourselves; and we hope it will prove equally satisfactory to our readers.

While the Bible treats to some extent of the foreknowledge, purposes, counsels, decrees, ordinations, and foreordinations of the great Jehovah, it is mainly a plain and practical history of His *actual dealings* with the human family in society, in government, in providence, and especially in religion. It tells us what God has done for men, what He is still doing for men, and what he will continue to do for men as long as time shall last. It also tells us what God requires men to do in respect to Himself, in respect to themselves, and in respect to others, in order to their own present and future happiness. This last is one of its prominent features, and occupies a large portion of its space.

Now all these things are plain and simple matters of fact; and these matters of fact are, and must ever be, in perfect harmony with the foreknowledge and foreordination of God. They are the manifestations of his counsels, purposes and decrees, as well as His love and mercy. There never has been, and never can be, any conflict or disagreement or inconsistency between these two great departments of the Divine economy; the one embracing God's purposes and decrees concerning men, the other His actual dealings with them. What God requires of men, must be in exact accordance with His foreknowledge of them. God's actual dealings with men, must be in perfect harmony with His purposes or foreordination concerning them. Certainly no one will have the hardihood to affirm that God's requirements of men are contrary to His foreknowledge of their opportunities, capacities, character, and conduct; or that His treatment of men is contrary to His purposes, decrees, and foreordinations concerning their present and future happiness. Such a position would be utterly abhorrent to every principle of justice, to say nothing of love and mercy, and directly contrary to every conception of the Divine character that can be rightly formed from the teaching of the Holy Scriptures. It would make Jehovah, not only an Almighty Tyrant, but also a monster of cruelty and deception.

If it be true then, as true it is, that there is, and ever must be, perfect harmony between the precepts, promises, and warnings of

God on the one hand, and His foreknowledge, purposes, and decrees on the other hand, it follows conclusively that human responsibility is involved in the *great principles* on which God *actually deals with men*. Instead, then, of troubling ourselves about the deep things of God which are far beyond our feeble comprehension, we should devote our hearts and lives to the learning and doing of the plain and practical things which are required of us in order to the right development of our own character, that we may be prepared for the enjoyment of God's favor here and hereafter. While the specific things required of men have been changed from time to time in the gradual development of the plan of salvation, the principle on which God deals with men has ever been, and will ever remain, the same. This principle embraces faith in God and obedience to all that He requires. The things now required of men are all found in the Gospel of Christ; while the principle of faith and obedience is found all through the Bible.

We find a full and clear statement of this principle in the first discourse of the apostle Peter to the Gentiles. When he had reached the house of Cornelius, and the full import of the vision which he had seen at Joppa flashed upon his mind, he exclaimed, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him." Acts 10:35. The purpose of God, then, ever has been, and ever will be, to accept every one who fears Him and works righteousness. This is one of God's decrees, not secret and unwritten, but revealed and written, that it may be read and known and observed by all men. God's foreknowledge of the saved, therefore, and all his foreordinations concerning them, embraced their character and conduct without respect of person.

There is one oracle of Jesus that covers the entire ground of God's sovereignty and man's agency. "For God so loveth the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16. Every man who truly *believes in Jesus* in the full Scriptural import of this expression, is embraced in the foreknowledge and purpose of God, as well as in His love and mercy, and may safely postpone the investigation of the secret things of God till

the crown of eternal life is placed upon his brow. In harmony with this fundamental principle laid down by the Savior, Paul exclaims, "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:12,13. This opens wide the door of mercy to all the sons and daughters of earth; and that too in exact accordance with that "eternal purpose" of God "which He purposed in Christ Jesus our Lord."

Finally, let us consider that there is to be a "revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: FOR THERE IS NO RESPECT OF PERSONS WITH GOD." Rom. 2:5-11.

On this divinely ordained and divinely revealed principle of eternal justice and mercy, will the unchangeable awards of eternity be made; and all in strictest accord with the foreknowledge, foreordination, eternal purpose, and absolute decree of the all-wise and all-merciful Jehovah.

Imaginary results of the foreknowledge and purposes of God can never set aside this immutable principle of the Divine government, change the course of God's dealings with men, or destroy human responsibility. May we never *wrest* any of those things *that are hard to be understood*, either to the destruction of ourselves or to the injury of others; but may we ever walk in the clear light of the many things that can be understood, until we reach the clearer light of that Eternal Day which will dispel all darkness, reveal all secrets, and explain all mysteries.

B. F. MANIRE.

EXPEDIENCY.

This is an old question and one that has been much discussed. Time and investigation have not brought a solution. It is still open for discussion. It is not a dead issue, for no question is dead until its influence is lost. Expediency is still the ægis of many practices among Christian people. It is invoked as the warrant for every practice that is not authorized by command or example in the Scriptures. Sprinkling and pouring in place of immersion are defended on the ground of expediency. Infant sprinkling and membership are defended on the same ground. Instrumental music in public worship, the employment of itinerant pastors, missionary societies, and other things are done and defended as expedients. All these things have led to divisions among the professed disciples of the Master. This condition of the religious world shows that something is wrong; either that the authority is wrong, or that we do not understand its application. The purpose of the present essay is, if possible, to throw some light upon the subject by suggesting some essential points that have been overlooked.

Some writers have contented themselves by claiming that the Church—the ecclesiastical organization of which they were members—had the authority to alter commands and ordinances as, in its wisdom, the exigencies of the times demanded. Others have admitted the authority of expediency, but have attempted to define its scope. These are willing to admit the authority, but, some of them insist that it must be in subordination to command and example; while others insist that if the spirit or object of the command is accomplished, expediency may decide the manner of its accomplishment.

At the beginning of any investigation it is necessary that the leading terms should be understood and their signification settled. What is meant by *expediency* or *expedient* in this controversy?

Expedient means: "Proper; fit; convenient; suitable; useful; advisable; requisite; necessary." Expediency means: "The quality of being expedient; fitness; propriety; suitability to an end." We must decide, therefore, whether we use the word as meaning "necessary", or "advisable"; whether there is an absolute *necessity* in the plan proposed, or, whether the thing proposed is merely *advisable*. The reader will readily see that much depends upon the word chosen. If the Romanist, who first authorized the change, said that it was expedient to substitute sprinkling and pouring for immersion, on account of a *necessity*, we would require him to show the necessity, and we would be satisfied with nothing short of facts; but if he claimed it only on the ground of *advisability*, then a different argument would be necessary. If those who are connected with and defend Missionary Societies of any kind, do so on the ground of expediency, they must claim that they are either *necessary* or *advisable*. If the former, they must show that the gospel can not, or will not, be proclaimed to the world without them; if the latter, then they must show that they contravene no divine law or example, and that they accomplish more good in the same time, with the same number of men, and with the same amount of money.

If an expedient is a *necessity*, then it is as obligatory as a command or an example; if only *advisable*, then it is a question of human judgment and is not obligatory. If Missionary Societies are *necessary* for promulgating the gospel, then every Christian is under a moral obligation to be a member of them; if only *advisable*, they are therefore based only on human wisdom, and consequently not certainly correct, and therefore congregations, *as such*, should not co-operate with them, for any lawful action of a congregation, *as such*, is binding upon every member. It is a well settled principle that no congregational action that is not in harmony with its Constitution is binding upon a minority. Are these various changes and practices based upon necessity or advisability?

We advance a step, and enquire: Is there any room for expedients in the Kingdom of God? We are satisfied that expediency can not apply to things to be believed, to acts of worship, nor to principles of morality. The things to be believed are the foundation of Christianity. "These things are written that ye

may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." The things to be believed are specified, and, in the very nature of the case, nothing in addition can be necessary or advisable. "God is a spirit: and they that worship him must worship in spirit and truth." Here there is no room for expediency, for the command is specific in its universality. Nothing is worship that is not done in harmony with the spirit of God and in obedience to the word of Jesus, for he is "the way, the truth, and the life", and the word of God is truth. Any thing that is done as worship that is not commanded, is not worship, for it is not according to the truth.

The principles of morality as taught by God never vary. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." "On these two commandments hangeth the whole law, and the prophets." No room here for expedients. Take away belief, worship and morality, what then is left? It has been stated that expediency has a place in "those things, or forms of action, which it was impossible or unnecessary to reduce to special precepts", and the reduction to writing of the gospels and their preservation and translation into various languages, the procuring of places of worship, the manner of eating the Lord's Supper, the solemnization of marriage, and the manner of preaching the gospel to all the world, are given as examples. Although it seems impossible that these examples could have been given in seriousness, yet we ask, are these things part of the Kingdom of God? Would not his kingdom be as positive an actuality if the gospels had never been written; if no places of worship had ever been procured; if marriage had never been celebrated by any ritual, and if no machinery had ever been put in operation to sound out the gospel? On all these questions, has there not been enough revealed by command and example to take them out of the realm of expediency? Were not the Gospels reduced to writing by inspired men? Were they not written in different languages? Was not the gospel proclaimed in every tongue by divine power? Was not the gift of tongues and interpretation given for our guidance? Did not Jesus and the apostles use the synagogues? Did not Paul rent a house for preaching and teaching? Did not God recognize the union of man and woman? Did not Jesus re-

cognize the marriage relation? Did not the apostles teach monogamy? Does not the New Testament fully set forth how the gospel is to be preached to all the world? Does it not say, by command and example, to *every* Christian, as he is gifted, to *go*? The place to build a house for worship, its size or quality, are not matters pertaining to the Kingdom of God; neither are the rituals of marriage, the *going* on foot or by rail to preach, nor the manner of procuring and circulating translations of God's Word. These are matters of human judgment and binding on the conscience of none. A congregation, *as such*, in matters that are binding upon its members, can only speak as it is revealed in the Word of God. Any question that is determined by a majority, is only binding upon a minority, when the minority determine to yield by remaining in the organization. Each individual voluntarily came into the organization, and each individual can voluntarily withdraw. If a majority of the members of a local congregation should determine to build a \$50,000 house for worship on the plan of raising \$10,000, and borrowing the balance, there is no law, human or divine, that would force a minority to remain in that organization, and have a burden placed upon them that they were unable to bear. Neither would a minority be compelled to remain, were the majority to determine to employ a "pastor" at a salary of \$2000 a year, when they knew the congregation could not, in justice to other obligations, raise the money. These matters of individual judgment are not matters of expediency for ecclesiastical determination.

The word that is translated "expedient" is *sumpheroo*, and is used seventeen times in the New Testament; nine times it is represented by "profitable", "better", "good", "profit"; six times by "expedient"; and once (Acts 19:19) it is used transitively. When used transitively it means "to bring together", "to act together"; when used intransitively it means "to be useful, or profitable"; and the King James translators used the word "expedient" in that sense. If any one will take a Greek Concordance and turn to the passage where the word is used, he will find that "to be useful, or profitable" will in every case, except in Acts 19:19, where it is used transitively, give the correct meaning of the passage. The claim for the exercise of human judgment in determining questions of practice, is based upon several utterances of Paul, as 1 Cor.

6:12 and 10:23. Alexander Campbell in *The Christian System*, quotes: "All things lawful are not expedient, because all things lawful edify not." He is evidently intending to quote 1 Cor. 10:23, but he alters it very materially. It reads: "All things are possible—[in my power to do]; but all things are not profitable—[would not be for my advantage as a man or as an apostle]. All things are possible; but all things build not up—[neither build me up individually, nor the cause to which I have given my life.]" It will be noticed that Paul is arguing for *abstaining* from doing things that he had the individual and Christian liberty to do, and not for *doing* things concerning which Jesus had not specifically spoken. This fact should not be forgotten. It was in his power as a free agent to do certain things, and some of these special things, possibly, he could have done without violating any law of the Lord, but he will not do them because the influence would not be for good. *He never justified any action on the ground that the Lord had been silent in the matter.*

Those things that by some are called matters of expediency are, by others, called "the prudential features of the Kingdom of God." We have mentioned some of the things that are classified as expedient or prudential; we mention others, and will then enter into a brief examination of them. Missionary Societies, Christian Colleges, Bible Colleges, orphan schools, widows' and orphans' homes, editing religious papers, books, and tracts. "Prudentials" is defined to mean such things as are dictated by one's best judgment for the upbuilding of the cause of Christ, not expressed by revelation, but not conflicting with anything revealed. These things are also called the "circumstantials" of the gospel and of the Church of Christ. It has been said that, "the law of expediency is the law of adopting the best present means of attaining any given end."

Jesus came on his mission to found a kingdom. He did all that was necessary for this purpose, was then crowned as king, and his chosen ambassadors proclaimed the fact, enunciated the terms of admission, and declared the conditions of citizenship. What Jesus and the apostles taught concerning the character, life and teaching of Jesus, is recorded for our guidance. How his messengers and his disciples in the first century preached the gospel; how sinners were brought into the kingdom; and how they were

to live as individuals so as to remain in the kingdom, are all clearly revealed in the written word. Will not the gospel be preached; will not sinners come into the kingdom; and will not Christians live correct lives, and finally reach heaven, if men and women will now do precisely as the New Testament tells us they did during the first century? What more is to be done, what more is necessary to be done? If nothing more is needed for the upbuilding and perpetuity of the kingdom of God, where is the place for "expedients", "prudentials" and "circumstantial"? The gospel was preached in various languages and in various countries, and the way it was done is circumstantially recorded. The apostles preached it in Jerusalem, men of various nationalities heard it, and they went, and also the apostles, and told it to others. Disciples, as they were moved by the spirit of the Master, sent or gave help to those who were preaching. This was done, and done successfully, without a Missionary Society and without a co-operation of congregations. Paul says that the brethren at Philippi sent a messenger to him, a minister to his need. Phil. 2:25. In the same letter (4:15) he says that the disciples at no other place assisted him when he went away from Macedonia, but the brethren at Philippi, who sent a gift to him by Epaphroditus. Writing to the disciples at Corinth (2 Cor. 11:9) he said: "When I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want." Notice that he does not say that he was not a burden upon the congregation, and that he does not say that the congregations in Macedonia in co-operation sent to him, but that the *brethren* who came from Macedonia supplied his wants.

We see that disciples went and preached the gospel, that sinners heard them, believed and became disciples; we also learn that these preachers had their needs supplied either by friends and brethren where they were preaching, by brethren from a distance, or by their own labor. The New Testament is explicit on this point, and the record of the facts was made for our guidance. These facts take the manner of spreading the gospel out of the catalogue of things expedient or prudential, and the friends of Missionary Societies of any kind must show an example of them in the divine record, or withdraw from them.

It is claimed that Christian Colleges and Bible Colleges belong

to the prudential or expedient features of the Kingdom of God. We suppose as two kinds of colleges are mentioned, Christian and Bible, that there must be a difference between them. We would suppose that a Christian College is one where Christianity is taught, and a Bible College is one where the Bible is taught. We can not understand how Christianity can be taught without teaching the Bible, or how the Bible can be taught without teaching Christianity. But there must be a difference, or the two would not be mentioned. Is it possible that "Christian" is used in a denominational sense, in distinction to Methodist, Presbyterian, or Baptist? There is a college for girls in this town known and incorporated as "Christian College." It was built mainly by money contributed by persons who discard all human religious names and call themselves "Christians"; its presidents have always been of this class, though its teachers have not always and all are not now of this class; its trustees have mainly been of this class, but not altogether, and are not now, one trustee not being a member of any religious organization, and one is a Presbyterian. In this school is taught what is usually taught in colleges for girls, and the Bible is also taught. At Canton, Missouri, is located a school known as "Christian University", in which girls and boys are educated together. It has classical, biblical, scientific and literary courses. It has daily lectures on literary, religious, scientific, æsthetic and miscellaneous subjects. It was built mainly by money contributed by the same class that contributed to the school first mentioned. Its labors are not confined to teaching Christianity, and hence its name is inappropriate, except to designate its founders. There is no more appropriateness in this name for a school than for a factory, where most of the capital is furnished by Christians, and the directors are Christians. There is a Bible College located at Lexington, Kentucky, in connection with Kentucky University. Young men attending the University, who desire to make preaching their life work, have the opportunity of being taught the Bible and subjects intimately connected with it, by two special professors. This school is supported mainly by the class of persons already mentioned. There are other schools supported by the same class; we mention these three for illustration. These schools are classed with Missionary Societies, as things expedient and prudential in the Kingdom of God. "Prudential"

means "politic", and "expedient" means "advisable" or "necessary." Are these schools politic, advisable or necessary for the growth and perpetuity of the Kingdom of God? Were girls and boys— young people—taught the Bible in the time of the apostles? No one will deny this. How were they taught? By their parents and by the overseers of the local congregations. There were no colleges nor universities then built by the disciples of Christ. Young men were trained up by parents and by Christian men and women, and they became evangelists. There were schools then in which believers and unbelievers were taught the arts and sciences, but they were not parts of the Kingdom of God. Those schools were founded by the State, by public spirited citizens, or they were individual enterprises. So in this age we have schools founded by the State, by associations of individuals and by individuals for personal profit. In those days the various sects of philosophers had their separate schools, and we have schools owned and controlled by the various religious organizations. It is politic and advisable to have boys and girls, as they are forming character, associated with Christian men and women, both in society and in school, but such association is not necessary to their becoming Christians, and hence the Kingdom of God does not require such schools.

Orphan schools, widows' and orphans' homes are also placed in the catalogue of prudential and expedient measures. Are such institutions commanded, or have we such examples in the New Testament? Is the care of orphans and widows taught as a Christian duty? "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their afflictions, *and* to keep himself unspotted from the world." Jas. 1:27. Here it is enjoined as the very essence of piety, holiness, to care for the widows and orphans. The early Christians surely obeyed this injunction; did they do it by founding orphan schools and homes for orphans and widows? If they obeyed the injunction and did not have these institutions, then surely such institutions are not necessary, though they may be advisable. If none of these institutions are commanded in the Scriptures they are not binding upon the consciences of Christians, and contributions for their support can not be made tests of fellowship.

The publication of religious periodicals, books and tracts are

placed in the same category. No one outside of ecclesiastical organizations has yet dared to demand that religious periodicals, books and tracts should be under congregational or Society control. Their support is not made a matter of conscience. They are individual enterprises, undertaken on personal responsibility, and supported on their merits. Societies and Colleges are established by a few persons, and then they are made the wards of the church. Special days are set apart when their claims are to be presented to the congregations, preachers are urged to make appeals for them, and special contributions are taken up for them. Nothing of this kind is done for periodicals, books or tracts. Religious books, periodicals and tracts are written and printed for the spread of the gospel, for instruction in righteousness and exhortation. These things are obligatory upon every Christian as he is gifted, the manner and means are not specified, and hence we are at liberty to select the best means in our power; but the means I may select are not obligatory upon any one else. We are commanded to go and preach the gospel, but the means of going are not specified, only so far as we are told that the apostles and early Christians used all the means of going then in use. One evangelist may go altogether by railroads, but he has no right to insist that all others shall go in that way.

All Christians should endeavor to secure Christian influences in every department of civil and social life; and, hence, we should endeavor to have Christian teachers exclusively in every school in the world; we should strive to have Christians at the head of all manufactories; and to have them in every department of government. If possible a Christian should never vote for an irreligious man for any office. While this is true, we must not claim that the founding and endowing of colleges is a function of the Church or Kingdom of God. While it is highly commendable for a Christian to endow or to assist in endowing a college in which only Christian men and women shall be employed as teachers, yet the selection of the school, or whether he shall do it at all, or give his means in some other direction, are questions, of individual judgment, and it is an individual matter. That the Church, the Kingdom of God, should found a school and endow it, is an impossibility, unless it has an organized or corporate existence by which to do such work. The Church has no such corporate existence,

and, therefore, can not own or control such institutions. Such institutions, as well as Orphans' and Widows' Homes, are held in the name of, and managed by trustees. These trustees must be appointed by some one having authority. The Church can not appoint them, for it has no human organization or head to do it. It has been attempted to give this power to Societies or Conventions in the several States, but these Societies or Conventions do not represent, and are not the Church—the Kingdom of God. They are organized by comparatively few of the Christians living in the several States, and represent only those who voluntarily enter into the organization. In Missouri, where there are supposed to be 60,000 persons, forming 600 congregations, who claim to be Christians independent of all human ecclesiastical organizations, the Society or Convention that has demanded the exclusive control of the missionary and educational efforts of these 60,000 disciples, has only 325 individual members, and a nominal co-operation of 78 congregations—probably containing 7,000 persons; and, yet, this Convention claims to be the corporate manifestation of the Church of Christ in Missouri, and demands the control of all the educational and missionary efforts of the 60,000. Less than one eighth co-operating nominally through the congregations, and less than one in each 185 giving personal endorsement to the Convention. Its Constitution provides that, "Its object shall be to devise ways and means for the spread of the Gospel and the establishment of Churches of Christ in this State; and, in co-operation with the General Christian Missionary Convention, to aid in sending abroad the word of the Lord through our whole country." It provides that its business shall be managed by persons who pay five dollars each year into its treasury, by those who pay forty dollars at once or ten dollars a year for five years, and by delegates from congregations that contribute, one delegate for each twenty-five dollars contributed. A congregation contributing twenty-five dollars, consisting of one hundred members, having no more control in its management than an individual who gives five dollars.

Its Constitution further provides that: "The Board of Managers of all Schools and Institutes of learning and benevolence under the auspices of this Convention shall report to it annually their operations, and general financial and moral condition. But

only such Schools or Institutions as originate in this Convention, or are formally received by its own action, and are placed, by their charters or by-laws in such relation with this body as to give it the power of nominating their Board of Managers and removing from office any of their members, shall be considered under the auspices of this body." In other words, this Convention, claiming to represent 60,000 Christian men and women in Missouri, proposes to throw its influence exclusively to those schools and benevolent institutions that give it, an organization unknown to the civil or divine law, power to appoint and remove at pleasure the managers of such schools and institutions, and, consequently, throw its influence against all schools and institutions not under its control, although such schools may have been built up, and are officered by Christian men and women. Is such an organization a necessary or advisable expedient in the Kingdom of God? Is it a prudential measure that can be legitimately defended by the revealed will of God? We single out this organization for an illustration, because we are familiar with its laws and purposes.

The General Christian Missionary Convention is an organization chartered by the State of Ohio, (at first under the name of *The American Christian Missionary Society*, but changed to its present name in 1873,) for the purpose of "conducting home and foreign missions, in advancement of the Christian religion." To it is given by the State of Ohio, power to own property, to sue and be sued. It is composed of Life Directors, Life Members, Annual Members, Delegates from contributing congregations, and Delegates from contributing State Conventions. Any member of the Church of Christ may become a Life Director by paying \$100; a life member by paying \$50; and an Annual Member by paying \$5. No matter how godly and pious a man may be, unless he can spare from his living *five dollars*, he can have no part in the management of this organization. Such an organization based upon an initiation fee of so much money can not be *necessary* to the spread of the gospel; nor can it be regarded as a prudential accessory to the Kingdom of God. *The Foreign Christian Missionary Society* is also an organization chartered by the State of Ohio. "Its objects shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded." It is composed of Life Directors, Life Members, Annual Members, and Delegates

from contributing congregations, Sunday Schools and State Conventions. A Life Directorship costs \$500; a Life Membership, \$100; and an Annual Membership, \$10. All members shall be members of the Church of Christ. This Society enrolls W. T. Moore among the missionaries employed by it. Our readers are familiar with the basis of union with unimmersed persons proposed by W. T. Moore; yet, in the face of this proposition the committee on English Missions at the last meeting of this Society, reported as follows: "That we hereby express our confidence in the devotion and faithfulness of our Missionaries in England to the cause of Christ and to the trust committed to them by this Society." This report was adopted. Is such a Society necessary or advisable for the proclamation of the gospel in foreign lands? Is it a prudential adjunct to the Kingdom of God? Does it represent the teaching of the Lord Jesus? Is its endorsement of W. T. Moore, and its approval of his scheme of union to be regarded as authoritative and binding upon all Christians in America? *No one can remain a member of that Society or contribute one cent to its treasury, without standing pledged to the endorsement of W. T. Moore's basis of union.*

The Christian Missionary Convention of Maryland and the District of Columbia, adopted the following:

"WHEREAS, There have appeared in certain of our religious papers articles reflecting upon the Executive Committee of the Foreign Christian Missionary Society, and

WHEREAS, That, in the judgment of this Convention, such articles are calculated to work injury to the missionary cause, as well as wound the feelings and injure the reputations of as good and true men as are to be found in our ranks, therefore, be it

Resolved by this Convention, that we hereby condemn the publication of said articles as uncalled for and unjust, and affirm our conviction of the integrity and honor of the said Executive Board, and call upon the churches everywhere to diminish naught of their zeal and energy in the great work of foreign missions."

This Society was organized for missionary work, but it has developed into an ecclesiastical court to pass upon the liberty of individuals to criticise the teaching and practice of a missionary indirectly employed by it, and upon the acts of the *Executive Committee* of the General Society. This Society formed for the purpose of carrying on missionary work, now formally and *officially* condemns all persons who have dared to criticise the action of the

Foreign Christian Missionary Society! Have not the persons who have written those articles as much right to decide whether the articles were called for, as this Society has to decide that they were uncalled for? "Upon what meat doth this our Cæsar feed, that he is grown so great?"

The General Christian Missionary Convention, at its last session, Oct. 23, 1885, passed the following resolution:

"*Resolved*, That a delegation of five brethren be appointed by this Convention to bear fraternal greetings to the General Conference of Free Baptists, at its triennial session in October, 1886, which meets some place in Ohio, to confer with a similar delegation appointed by that conference with reference to the co-operation and ecclesiastical union of these two bodies of the disciples of our Lord." The only inference we can draw from this is, that *The Christian Missionary Convention* is an organization of the same nature as the *General Conference of Free Baptists*; that the Free Baptists are equally as much disciples of Jesus as are the members of *The General Christian Missionary Convention*; that the members of that Convention can become members of this; and that the two Conventions are *ecclesiastical* organizations. It will be noticed that the committee was not for the purpose of inducing the Free Baptists to discard from their faith and practice what might be contrary and in addition to the Word of God, and to unite in fellowship and co-operation with all those who profess to be governed exclusively by the revealed Word; but to induce them to co-operate and form an ecclesiastical union with the organization sending the committee. This legally incorporated Society, *The General Christian Missionary Convention*, that asks to be regarded as the representative of all persons in the United States who profess to be governed only by the Word of God, asks of this Convention of the Free Baptists a co-operation and an ecclesiastical union. If such a union is effected, what is the condition produced? The two bodies will select the joint Executive Committee, that will decide upon fields of labor and the missionaries to be employed. Of course it would be unreasonable to ask that none of their missionaries should be employed. Their preachers would preach and practice what they believe, and hence all who contribute to the funds of *The General Christian Missionary Con-*

vention, would be contributing money to pay men to preach and practice what they believe to be errors.

It may be answered that the language of the resolution does not correctly represent the purpose of the committee; that the intention of the resolution was, that a committee be appointed to meet a similar committee appointed by the Convention of the Free Baptists, to confer together, and see if the Free Baptists could not be induced to give up those practices and teachings that "The General Christian Missionary Convention" thinks erroneous, and to give up their denominational existence; that the Free Baptists are so nearly correct in faith and practice, ("The General Christian Missionary Convention" being the judge), that it is possible to induce them to discard all that they hold that is erroneous. If such was the purpose of the committee, the resolution was very unfortunate in its phraseology.

By what authority, human or divine, has a corporation created by the State of Ohio, the power to determine what is correct in faith and practice concerning the things appertaining to the Kingdom of God, or the power to form ecclesiastical alliances with any religious organization? If "The General Christian Missionary Convention" was satisfied to make no claims except those to which it is entitled, then we could not discuss its proceedings in this paper; but when it claims the right to exist as a part of the economy of the Kingdom of God on the ground of *expediency*, as a *prudential* arrangement, then we have the right to discuss its right to exist and its proceedings. It is but a civil corporation of individual men to do the things granted it to do by its act of incorporation; but it claims to be the representative of all the people in the United States who profess to stand upon the Bible alone. All of this class who do not co-operate with it are denounced as being opposed to missionary work. Preachers who are members of it, when employed to preach to and for local congregations, urge upon their congregations to contribute to its treasury as a Christian duty; and by all the means in its power it seeks to create the impression that it is the representative of this class of people. It claims to be in and of the Kingdom of God on the ground of expediency; but we have shown that there are no expedients in the Kingdom of God. *In every case where human judgment decides, the decision can not be a matter of conscience, and*

can not be a test of fellowship, nor a matter for congregational action.

All these Societies are organized by comparatively few persons, and can never be regarded in any other light than as individual enterprises. Whenever they are presented to Christians, and co-operation solicited and demanded upon the ground that they are of the Kingdom of God, then the claim becomes presumptuous, and should be treated accordingly. But if these Societies come as individual enterprises, making no claims except merit, and ask for co-operation on that ground, then their merits should be courteously and candidly considered.

We have shown that Societies are not necessary for the spread of the gospel, and we now enquire: Are they advisable? What does the history of the religious world teach us? In the second century the custom of meeting in representative assemblies began to prevail among the Christian congregations. The purpose of these assemblies was to settle points of difference of teaching and practice. At first these assemblies were very informal; a bishop of some congregation invited others of neighboring congregations to consult with him, and their conclusions were announced to their several congregations; but their conclusions carried no authority, only so far as the individuals of the congregations recognized their correctness. Later, these conventions were composed of the bishops and delegates from a larger number of congregations, and it began to be claimed that their decisions were authoritative. When this point was reached, these conventions began to legislate, and many of their decisions were for the establishment of a clerical class and for defining the relative standing and duties of those composing this class. As this class became more firmly established, it gradually assumed control of the conventions until the other class, the laity, was excluded from the deliberations. It is of the very nature of an association that it shall have the power of determining its membership, and it was but natural that the clergy should soon determine the membership, so that the conclusions of the conventions would be in harmony with their wishes. It was perfectly natural, when the management of these conventions became lodged in the hands of a distinct class, and when their power was firmly established, that rivalries should spring up, and divisions occur. As these divisions were

produced on account of personal ambitions, rival conventions were formed, and all our rival ecclesiastical organizations are the result. No matter how innocent such a convention may be in its incipency, it will inevitably develop into something objectionable, if it is permitted to continue.

While it seemed perfectly innocent for an overseer to ask a conference with the overseers of several neighboring congregations, yet we see that it was the beginning of the ecclesiastical councils that followed, which have gradually produced all the divisions that now exist. The first conference was not authorized by the Word of God, and was done as an expedient, as a prudential measure. The delegation from the congregation at Antioch that went with Paul and the men from Judæa up to Jerusalem to the apostles and elders, were not delegates to a convention, but delegates sent to a body of men who were divinely instructed, to obtain a decision of a question that was vital to Christianity. The congregation at Antioch did not call a convention of the overseers of all or a number of congregations to consider and determine this question, but sent agents to the apostles and elders at Jerusalem, asking for a decision. They sent to the apostles as we should now appeal to the inspired law, the New Testament.

If the history of the religious world teaches that conventions, ecclesiastical societies, however seemingly innocent in purpose at first, will, sooner or later, develop into something very objectionable, they should never be formed. They are not commanded, neither are they authorized by a precedent in the New Testament; and, hence, they should not be encouraged by Christians.

The incident of David's eating the shew-bread, is given as an example of expediency to be found in the Bible. There was a positive command that none but the priests should eat this bread, and when David violated this law, was his action an expedient, as we now use the term? This shew-bread was a provision for the priests, and David had no right, except the right of necessity, to take it from them. It is not a matter of expediency at all, but a matter of life and death. It was commanded in the law that no work should be done on the Sabbath, but when it was violated in removing a beast from a ditch, that was not an expedient, but an act for the preservation of life and property. When the disciples went through the grain field on the Sabbath and plucked the corn

and did eat, was that a precedent for expediency? If it can be shown that the gospel of Christ can not be preached to the world without Missionary Societies, that the spiritual life of mankind depends upon them, then they may be necessities, but not expedients. These examples can not be quoted as Bible examples warranting expedients, unless this necessity is shown to exist.

"There is no law, rule, or precedent for the manner of eating the Lord's supper, no hint as to the quantity of bread and wine to be used by each participant; nothing said about who shall partake first, or how it shall be conveyed from one to another. These are all discretionary matters, and left to the prudence and good sense of the Christian communities—in other words, to the law of expediency." Let us apply this to Missionary Societies. Christians were commanded to eat the Lord's Supper, and the legitimate inference is that it was eaten each Lord's day, and that each one ate bread from one loaf and drank wine from a single cup. We have no command or example of how much was taken by each one, but the inference is that each one appropriated only his share. To make the custom of each one's taking a small portion, a warrant for the present societies, it must first be demonstrated that Jesus commanded his disciples to organize Missionary Societies like the present ones, and then it will be a legitimate warrant for the Society to determine how the business shall be conducted. But the divine command has not yet been shown for such societies, and, in our opinion, can not.

"The communion of saints, of all Christian churches—the co-operation of churches as one holy nation, a kingdom of priests, as a peculiar people in all common interests and benefits—an efficient gospel ministry, supported justly and honorably by the whole community—are matters clearly and fully taught by both apostolic precept and authority; but the forms, the ways and means by which these ends shall be attained, are left to the law of expediency." In this extract, fact and fancy are mingled in about equal proportions. It is undeniably true that the communion of saints, and the priestly character of Christians, are taught by apostolic precept and authority; but it is equally undeniably untrue that "all Christian churches—the co-operation of churches as one holy nation", and a "gospel ministry, supported justly and honorably by the whole community", are taught by apostolic precept

and authority. There is not one word in the New Testament about "the co-operation of churches as one holy nation", or about a "gospel ministry" being supported "by the whole community"; and, consequently, the *how* of doing it is not a question of expediency, but a question of progression beyond apostolic precept and authority.

The contention of Paul and Barnabas over Mark is given as a Biblical example of expediency. There was no question of expediency in it. It was a mere question of individual opinion. Paul was not divinely commanded not to take Mark along with them, nor was Barnabas divinely commanded to do it. The two men had their preferences, and as they could not agree, they separated. Neither of them would have violated any command or general principle by yielding. If the Missionary Societies are a Mark to cause contention, then the lesson from this incident is, for the two parties to separate, and each go its own way. But they are not Marks.

Without, at this time, further considering this subject, we will summarize our conclusions:

1. An "expedient" is a necessary action to accomplish a certain purpose.
2. There is nothing necessary for the upbuilding and perpetuity of the Kingdom of God, but what is clearly revealed in the Bible.
3. There is no room for expedients in the Kingdom of God.
4. All human expedients for the regulation and government of the lives and actions of Christians, have resulted in divisions and usurpations of authority.
5. That the only safe rule for Christian teaching and living is, "to speak when and as the Bible speaks; and to be silent, when the Bible is silent."
6. That the certain road to apostacy is, "when the Bible is silent, to do as our human judgments may decide, and make our decisions rules of action for others."

E. W. HERNDON.

CORRELATION OF CREATION AND SALVATION.

The logic of Salvation points to the philosophy of Creation. If God made the world, it is but reasonable to think he would redeem the world, if it needed redemption; and, that the world needs Salvation from sin, and its consequences, is too obvious to deny. But the Correlation of Salvation with Creation, has not been overlooked by skeptics of every grade. They can not but see, that if God made the world, the wisdom of the Creator must be associated with the heart of the Father. In other words, the **Maker** would love the work of his own hands, and for this reason, these would-be-philosophers are so frantically trying to account for the existence of the world without a Creator. For, could this be made to appear, they imagine the world would be without God, and of course, without religion. Or, if by any means, they are compelled to admit the existence of God, He could take little or no interest in a world, which sprang into existence independently of his own will and energy. So, under such conditions, it would be quite incredible that God should be led by his love for such a world, to sacrifice his only Son for its salvation.

Hence the mighty effort of men of great learning to prove, at the sacrifice of the plainest principles of natural science, the absurdity of a self-made world! Or, if these learned men would like it better, they wish to prove the world had no Creator.

There can be but three theories of the world's origin:

1. The historical one given by Moses, that it was the work of an ever-living architect. This notion has been made the butt of many unjust and ignorant criticisms; but it still bears the verisimilitude of incontrovertible history.

2. The second is, that it grew up from an aggregation of molecules, which took, very naturally, by the help of a few billions of ages, the form of the globe we now inhabit! It is hard to conceive of any thing more destitute of truth and reason, than the

notion that inert matter in any conceivable space of duration, could of itself assume the kosmic order of our beautiful world. But over and above the visible beauty of nature, men of the mightiest intellect have exerted their noblest powers in exploring the wisdom of creation, even in this lower world; and when all their resources of labor and patience have failed them, they exclaim, "We have seen but a small part of the designs of the Great Architect." No one has ever discovered an effect which had no cause; nor a design without a designer. So the notion of an uncreated world, is a sophism of the lowest order. A mere *petitio principii*.

It is almost incomprehensibly strange, that men of learning, born in a Christian land, and well apprized of the doctrine of immortality, should hug the horrid hope of annihilation; and in order to cherish such a revolting expectation, they are not ashamed to assume the roll of pretentious sophists, confounding themselves, as well as their hearers with high sounding words, in which rational argument is a negative quantity. What can be the motive of learned men thus to stultify themselves before heaven and earth? They simply wish to subsidize their heartfelt preference, rather to be annihilated, than to give an account of themselves before God.

3. But the third theory of kosmogony is, that the world from all eternity, existed in its present condition. That it has always consisted of a series of cause and effect.

This notion implies the doctrine of an Infinite Series. The word *series* is defined in Worcester's Quarto Dictionary: "A connected, or continued succession, order or course; a sequence."

A connected succession, or a connected order, refers back to primordality; for there could be no succession, unless something had been succeeded. An order is forever dependent upon intellect. Wherever this faculty is deficient, confusion supervenes. But it requires great wisdom to inaugurate, and maintain successional harmony. The kosmic harmony of the universe proclaims not only the Creator, but his infinite wisdom and power!

It is worthy of note, that these "advanced thinkers" seem able to believe, that inert matter can automatically produce life and wisdom. And it would be doing them injustice to think them insincere. So they can, if they please, believe without evi-

dence; hence must be responsible for their unbelief. And so they overthrow another of their fundamental principles, that "faith, in no case, depends upon the will."

To hypothecate that life and wisdom resulted from a fortuitous order of inert matter, is a species of reasoning unworthy of Barbarians. But the notion that material order is the result of wisdom and power, is so axiomatic, that it needs no proof, and defies refutation.

But not only does logical reasoning confute the notion of an infinite series, but we can refer these thinkers to their own scientific stronghold—the Science of Geology; for if this science be taken as oracle, our globe has passed through many abrupt mutations. Which fact proves, that it has not always maintained its present condition. As revolutions in the political world destroy succession, so the abrupt changes in the Pre-Adamite Earth disprove the infinite successional, for which skeptics contend. The science of Geology indicates, that cataclysms of water, and floods of fire wrapt the Palæozoic globe from pole to pole, and these were uniformly catastrophes to the antecedent conditions of the ancient earth; and so, consequently, at every catastrophe, the successional series was broken. And this fact breaks in pieces the argument for an infinite series of natural forces.

But here we meet the objection, that the admission of a Pre-Adamite, palæozoic Earth, overthrows the Mosaic Kosmogony. This mistake is very common among Free Thinkers, and has become so popular, as to lead many Bible apologists to devise a very unnatural exposition of the 1st verse of Genesis. But according to a common sense view of Gen. 1:1, Moses distinctly recognizes an existing earth, before the *fiats* of creation began. The Earth there revealed, was misshapen, and void of beauty. But it was very far from being a *chaos*, such as is described by Ovid. It was doubtless a disrupted, exhausted and broken down world, divested of all life, and motion. Yet it was an Earth covered with water, upon which the spirit of God moved, before he said let there be light. The several facts narrated in this chapter, make it very plainly appear, that neither earth nor water were brought into existence within the six days of creation.

The first verse of Genesis reads, "In the beginning God crea-

ted the heavens and the earth." A beginning is here plainly taught. But what beginning can it be? It cannot be the beginning of Eternity, for Eternity had no beginning. Nor can it be the beginning of chaos, for chaos is the result of destruction, not of creation. If the Scripture had not said: "God is not the author of confusion", it would be impossible to believe that an All-Wise Creator would have made a muss, where he might as well have created a world! Nor are we able to imagine an excuse for such a world, unless it be the beginning of our present organized world.

So, God, in the beginning, created, or made the heavens, *i.e.*, atmosphere, and the earth. And this beginning was not the *beginning* of the six days. But it includes them all. The first verse is a synthetical expression, telling us *what* God did; and the rest of the chapter tells us *how* He did it. But the sacred Hebrew text does not say it was made out of nothing.

The second verse, however, informs us that the earth was without form, and void, and darkness was upon the face of the deep. This, we would naturally understand to be the condition of the earth when the Divine Architect began his six days' labor. So, before the first *fiat* was pronounced, we are introduced to an amorphous earth, in an abyss of darkness, and a shoreless ocean of water, over which brooded the spirit of God.

Here let us pause, and contemplate what we can see in this abyss of darkness. The earth without form, suggests that it has undergone destruction, and is now waiting to be put into regular form, by the hand of Him who buildeth all things. The earth had lost its globosity, and was covered with a shoreless ocean.

This is what was when God began the six days' labor. In the third verse we have the sublime inauguration of this great work. "Let there be light, and there was light." But before we investigate the distinct labors of each of the six days, let us still further contemplate the misshaped earth, before Omnipotence brought it into light, and shapely beauty. There is no intimation of what the Greeks called *chaos*. No chaotic confusion is hinted at, or described. It is a dead, inert, misshapen sphere, without light, fire or electricity; for all these are comprehended in the Hebrew word rendered *light*, which was the subject of creation. But water existed before the six days began, and the Mosaic history records no *fiat* by which it came into existence.

There can be no impropriety in presuming that God has created and made millions of worlds of which we have had no information whatever. That this amorphous earth had once had a normal existence, under the power of God, is something more than probable.

And here, perhaps, we can form some conjecture, which will explain every phenomena of geology, without injuring Bible testimony.

It has ever been a favorite astronomical theory, that stars are worlds. And this world is a star to other worlds. And hardly any unaccountable phenomenon is of more frequent occurrence, than the disappearance of stars from their constellations. So, let us suppose that this formless earth had once, in the infinite past, been a brilliant star in some magnificent constellation; and for some cause, never yet revealed to man, it had been destroyed by fire, and driven so far into infinite space that it could receive no light from any sun or star.

But it is objected that God made the sun, moon and stars on the fourth day. We read in Gen. 1:14-18:

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years;

And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the night: *he made* the stars also.

And God set them in the firmament of the heaven, to give light upon the earth;

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good."

From a fair reading of these verses, the attentive reader will discover, that there is no *fiat* by which these luminaries came into existence. But simply "Let there be light in the firmament, (*i e* the expanse) of heaven, to divide the day from the night." All this could have been said of them just as well, had they been in existence thousands of years. But the 16th verse says "God made two great lights: The greater light to rule the day, and lesser light to rule the night; the stars also." The phrase *he made* in this latter clause, is an unauthorized supplement.

But the word *made* in connection with the two great lights, deserves special attention. It has a variety of meanings. But when it governs a subject accusative, it never denotes origination. For example, "he made his enemies run." Here it is quite manifest, that his enemies were in existence, before "they were made to run." In just such a sense, could God have made these great lights to rule the day, and the night, together with the stars also, although they might have been millions of ages old, when the six days of creation were enacted. No matter how old these luminaries may have been at that crisis, the Eternal Father was able to make these great eyes of Heaven shed light upon this world, and to mark times, and seasons, and days and years.

And so, the great outcry of unbelievers, about the sun being made four days after one of its own satellites, is but the effect of ignorant interpretation. The first chapter of Genesis, though a very ancient document, is subject to the same laws of interpretation, as we accord any similar record. In all such examinations, grammar and lexicography are our guiding stars, and it is very unfair that Infidels should substitute false definitions of words, and ignore rules of grammar, in order to find something of which to complain.

But let us return to our analysis of the first part of this chapter. The notion that the first verse of Genesis, relates to something the Creator did, billions of ages before the existence of Adam, is putting a very unnatural construction on a very plain historical statement, and makes the commentator appear to be leading a forlorn hope, to save the credit of his author; but all such appearances should be avoided, when we comment upon the holy word.

If some one should say, "Mr. Rich built himself a magnificent residence; he employed a first class architect to give him a plan for such a building, to catalogue the needed material, and estimate the cost"; could any one understand, that the said gentleman built his house before he employed the architect, and had provided for the other necessary labors attending such an enterprize? No one could help understanding the first sentence, as telling *what* he did, and the rest, how it was done. Just so the first verse of Genesis informs us that God made the world, and the rest of the chapter tells how he made it. But there is a wrong definition of the word

create, which stands in the way of a natural interpretation of this verse. From our earliest memory, it has been rung in our ears, that to *create*, is to make something out of nothing. If this is the Scriptural signification of *create*, our hope of reconciling science with Scripture, would indeed be a forlorn one; but does it really have that meaning? I will here introduce the testimony of one of the greatest scholars and statesmen.

Mr. Gladstone says, "I fail to discover any philological reason for supposing this word *bara* means, necessarily, to make out of nothing. And I have examined all the places—about fifty in number—in which it occurs in the Old Testament. In each case it refers to a divine act, but not in one is there any suggestion that the divine action was exerted upon nothing; while in Psa. 89:47, and 102:18, the men of the present and future generation are said to be created. In Isa. 54:16, we read that God, *barath* (created) the smith who forges the weapons of war, and the devastator of countries. And in Ezek. 21:30, the idea of creation by ordaining birth is distinctly expressed, where the Lord says of the nation of the Amorites, 'I will judge thee in the place where thou wast created, in the land of thy nativity.' The Greek *ktidzo* and its derivatives seem to be used in the New Testament just as *bara* is in the Old, the only exception being, 1 Peter 2:13, in which it bears the more classic meaning of a human institution."

He also says in a note: "The son of Sirach says that the physician ought to be honored because the Lord created him. He also created the drugs out of the earth [*ek gees*]. (Sirach 38:14). In another place (same book, 17:1), it is said that out of the earth man himself was created." The Jew who wrote the book called the Wisdom of Solomon, is credited by Mr. Gladstone with saying that, "the Almighty hand that created the world out of amorphous matter" [*ex amorphous hulees*].

It would be hard indeed to believe that the gigantic Saurians and Mastodons described in Geology, were made and entombed in the rocks in the short space of twenty-four hours, and for the existence of which, there was no object but to excite our wonder. But since we have found that *create* may signify to make out of pre-existent matter, we have no difficulty in recognizing that material in the formless earth of the second verse of the first chapter, in which earth, though dismantled, we might well expect to

find remains of its pristine life, myriads of which would be too deeply buried, to be annihilated by the deluge of fire, which appears to have been the cause of its final catastrophe.

Geologists insist, that the ancient world was entirely unsuitable for the habitation of man; that it was subject to terrible earthquakes, immense volcanic influences, and frequent deluges of water. All these are indicated by the igneous and metamorphic rocks, and the almost limitless coal measures of our globe. The floods of that ante-mundane world, buried its luxuriant vegetation, so when its final conflagration took place, the tremendous heat converted these buried heaps of vegetation into beds of coal, and set free the volatile oils, which have been preserved for thousands of years in the adamantine vaults of eternal wisdom, awaiting the wants of nations, that were yet to be created.

This igneous theory also explains the mines of rock-salt. It is generally thought that these were once salt lakes, like that of Utah, and that they were dried out by solar evaporation. But if this were the case, we should expect the salt to be mixed with impurities, such as sand and dust thrown in by the wind. But nothing of this kind is found in the great salt mine of Wieliczka, Poland. It is five hundred miles long, twenty broad, and twelve hundred feet deep. It is as clean as new fallen snow, and of a solid, rock-like structure.

It would, indeed, require ages to evaporate a lake of this depth, and give it its present solidity. But if the pre-Adamite earth was destroyed by fire, this grandest mystery of geology is relieved of all difficulty—for, in that case, there would have been heat enough to reduce such a lake to a solid block of salt, and at the same time relieve it of all impurities.

We have now only to suppose, that as the ante-mundane earth perished by fire, that the intense heat had driven off, in vapor, all the immense water supply of that earlier world; and as that weltering earth cooled down, the condensed vapor would be precipitated to what was left of its ancient domain; hence the shoreless ocean of water met with in the second verse of this greatest of all histories.

This method of reconciling Science with the Bible, is preferred to that of making the days of creation, six independent periods: (1) Because of its greater simplicity, and its intimate consistency

with the sacred text; (2) It leaves the scientist just as much room and freedom to form his conjectures on the Palæozoic earth, as the old theory, without casting dishonor on the sacred text; and (3) We know that there was an earth covered with water when the first *fiat* to initiate the work of creation was given; and consequently that earth must have antedated that beginning, in which our present world was created. The first words of this grand history can not mean the beginning of chaos, but it simply refers to the beginning of the present order of things—the construction of the world we now inhabit. Nor, yet, is it the beginning of God's creation; for we have no reason to think that He, who is from everlasting to everlasting, would only begin the work of creation about six thousand years ago. Many ten thousands worlds had doubtless, been created long before the era in question; so we are obliged to take this initiative phrase of Genesis, just as we do a similar one in Philippians 4:15: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." Here this phrase can not be understood of the gospel *ab initio*, for that began before Paul's conversion; but it began to be understood, and appreciated by the Philippians about the time indicated; so, *the six days of creation*, can be taken as the beginning of the present, or as some would have it, of the Ante-diluvian world, "For the world that then was being overflowed with water perished."

It is thought necessary, that so much care should be taken in answering the skeptical objections against the Mosaic Genesis, for our subject requires, not only that God should have made the world, but that he has also left a consistent and suggestive history of the transaction, which we can but think is much more apparent in the notion herein developed, than in the theory of a created chaos, and a method of creation, which required six millions of years to bring to perfection. However pious may have been the inventors of this system of interpretation, it has been seized upon by Agnostics, to subsidize the notion, that the world was a growth, and not a creation; and without positively asserting that there is no God, they hypothecate that the world would have been just as it is, if there were none, or if God had let it alone; and under the impress

of this hypothesis, they profess to believe that the Almighty cares very little for a world, that scarcely cost him a thought.

But if the great oracle of the New Testament be taken as a moral axiom, "That God so loved the world", that He gave His only begotten Son for its redemption, we have no difficulty in believing, that the GOOD BEING made the world for the exercise of his own goodness—for a theater upon which to exhibit the wisdom, power, and beneficence of the Creator, for the whole creation is full of the evidence of his benevolence. What rapturous joy is given through our visual organs! And how great are the blessings of hearing! And what intense raptures flow into our souls on the billows of harmonious music! But enumeration fails. The things contained in nature for our comfort and delectation, are beyond all number, and above all thought. All this complicated frame of beauty and sublimity, is but the effect of the loving forethought of our Almighty Father.

So, is there in all this, sufficient evidence of our Father's love in the present constitution of the world, to warrant the supposition, that there was a father's heart in the bosom of the Creator?

But when we come to contemplate that Ante-mundane Earth recognized in the history of creation, and study it in the light which Geological Science has thrown upon it, we are still more struck with the beneficent forethought of the Almighty Architect; for here a great world was brought into existence, and held in being for thousands of years, inhabited by creatures endowed only with animal life—animals of such amazing size and strength as to make their very concept appalling! A world, with an ultra-tropical climate, producing a vegetation which would put to shame the most gigantic specimens of our torrid zone, was assuredly too well organized to be looked upon as an immature stage in the growth of a semi-chaotic world.

But what shall we infer from all this preparation in the organization of this Ante-Mundane sphere? Is it not that a benevolent Father was laying up stores of mineral wealth for a far better world, then in the far distant future? One, in which spiritual intelligence would be added to animal life. And, we being endowed with such intelligence, should lift our hearts in thanksgivings to God, whenever we enjoy the genial warmth of our burning anthracite, or hear the thundering coal-driven engine on our rail-

roads, or on our rivers. We should thank and adore Him for his eternal wisdom and benevolent forethought in our behalf, ages before our world was moulded into its present form. Is it possible to believe that a Creator, who studied our comfort and interest for thousands of years in past eternity, could feel indifferent to the wrong-doing of his creatures? Could such a Father stand carelessly by, and see man plunging himself into utter ruin, without making an effort to save him?

Man was made a morally free agent, in order that he might enjoy the honor, and reap the reward of self-government. There can be no honor without responsibility, and no responsibility which does not imply an underlying moral liberty; and as man was created for such liberty, he became subject to rewards and punishments. For, there could be no propriety in either, if he could only act as he was acted upon, for justice revolts at rewarding a man for what he did not do, or punishing him for an act of disobedience enforced by coercion.

But, since, man belongs to that high order of beings created to enjoy the distinguished honor of self-government, God deals with us on the plane of moral suasion; and as we know by our experience, as parents or teachers, that there is no motive so conducive to reformation and self-government, as the conviction that the person against whom the sinner has transgressed, is still his friend and loves him tenderly.

Such a knowledge throws the sinner back upon himself, and induces a determination to amend his ways, and for the future to govern himself according to the laws of righteousness. For, such self-government is the truest liberty known to man. To cultivate this liberty, and make it available to man's reformation, and salvation from sin, it required that the dynamics of creation should be dispensed with, and a scheme of transcendent moral power be introduced. But, how could such a power be exhibited? It had to be something that would satisfy the sinner, that God loved him, and sympathized with him; but no dynamic power could effect this object. Rocks might be sundered and mountains fall, the earth itself might quake, and be heaved into waves like a stormy ocean! The sun might be clothed in sack-cloth, and the moon withdraw her light! All these, and a thousand times more, might supervene, and not convince the sinner that God was his

friend; but so soon as the oracle of divine love gets hold of his heart, he begins to return to his Creator. It is the love of God exhibited in the sacrifice of his Son, that conquers the sinner's rebellious heart. Hearts may be crushed with sorrow, or be broken by oppression, but it is only love that can conquer and captivate the sinner's heart.

Nothing could so exalt the infinite love and philanthropy of God, in the eyes of man, as the giving up of his only Son to die for the world. In the light of this exhibition of philanthropy we are taught not only that God loves the work of his own hands, but he is also determined to let us see he is still our Friend, and knows all our sorrows, and in sympathy with our sufferings; he has actually felt all the hardships of human life, and tasted the bitterness of an awful death.

Creation proclaims the power of the Creator to be dynamically infinite, and Redemption sets forth the eternity of his love. It would be incredible, that God should have thus sacrificed for a world he had not made; or that he had made a world of rational beings, for whom he would not offer the sacrifice of God-like love. The correlation of creation and salvation, is infinite wisdom and power on the one hand, and infinite love and authority on the other. The dynamics requisite to produce such a world as this, could but stupify our wonder, rather than encourage our trusting faith, had it not been subsidized with the exhibition of Almighty love.

The Bible looked upon as a whole, is eminently and irresistibly consistent. Creation suggests the love that would save a world by moral power.

The equation is perfect. Eternal power and Divinity is EQUAL to infinite love and authority. So,

"Let all the world fall down and know
That no one but God such love can show."

And while thus prostrate let us join the song of the Apocalyptic Angels, saying: "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." For as God created all things by Jesus Christ, so also all things that shall ever be redeemed, will be saved through his mediation.

B. U. WATKINS.

EVOLUTION IN HUMAN HISTORY.

In the *QUARTERLY* of October, 1884, under the title "The Positive Philosophy", it was shown that the three stages of development marked out by Comte, the *Theological*, the *Metaphysical*, and the *Positive*, are fanciful and arbitrary; that, instead of covering the whole scope of human progress, his "Philosophy" only deals with a single phase of *intellectual* progress, namely, that which relates to *causation*. For a statement of the full scope of Intellectual Development the reader is referred to the article itself. But that Intellectual Development itself is but a phase, and a *subordinate* phase, of Human Development, seems to have escaped the notice of the Positivists, as well as of Prof. Draper and others, who have spent their force upon the History of Philosophy, or the Philosophy of History,—which are but the right and wrong sides of the same crazy-quilt fabric.

Dr. Draper's five periods, so sincerely propounded in his "Intellectual Development of Europe",—1. The Age of Credulity; 2. The Age of Inquiry; 3. The Age of Faith; 4. The Age of Reason; 5. The Age of Decrepitude,—are quite as fanciful and arbitrary as the three of Comte; and he finds the thread of his philosophy constantly kinking, and knotting, and breaking, in his hopeless attempt to string upon it the parti-colored beads of historic events. Much of the time, he has so lost sight of his philosophy that he degenerates into the ordinary recounter of things often written before. We agree with him, that the Intellectual Development of the race will be illustrated in the Intellectual Development of the individual; but, if the race has not run its full course of development, how shall one find in the history of the past a phase corresponding to the last intellectual phase of the individual? If humanity is young, we shall look in vain for those stages which correspond to mature development in the individual. As well might we expect a youth of twenty to find in his experi-

ence all the stages of growth belonging to fourscore years, and to exhibit all the characteristics of old age.

Human nature comprises three elements, sufficiently distinct to be universally recognized; the physical, the mental, and the moral. Man has a physical part, which finds room for exercise and food for sustenance in the objective physical world. He has also an intellectual part, which finds room for exercise and fields for sustenance in the broad domains of literature, science, and philosophy; and as he is not wholly animal, like the brutes, he here finds "bread to eat which they know not of." He has also a moral part which finds room for exercise and pabulum in the realms of social life—the realm of law and liberty, of right and justice. This realm is as distinct from that of religion—the spiritual—on the one hand, as it is from that of the intellectual on the other, as we shall see presently. He has also a spiritual part, which has its objective realm for exercise, and finds bread to eat which the world knows not of; but we will confine our present inquiry to the first three elements.

These elements are curiously embodied in governmental organization, and the "body politic" is something more than a pleasing metaphor. We have the executive, the legislative, and the judicial. The executive represents the physical force necessary to check and regulate the brute impulses and physical actions of men. This is its sole function as a governmental element. The president is simply the high sheriff of the nation,—the constable commanding the *posse comitatus*, known as the army and navy of the United States. There still clings to our idea of the presidency much of the royal supremacy, and traditional prerogative and patronage, inherited from the old despotic times, but these will vanish with advancing civilization, leaving to it only the essential feature already pointed out. This will explain the rapid aggrandizement and dangerous preponderance of the executive in times of war. Physical force is the great arbiter, and its organic representative is for the moment supreme. This is the meaning of that phase of temporary governmental reversion to a former type, called martial law.

But as men become more intellectual, (as science, and literature, and philosophy are more cultivated), they come to be governed more by reason than by force—more by policy than by

armies; more by law than by despotic power. When this element reaches a certain stage of development among the people, it demands embodiment in the government, and there appears a governmental organ, distinct from the executive, whose function it is to determine what is politic, that is, what is wise, and formulates the same into a body of propositions or maxims, called laws. Here we find the legislative. It represents wisdom, as the executive does force—it represents in the body politic the mental element of human nature, as the executive represents the physical. The legislature is the embodiment of national wisdom, as the king, or president, or governor, is of national power, and the *senator*—the man of years and experience, the old man—is the typical legislator. It is a mistake to suppose that law appeals to force. It neither appeals to force on the one hand, nor to conscience on the other. What the law says, it says, to those under the law, and these include neither the brutal outlaw who must be ruled by force, nor the "righteous man" who has passed into the higher realm of conscience. It is worthy of remark, that in *intellectual* nations the *legislature* is becoming the predominant governmental department.

The third element in human nature, the moral, finds its embodiment in the third political department, the judicial. When the sense of right and justice becomes strong in the governed, it demands a governmental organ whose function it shall be to determine what is right. This gives us the judicial. At present it is so imperfectly differentiated that it seems to be merely a phase of the legislative—a department for determining what is *legal*, rather than what is *just*. For this reason many learned judges, not apprehending the true function of the judiciary, are constantly sacrificing justice to legal technicalities—as if the chief function of the bench were to interpret and enforce law, instead of securing right. This is to sacrifice the spirit to the letter, and the doing of this in all our courts is why the so-called "administration of justice" is such a constant disappointment to the moral element of society. When our judiciary comes to recognize that its differential characteristic is to be found on the *equity* side, and not on the *law* side, (which is merely the connecting link with the legislative), it will be better prepared to discharge its true function.

It will be no serious digression to note here that each indi-

vidual usually shapes his conduct with respect to a single one of these governmental elements. The depraved and brutal—the man under the dominion of physical lust—keeps his eye on the police. He respects no other authority. The rebel bows not to the constitution, but to the army. Another man, of a higher type, keeps his eye upon the statute, taking every advantage he can legally claim, and gratifying every passion and appetite to the full limit of his legal tether. Another, and a still higher type, looks simply to what is right and just between man and man. For the governing of the first man there is no appeal but to force, and he is constantly running against the policeman's club; the second usually comes so close to his legal limit that he is constantly in danger of stepping over and getting into litigation; while the third has little or no experience with either police or courts.

The decision of public matters is made from the same relative standpoints. The liquor traffic, for instance. One man does not inquire what is legal, much less what is right, but determines to run or patronize a saloon if the police do not interfere. His favorite plea is "personal liberty", which is, at bottom, simply a plea for unbridled license to gratify physical appetite. It is only *physical* liberty, and demands logically just as much in the way of licentiousness and violence as in the way of drink. Another decides the saloon question from the standpoint of policy—its bearing upon business and social order. He has great faith in regulative legislation, but does not recognize any moral element in the question. The third man (and each represents a class among us) determines the whole matter from the standpoint of conscience. In the first, the physical predominates, and he must be governed by *force*; in the second, the intellectual predominates, and he is governed by *policy*; in the third, the moral predominates, and he is governed by considerations of *right*.

To make sure that our distinctions are not fanciful, let us look at them in the broader realm of international relations. Anciently, nations only treated with one another upon the basis of physical force. The strong robbed and enslaved the weak, and differences were settled by an appeal to war. In the progress of intelligence men began to suspect that universal war was not wise—neither economic nor politic. A new basis for international relations was sought, and a new mode of settling differences. This

resulted in diplomacy. And what is diplomacy but international legislation? It is the arena of intellectual warfare, where things are determined by *policy*, and differences settled, not by brute force, but by mental strategy. As in war all things are fair because nothing is fair, so in diplomacy. Being no more concerned with moral considerations than war itself, cunning, treachery, lying, natural superiority, all are recognized as the legitimate means and methods of diplomacy. So far we have found in international relations two of these elements which we have found in the individual, (the physical and the mental), and in the nation, (the executive and the legislative), but where shall we find in this broader realm that which corresponds to the moral in the individual, and the judicial in the nation? Hitherto the moral element in international affairs has been but slightly recognized—but slightly developed and differentiated; but as morality progresses, men begin to suspect that as universal war is not *politic*, universal diplomacy is not *right*, and are beginning to cast about for a new basis of international relations and a new mode of settling international differences. This will result in *arbitration*, and what is this but international adjudication? Here we find the judicial department of international government, looking not so much to matters of *law* as of *equity*—appealing to the conscience of every man and every nation.

The constant liability to abuse each one of these faculties; that is, the using it for purely selfish ends, is fully set forth in the Temptation of Jesus. He is first tempted to gratify *physical* appetite; next intellectual appetite—curiosity—by submitting God's veracity to experimental proof; thirdly to gratify moral appetite—to exercise despotic authority, which would rob others of liberty and rights in general. We can not dwell here, but a careful study of the Temptation will show that the three elements of human nature are recognized in the threefold attack of Satan upon the humanity of Jesus.

Everywhere, then, we find this persistent unity in trinity: in the individual, the physical, the mental, the moral; in the State, the executive, the legislative, the judicial; in international things, war, diplomacy, arbitration; in theology, the All-mighty, the All-wise, the All-Righteous. But we are also to note that these are not simply co-existent, co-extensive parts of the organic whole,

but that they are definitely related to one another in order of development; in relative importance; and in authority and subordination. Because of its failure to take account of this, much of our philosophy is vain, and much more is mischievous. Mr. Guizot, in his History of Civilization, would have us believe that the three political elements, monarchy, aristocracy, and democracy, have at last, by the laws of some sociological chemistry, entered into a stable and glorious compound, which he stamps "Modern Civilization." In unconscious loyalty to his own prejudices, he makes this compound to have the color, the flavor, the odor, and the peculiar physical structure of monarchy. He seemed not to be disturbed by the fact that modern civilization nowhere presents either the form or character of a stable compound, but that everywhere we see these elements each trying to displace the other, and take possession of society for itself; and that in this struggle there is a constant gain for democracy. He seems never to forget that he is a monarchist and a Frenchman, which spoils much of his philosophy of history; but, worse than this, he failed to see that each one of these political elements stands for a constituent element of human nature. Monarchy represents physical force. This is its differentia as a distinct governmental element. It is the executive. Aristocracy, originating in the council, in whose multitude there was *wisdom*; in the senate, where experience secured *prudence*; or in whatever body, thought to embody the public intelligence, represents the intellectual. Democracy everywhere represents human rights, and stands for the moral sense. In England these are found respectively in the Sovereign, the Lords, and the Commons, and in English history we can very plainly see the order of their development. At first the crown was dominant; then the nobles became all-powerful, and finally the Commons are uppermost, and there is going forward a constant change in the relative importance and influence of these several elements. The Senate of the United States is an inexplicable anomaly in any proper theory of our government, but easily seen to be a political inheritance from the "Mother Country." Like the House of Lords, it was supposed to constitute a sort of Aristocracy of Wisdom; but, as brains ran out, and blood with us counts for nothing, we have substituted wealth for the *secundum quid* of the political compound. But wealth cannot permanently claim organic representation in

a system of government, because it represents an accident and not an element of human society. The fiction no doubt is that it stands for brains, as if the man of wealth were so by his intellectual superiority; but when we take into the account heredity, accident, and rascality, the fiction is seen to be a very fictitious fiction.

The successive development of these three elements of human nature may be clearly seen in the progress of civilization as a whole. Not only does ancient civilization everywhere present the despotism of physical force, but necessarily so. It was the physical age of man. The first commission given to man was a physical one—to fill and subdue the earth. The accomplishment of this task involved the exaltation of physical lust and physical prowess. These were needed, and demand, not only brings supply, but enhances estimation. The man of might was the universal hero. Upon him kingly honors were conferred and to him divine homage paid. Saul was chosen King because of his immense stature. He was the embodiment of the admired qualities of the physical age of the world. There were giants in those days, and they were the men of renown everywhere. In the mists of early dawn of each people's history stands the colossal form of the national hero.

It is by no means strange that these giants are celebrated, in the early myths, as the hardy heroes who triumphed over the obstacles in the way of man's dominion over the earth—destroying wild beasts, draining marches etc. To subdue the earth was the great and important task, and strength, and courage were the very things needed in its accomplishment. It is no wonder that often these were abused. Instead of turning their prowess against legitimate foes, these mighty men of old often attacked their fellow men, and subdued *them* instead of the earth. As men were subdued they were made the instruments of further conquests until the foundations were laid of those military despotisms all the way from Nimrod to the Cæsars. The only claim to empire was physical power, and all the scepters, whether of ivory or of gold, whether in the hands of the Pharaohs or the Cæsars, were but transformations of the war-club of the primitive giant chieftain. Rome was the last great embodiment of this principle—the last organic representative of the Might that had hitherto held undisputed sway in the world. On the Pisgah height of Roman Imperial-

ism, this Moses, who had led the Exodus of humanity through all that great and terrible wilderness, was permitted to view the Promised Land into which *he* could never lead the restless host—the domain through which should lie the way of man's Intellectual progress. Since that time many ambitious ones, like Napoleon, have sought to revive the old leadership, but though they have sought diligently for the grave of Might, no man hath found his sepulcher to this day—and never will.

If any are disposed to contend that Greece and Rome were *intellectual* nations, and do not properly belong to an age predominantly physical, let them first find what heroes they worshipped. All Greece assembled every four years to celebrate—what? Not to recite poems, discuss problems of philosophy, or even to talk politics, but to witness feats of strength and physical courage. Milo, who carried the ox through the stadium, was the national idol, crowned with the brightest laurel, while Socrates, (born too soon), who would teach them to think, was put to death. The beauty and the chivalry would assemble at Rome, by the hundred thousand, in the Coliseum. For what? To hear Cicero? To recite Virgil? Nay, but to witness might matched with might, in man and beast. This was the great interest; this the dominant passion.

When, after the downfall of Rome, progress took a new start, it was upon a higher plane. After the Dark Ages came the dawn of the intellectual age. There be giants in these days, but they are not those of bone and brawn, but of brain. Our heroes are those who, Saul-like, are intellectually head and shoulders above their fellows. While we sneer at the athlete, and tolerate the saint, we worship the genius. Cultured Boston ignores the pugilist, patronizes the preacher, but adores *talent*, whether in Sullivan, Rev. Downs, or Bernhardt. When the flame of talent glows into the steady white heat of genius, we burn upon its altar all precious things. Pearls of truth, and even diamonds of chastity are turned to ashes in its flame: This age is neither moral nor physical, but between them—the age of Reason.

Lest one should think this overdrawn, let us inquire what is sought in our much-vaunted Education. The diploma may answer. A young man comes forth from college with this highly embellished and learnedly-autographed certificate. Certificate of

what? Does it bear any testimony to his physical condition? It gives no hint as to whether he be tall or short, fat or lean, handsome or homely, black or white, well or ill. But why should it? We are not rearing stock, nor training athletes. But it is an important fact that it is equally silent as to his moral condition. A young man may, nay often does, receive a diploma, even from a *Christian College*, who is all leprous with sin. He is known to be profane, drunken, licentious, and brutal, and yet if he manages to pass the intellectual tests—the examinations—successfully, he receives the same certificate that is awarded to the most scrupulous virtue and piety. His college experience teaches him that morality is no factor in the problem of success, and he easily verifies this in his after career. Does he seek office, an easy virtue is reckoned an advantage, if he is sharp of wit. We weigh men for the senate, the bench, or the pulpit, by their brains.

Another test of what is uppermost in our estimation is easily made. Is our chief characteristic intellectual, or moral? Put this question to the average man: "Which would you prefer, death, or insanity?" "If you should be compelled to choose between the darkness of the grave, and the mental darkness which overtakes them for whom the light of reason is blown out forever, how would the decision be made?" He would say, even with a shudder at the possible alternative, "Let me die." But present to him another alternative. "Would you choose to die rather than become morally insane—that is wicked?" How would he answer? Son of man, thou knowest. Who is really appalled by the deeper, deadlier moral derangement of sin—lechery or lying? So common in this deep insanity of the soul. When, in the moral stage of human development, Conscience shall fill the throne which Reason now holds, having wrested it from appetite, (who like the Pretender never loses an opportunity to make a fierce yet hopeless fight for permanent restoration), the thought of becoming immoral—lewd, or false, or harmful—will be more abhorrent than is at present the thought of becoming insane.

By all criteria, then, the civilized world has passed its physical stage; that stage in which the athlete was the highest type of man, and physical force was the undisputed title to respect, authority, and even worship. But it will be profitable to note this same order and threefold character in the development of the

idea of political guaranty. The first element of political guaranty is *power*. In rude and barbarous times this was the chief element, and, as we have seen, the only one thought of. In civilized nations now, it only becomes dominant in times of turbulence and peril. In the beginning of our late rebellion we began to search for this corner stone of our social guaranty. "Has the president the power to put down armed treason?" was a momentous question. But it was not the only question. When we had organized a splendid army of nearly a million men; and had gathered adequate munitions of war; disaster and miscarriage taught us that there must be another element in our guaranty. Where should we find the generalship to handle safely and successfully this vast enginery of force? Here was demanded the second element of political guaranty—*wisdom*. Statesmanship at the capitol and generalship in the field were in absolute demand, and when these were found, and tested, and approved, men breathed easier, and thought the whole matter was settled. But there came a great uneasiness, which, in view of the world's sad history and the perversity of human nature, will be seen to have not been without cause. Should we come forth from the great struggle once more a republic, or a military despotism? Would the upshot be a *Dictator*? What should hinder? We began vaguely to realize that Power and Wisdom did not constitute a satisfactory political guaranty. Power and ability combined have made the familiar historic despot. Witness Alexander, Cæsar, Frederick, Napoleon. Lincoln? Grant? Why might not the world have another? There is a Rubicon for every ambitious victor, and pretexts are never wanting to a military genius. But for one thing in such times the rights and liberties of the people are in danger. That one thing is justice, righteousness—*goodness*—in the ruler, or leader. And this is the third and final element in political guaranty. Where it is wanting human rights are insecure, and the more the other elements of government are enhanced—power and ability—the more dangerous government becomes. But here we are dealing with these three elements of human nature which we have already traced in several other phases of development; namely, the physical, intellectual and moral. Just one corollary here. If government has no satisfactory character until the moral element becomes dominant, what shall we say of the individual who,

though physically and intellectually strong, yet has but feeble moral power? If the body politic without this element is dangerous, what shall we conclude of the body individual? If soulless corporations, that is, combinations of great power and craft without conscience, are the tyrants of the business and economic world, what is a soulless individual? What guaranty does he offer to those who are associated with him in domestic, business, or social relations? Absolutely none.

How does the Kingdom of Heaven meet the requirements of a perfect political guaranty? The first demand made of government is protection against foes. This requires power. We would not take citizenship where the sovereign was too weak to do this, though he might have a good head and a good heart. Now the *great* enemies of man—those against which the “governments of this world” are utterly powerless, are sin and death. What of the King whose domain is not of this world? Here we come upon the rationale of miracles. They are not only displays of power, but demonstrations that this power can destroy those dreaded foes which no earthly power can reach. *Just such* demonstrations of power as we find recorded in the gospels *must* have been made to furnish the first element of a reasonable guaranty for such a government as Jesus came to establish. To destroy sin and rescue from death are necessarily miraculous, but what more would Jesus be to us than Cæsar, without proofs of this power? But power, human or superhuman, as we have seen, is only an element of danger, without reason—wisdom. What more is Jesus than a worker of miracles? He is the embodiment of divine wisdom. The marveling multitude who heard the Sermon on the Mount; the silenced disputers of Scribes and Pharisees; the suffrages of historians and philosophers for eighteen centuries, all testify that man never taught as this man. So much for his philosophy, while the increasing power and glory of his kingdom against all enemies and organized oppositions testify that his was a practical wisdom which none of the princes of this world ever grasped. Add to this that prescience of the course of things and events, which he certainly possessed, and which we can verify in many ways, and we are compelled to admit omniscience; or, at least, a wisdom commensurate with the superhuman power displayed in his miracles, and quite sufficient to solve all the problems that concern be-

ings constituted as we are, and to answer all questions that come within the range of our faculties. We are convinced that here is the "ability" to handle as he chooses those mighty forces which are under him. But infinite power and infinite intelligence are infinitely appalling unless they are subordinated to infinite goodness. If Jesus displays super-human power, and super-human wisdom, what shall prevent him from using them for his own selfish ends? Why may he not make all stones into bread, and gold, and all waters into wine? Why may he not, despot-fashion, seize upon the kingdoms of the world, and revel in the glory of them? Whether we are capable of answering these questions satisfactorily or not, we know that he did not do any of these things, and in this we have proof of his *goodness*. A man may be good because he is powerless for evil; but when a man wields great and irresponsible power, and yet never betrays the trust by using it selfishly, that man is good in a higher sense. But Jesus goes farther than this. Not only did he not use the power selfishly, but gave those further proofs of self-denial, self-abasement, and self-sacrifice. The demonstration is complete. Whatever opinion historians and philosophers have held concerning the miracles, or the wisdom of Jesus, they all agree that he was good. His purity, his righteousness, his benevolence, are always and everywhere extolled. Now this is the third, and chief element of governmental guaranty, and as citizens of His kingdom we have the pledge of divine power and divine wisdom, controlled by divine benevolence. He is king, and lawgiver, and judge; at once the executive, the legislative, and the judicial, with boundless authority in either function. But these functions rest back upon the three organic elements in human nature, the physical, the intellectual, and the moral. We are thus brought round again to this fundamental basis, as the explanation of all the developments we have thus far traced in individual, national, international, and race progress.

That these three stages of human progress are so sharply defined that there are no overlappings is not affirmed. Many evidences of vigorous intellectual life may be found in the physical period. But they are rather the prophetic indications of what shall be when the reign of Might is past. It was shown, too, in the article referred to at the beginning, that the *intellectual* ac-

tivity of this first age was most intimately associated with physical effort and material conditions. Architecture, statuary, painting, geometry, and poetry, all fall in the lower and semi-physical intellectual planes of space-relations and likeness and contrast. On the other hand there survives much of the sentiment and conduct of the former age in this intellectual period. Some would perpetuate the old military despotisms which were the embodiment of brute force. Every monarchist, however intellectual and philosophic he or his theories may be, does, nevertheless, advocate that form of government which gives the executive—the embodiment of power—the chief place. When the great representative of this idea said, "I am the State", he startled an already intellectual people into uneasiness, and stimulated an instinctive revolt to another standard. When they had emptied the throne of the Bourbon representative of Force, what was left for them but to en throne Reason? This they did, unwittingly borne along by a current of the "logic of events", so deeply hidden by the surface agitations of the great tempest, that they were all unaware of it. This is not the age of kings, but of congresses; not of princes but of parliaments; not of cannons, but of canons. Some would, in like manner, organize our science and philosophy under her despotism of an intellectual autocrat, and for the same reason that operates in the mind of the monarchist. But these things are old and in process of vanishing away.

There are others, moreover, who would perpetuate the sentiments and conditions of the past age in a most artificial and peculiar form. A form that, while it is practically extra-political, extra-philosophic, and extra-social, has, nevertheless, a wonderful influence in the world. It is the drama. What does it represent? In order to answer this we must, as in the case of other institutions, go back to the past age. We have seen that the first stage of human development was predominantly physical; man's first mission was to *subdue* and *people* the earth. To subdue, required strength and courage; to fill, required fruitfulness. For that age there were two pre-eminent qualities, two virtues, namely, prowess and passion. Naturally, valor would become the glory of the males, while fruitfulness would become the glory of the females. Cowardice was the worst reproach to a man, and was only equalled by barrenness on the other side. When we consider how essential

these qualities were in the great task of subduing and filling the world, we shall not be astonished to find them deified everywhere in the ancient mythologies. Mars and Venus are the typical divinities, and they have their counterparts in all these earlier idolatries, of which we have testimonies abundant. It is possible that at first the rites and ceremonies were simple, appropriate, and uncorrupt; but after a time they degenerated into the most hideous orgies, where violence and lust held high and unchecked carnival. These two qualities of our physical nature, and which we share with the brute, became dominant in government, society, literature, and religion. Ancient song celebrated the strength and prowess, or the amours, of lusty heroes, whose fittest representatives to-day are found in the prize-ring and brothel. It could not be expected that when the new stage of development should be reached these powerful currents of sentiment and custom would be at once annihilated. They would certainly manifest themselves in the new order of things. But how? We have already seen how they sought perpetuation under the old form of military despotism, with the unfailing accompaniment of legalized lust. Wherever in history you find the representative of force, whether his name be Solomon, Ahab, Cæsar, Louis, or George, there you will find the royal courtesan, of more importance socially and politically, in the eyes of both king and chronicler, than the king's wife, or mother, or even mother-in-law. The etymology of the word courtesan itself plainly shows the intimate association of these two, Violence and Lust; an intimacy subsisting from of old, when, if not in real wedlock, at least in historic cohabitation, they were King and Queen of the ancient world.

But the time came when they must abdicate. "Constitutional government", which means simply the government of reason, claimed the place of irresponsible power, and Christianity drove Mars and Venus from both public and domestic shrines. Whither should they go? Would Violence and Lust, so long the idols of the world, seek no public recognition; build for themselves no tabernacle; nor gather any crowd of fanatical adherents who should follow them through all the romantic adventures of historic Pretenders? Would they be content with the obscure worship of individual admirers, and the secret service of private devotees? This could scarcely be expected. We find them, accordingly,

when humanity began its march through the new fields of modern civilization, withdrawing from the camp, and pitching their tent in the extra-political, extra-social borderland of Chivalry. Here for generations they held magnificent and pretentious court, among the admiring thousands who went out to them; a menace to the peace and welfare of the camp of real progress. They were free-booters from the first, and their most coveted prizes, the objects of their ceaseless raids, were the public peace and domestic purity. Thus they kept up a ceaseless round of lawlessness and lechery, under all manner of romantic, sentimental, and even sanctimonious disguises, until public order, and private virtue had grown too strong and vigilant for adequate prey and plunder. With poverty came desertion and contempt, and when Cervantes laughed them out of sight, he supposed the world had seen the last of them. But what next? Why here is the whole beggarly crew; the ferocious Don, the leering Dulcinea, and the once splendid retinue, reduced to Sancho and the donkey, turning up on the modern stage, with William Shakespeare, a man-milliner of genius and endless resources, who shall trick them out in new disguises of romance, and sentiment, and sanctimoniousness. But, after all, though they have grown rich again; and wear purple and fare sumptuously every day; and though the theatre has grown into a royal palace, and the stage a dais for a throne; though wit and genius consent to be their court jesters; though they have found a numerous and cultured constituency, who mistake what they are, they are really the old Pretenders, Violence and Lust, rehabilitated and but little disguised in the modern drama. The vestiges of "Chivalry" may be seen in the duel, the elopement, and a few fainter traces, which the discerning can find and identify; but the drama is simply Pickwickian Chivalry.

If any are disposed to question this as a fair estimate of the drama, (and there are not a few clerical defenders of it,) attention might be called to those lewd shows which are open every night in our large cities. They are licensed as, and everybody calls them, *theaters*. A few years since a "legitimate drama" was presented in the city of Des Moines, Ia., which was advertised by the most indecent pictures. A handbill was left at the writer's door, covered with the most obscene representations, among which were numerous figures of nude women in all sorts of lascivious postures.

Yet the city papers urged the "respectable" people to patronize this as "unobjectionable", and coming fairly within "legitimate drama." Other forms of the drama equally "legitimate", and quite as clamorous for recognition, are to be seen in the prize-ring. If it is still insisted that these are not fair representatives of the modern drama, we will examine it in its highest phases—the Shakespearean drama. Shakespeare wrote tragedies, and he wrote comedies; and after much study of his plays, and considerable attendance at theaters, the writer does not hesitate to affirm that the chief element of his tragedies, and that which draws attendance at their presentation, is their brutality; the same which draws the crowds to the Spanish bull-fight; and that the chief element of his comedies, and that which chiefly draws to them, is their lasciviousness. The woof and warp of Shakespeare, from beginning to end are, adultery, fornication, witchcraft, hatred, strife, seditions, murders, drunkenness, revelings, and such like. It is not denied that these are woven by a master hand into the wonderful and fascinating plot-patterns possible only to genius; but does blasphemy become less blasphemous because embalmed in the piquant rhetoric of Ingersoll? It bears the same relation to common clumsy profanity, that the Shakespearean drama does to the "variety." Take violence and lust out of Shakespeare, and the interest would be gone. These are the elements which the world unconsciously recognizes when it pronounces any act, or any career, dramatic. Every theater habitue knows that the killing scene, and the hugging scene, are the real points of interest in the play, for the crowds that attend; and the uninitiated may satisfy themselves that these are the things that draw, by a very casual study of the bill-boards. It is well known that no excesses of immorality affect the professional standing of the representatives of the most "legitimate" and "standard" drama, if only they retain the legs, and lungs to go through with the swagger and rant, or nerve to endure the amount of personal exposure, demanded by the public taste. The chief tendency of the modern theater is to exalt in the popular mind, and render "heroic", and endow with a dramatic" zest, every assault upon the sanctity of human life and human virtue; and it is altogether the most dangerous educational factor, to our educated young men and women, known to our modern civilization.

The foregoing paragraph may be considered a digression only so far as it is homiletic; but it is quite pardonable, and has not led us far from the line of our philosophy, which regards the drama, as a survival from a past stage of development; the last demand for public recognition of the ancient, classic Violence and Lust, which were once the masters of the world. But, as we have already seen, civilization has passed, once for all, the stage of physical development, and is already advancing perceptibly through its intellectual stage. In the article referred to, in the *QUARTERLY* for Oct. 1884, the reader can find an attempted determination of our present point in the intellectual period. We were found to be still far from its limit; and as certainly as growth is never complete till *all* the potencies in the germ are developed and co-ordinated, so certainly must there lie, beyond our present stage of intellectual development, a stage of progress as distinctively moral, as the present has been shown to be distinctively mental, and as the past has been shown to be distinctively physical. In that age the highest type of man will not be the Athlete, or the Philosopher, but the Good Man. The ancient bludgeon scepter of Might, which now has been transformed into the magic wand of Science, to smite the rocks and cause them to yield waters and even bread, shall become in turn the priestly rod of Conscience. But there is something hard and painful even in this, and morality even can not be the end of all human development. The millenium, however glorious and wherever situated, is not the *ultima thule* of progress. There is a spiritual element to be developed, a spiritual stage of progress, a real spiritual leader demanded, a great Captain of Salvation, in whose hand the painful priestly scepter-rod of duty shall bud and bloom into the fragrant bough of *Love*, to be laid up forever as a memorial in the last abiding holy place of humanity.

B. J. RADFORD.

EDITORIAL.

THOSE QUESTIONS.

W. L. Hayden, answers as follows:

The Editorial of the January No. of the *QUARTERLY REVIEW* submits seven questions, "in view of the confusion existing concerning some very practical questions", and requests "direct Scriptural answers." The purpose appears to be to end this confusion by getting down to the bed-rock of inspired teaching on the subjects in question. Granting the occasion and commending the purpose, it may be doubted whether the proposed method is the best, or at all likely to reach the end in view. For, 1. There may be difference as to what are Scriptural answers. 2. Such answers may be given without a citation of the passages which justify them. 3. Passages may be cited whose relevancy to the point in dispute may not be perceived alike by all. 4. Their conclusiveness may depend on the interpretation about which there may be a difference. 5. Some passages may be cited that, in the judgment of the respondent, warrant the answers, which the querist may show to be insufficient, while others may be omitted that would fully meet all objections. 6. The terms of the question may be taken in different senses. With such liabilities of differences, confusion will still exist.

The questions, in some instances, demand "a scriptural command or example" for the answer. The right to make such a demand will not be generally conceded. A just inference from an inspired statement is sufficient ground for a response. A general principle embracing the special case furnishes divine sanction of a given practice. True, it is generally accepted by Disciples that nothing shall be regarded as a matter of faith, or made a test of fellowship, for which there can not be produced a "Thus saith the Lord", in express precept or by approved precedent. But it is a

mischievous misconception of this basal principle to demand "a command or example" as a scriptural warrant for all the details of the orderly and efficient administration of the affairs of the church, in its organization, discipline and extension throughout the world.

The questions under consideration do not relate to terms of fellowship, but to matters of order and administration, and the respondent may answer in any form the holy scriptures warrant. With this liberty, it is proposed to give answers to those questions as full and complete as is deemed necessary and the proper limits of a single article will permit.

Question 1. Is it scriptural to address or designate any person as "Elder", who is not an Elder in his congregation?

Upon its face, the answer must be, as is expected, in the negative. "Lie not one to another", is a plain prohibition that forbids the calling "any person an *Elder* who is not an *Elder*." The word, Elder, may be used in different senses. It sometimes designates an officer and sometimes a venerable man. In the former sense it seems to be used by the questioner. If so, it may be asked whether it is scriptural to use the term *Elder* as a title of office to distinguish the officer from his brethren of impliedly inferior rank. In the latter sense, it may be used to express respect or veneration for a man of age, of high character, "highly esteemed for his work's sake", whether he be an officer in his congregation or not. The injunction, "render to all their dues; fear to whom fear," (Rom. 13:7), is of general application and enjoins the giving all due respect and reverence to superiors in age, experience, education, position and conspicuous effectiveness in Christian service. The scriptures do not specify the terms in which such respect may be rendered, but they must express the truth. One may say of a recently departed man of God, "Elder Jacob Creath", or "the venerable Jacob Creath", with equal scriptural propriety, and whether he was an officer in his congregation or not.

All titles which minister to pride or mark distinctions in rank among those in holy orders, "kings and priests unto God", are clearly unscriptural. Titles which truly express due respect or indicate the special service to which a servant of Christ devotes himself in a wise division of labor, are in harmony with the scriptures. When, if ever, titles are used for such purpose, those are

preferable which most clearly convey the intended meaning to hearers or readers.

Question 2. Is any person, according to scripture, a "*Pastor*" of a congregation, who is not an Elder in that congregation?

A negative answer is also expected to this query, and in this all persons of Biblical intelligence must concur. The converse is also true. No person, according to the scripture, is an *Elder* of a congregation, who is not a *Pastor* in that congregation. It is presumed this will not be denied and hence no proof need be given. From which it necessarily follows that, in order to bring our churches out of their confusion into scriptural order, all acting Pastors of our congregations having the requisite qualifications should be scripturally inducted into the office of Elder, and all Elders who do not act as shepherds to the flock, should resign and leave the work of feeding and caring for the church to those who will do it.

Question 3. Is there a scriptural command or example for a congregation to employ a person to preach, teach or have the spiritual oversight of it, who is not an Elder in that congregation?

If the "congregation" be scripturally set in order, which seems to be assumed in the question, we must again concur in the anticipated negative reply, and no argument is required. The language of the interrogatory takes for granted that there is "scriptural command or example for a congregation to employ a person to preach, teach or have the spiritual oversight of it, who is an Elder in that congregation"; hence confusion at this point will be reduced to apostolic order by adding a scripturally eligible person so employed to the Eldership of the congregation.

Question 4. Is there a scriptural command or example for a congregation to send out an *Evangelist*?

It is here taken for granted that there is a person who is properly called an *Evangelist*,—"a messenger who brings good news",—duly recognized as such by the congregation. There is scriptural example for the congregation to send out such an one to proclaim the good news of salvation to a sin-ruined world. Paul and Barnabas "sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together,

they rehearsed all that God had done with them, and how he had opened a door of faith unto the Gentiles." Acts 14:26,27.

These men were recognized Evangelists. Paul was an Apostle of Christ, but in this tour both alike were "*the Apostles*", (Acts. 14:14)—*the sent out*. The fact that they reported to the church "*gathered together*", "from whence they were recommended to the grace of God", implies that they were sent out by the congregation.

Paul commends a church for so doing. "Now, ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye *only*. For even in Thessalonica ye sent once and again unto my necessity." Phil. 4:15,16. This hearty commendation of a congregation for their exclusive communication for the support of "a messenger who brings good news", is a clear warrant for any other congregation to do likewise. The fact that this messenger was an ambassador of Christ, does not weaken, but rather strengthens the precedent, and whether the church concurred in his choice of field, or he in theirs, is a matter of utter indifference. The Thessalonians are commended as "examples to all that believe." "For from you sounded out the word of the Lord." 1. Thess. 1:7,8. There is no more effective way of doing this than by sending out an Evangelist.

The obligation to preach the gospel to every creature springs from the commission given by our Lord primarily to his Apostles. It was laid over upon the disciples by them as they taught the disciplined-ones to observe all things whatsoever Jesus commanded them. Hence, "the church of the living God is the pillar and ground of the truth", which includes its proclamation everywhere. "In the primitive church, the obligation to preach the gospel was felt by every member", an obligation that was discharged by the mass of the membership in contributing to support men fitted by natural, acquired, or spiritual gifts, for this work. One member with means and disposition may send out an Evangelist himself. Any number, including all the members of a congregation, may combine to discharge this common obligation. The duty does not arise from membership in a local church, and is in no way affected thereby, except as it may be more convenient to act through the local officary. Hence all congrega-

tions, or as many individuals in each as are so disposed, may combine in any efficient method they choose to adopt, that does not violate any principle of the New Testament, to discharge this duty of preaching the gospel to the nations. Not to do the work in any way is a positive disloyalty that will bring fatal consequences to the disobedient.

Question 5. Is there a scriptural command or example for a congregation to "ordain"—to "constitute"—a man an "Evangelist" or a "Minister of the Gospel"?

Charity compels the acceptance of this inquiry in all the sincerity and the seriousness that becomes a grave matter. Hence it must be understood as meaning an *approved* Evangelist or Minister of the Gospel. Thus accepted and lifted out of the unnecessarily narrow environment of its phraseology, the point of the question is this, viz: Is there scriptural warrant for the ordination of a man by a congregation or congregations to constitute him an approved Evangelist or Minister of the Gospel. In this form, which embraces the whole field of discussion, it is difficult to see how any unprejudiced mind can give any other than an affirmative reply. Some may doubt the propriety of using the expression, Minister of the Gospel, as the equivalent of Evangelist. The phrase, "the ministry of the word", occurs in Acts 6:4. "The word" is equivalent to "*the Gospel*." (2 Tim. 4:2; 1 Pet. 1:25). Ministry implies a minister, as service implies servant, and preaching implies a preacher; hence the expression, Minister of the Gospel, is implicitly sanctioned in the New Testament as designating a man who devotes himself chiefly to the special service of proclaiming the gospel. May a man so devote himself without formal approval of his fitness? If not, by whom and how should approval be given him?

"Let all things be done decently and in order", is a scriptural precept. 1 Cor. 14:40. All public teachers, by whatever name they may be known,—preachers, elders, bishops, pastors, evangelists or ministers of the gospel,—are properly regarded as the representatives, in some just and important sense, of the body of people with whom they affiliate. It is neither decent nor orderly for a man, in virtue of his membership in the church, to take this honor to himself, and push himself before the public as a representative of a people *without their consent*. It outrages every

principle of righteousness and every feeling of purity, when this is done, as it sometimes is, by bad men—men known to be guilty of lying, unchaste behavior, tippling and dishonesty in business, and are not disciplined by the churches where their membership is, if they have lawful membership. If no formal approval is required, none can be withdrawn, and "all sorts of doctrine will be preached by all sorts of men", to the reproach of the whole church. Some churches will receive them and others will not. Disunity, disgrace and disorder are the inevitable results. "God is not the author of confusion but of peace as in all churches of the saints", is a truth as applicable to a duly approved ministry as to prophesying in the Corinthian church. The scriptures specify the qualifications which a man of God must have in order to fit him for an Evangelist, (1. Tim. 6:11, to 2:7,8), and he must be approved as possessing them, to scripturally constitute him an approved Evangelist. Surely no man is an *approved* Evangelist, until he is *approved by somebody*.

By whom, then, and how should approval be given? Paul would have Timotheus to go forth with him. He found that he "was well reported of by the brethren that were at Lystra and Iconium", Acts 16:1-3. The presbytery laid hands on him. 1 Tim. 4:14. The only thing the presbytery or eldership could do, was to express, by the laying on their hands, their approval of Timotheus as having the gift given him "by prophecy", or the good report which was found concerning him. Paul himself imparted to him a special gift, 2. Tim. 1:6. This act of the presbytery is ordination,—proving his fitness by competent testimony and approving him with the laying on of hands, and whatever other exercises may be found associated with it. All this was sanctioned by an inspired apostle and was utterly senseless except as a precedent to govern uninspired men in constituting a man an approved Evangelist or Minister of the Gospel.

Paul himself, though an Apostle of Christ, and fully gifted with the Spirit, was separated with Barnabas for a special work to which the Lord had called them. Yet he did not enter upon that work, until "the prophets and teachers" at Antioch "had fasted and prayed and laid their hands on them." Acts 13:1-4. For what purpose? Not to impart a spiritual gift, for they could not impart such a gift, and it was not needed by these previously qual-

ified preachers. The only conceivable reason for this formal ceremony is that an *inspired* man by the direction of the Holy Spirit might show how *uninspired* men should approve qualified persons as Evangelists. As we have seen, they reported to the church, these prophets and teachers were understood by Paul and Barnabas to be acting in behalf of the church that thus "recommended them to the grace of God." So they were sent forth by the Holy Spirit and so the Holy Spirit now sends forth good men, and the man who goes forth without such an ordination has not the approval required by the scriptures to constitute him an approved Evangelist or Minister of the Gospel.

Question 6. Is there scriptural command or example for two or more congregations, by a conference, to select and send out an Evangelist.

The brethren of two congregations, united in selecting Timotheus by reporting well of him. Acts 16:1-3. How their testimony was obtained, whether by personal visit to Lystra and Iconium, or by letters, or "by a conference" of messengers from those churches, is not recorded nor important. "Messengers of the churches", (2. Cor. 8:23), were chosen to attend to a matter of common obligation and interest, and this sanctions a principle that applies to all matters of general interest. It would be a violation of sisterly good fellowship and congregational comity for one congregation to act alone, in such a matter affecting other congregations as well. Only "in the beginning of the gospel", in a province when a church is isolated from others, it may act alone with scriptural propriety.

Question 7. Do the scriptures, by command or example, give any privileges or powers to one Christian more than to another, except to the scripturally selected Elders of each congregation?

This interrogatory is a deadly aim at the Evangelist. If answered negatively, his position is annihilated by reducing him to the ranks as a private. The Elders of each congregation are exalted by assuming that the scriptures give privileges or powers to them more than to other Christians, *provided* they be "scripturally selected." That is a fatal proviso. The questioner may explain how an Elder can be "*scripturally selected*", if the scriptures do not give privileges or powers to one Christian more than another, "except such as have been selected Elders in their own

congregations." Who shall judge whether the Elders of a new organization are "scripturally selected" or not? The annihilation of "the privileges or powers" of the Evangelist overturns the Eldership and reduces the Christian church to hopeless anarchy. Three canonical, pastoral epistles are an insurmountable defence against such an aim, and an impregnable safeguard against such dreadful havoc of the church. They compel an affirmative answer to the question in hand. Timothy and Titus were Christians and not Elders of a congregation, who are representatives of a class of men that had "privileges or powers" more than other Christians who were non-Elders. Three letters,—two to Timothy and one to Titus,—were written by Paul to instruct them in their duties as his epistles to other Christians instructed them in their duties. In these letters we find the following instructions: "That thou mightest charge some that they teach no other doctrine"; "Let these (i. e. deacons), also (i. e. as well as bishops), first be proved"; "Against an elder receive not an accusation but before two or three witnesses"; "Lay hands suddenly on no man"; "Hold fast the form of sound words, which thou hast heard of me"; "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine"; "Rebuke sharply unruly and vain talkers and deceivers, that they may be sound in the faith"; "Speak the things which become sound doctrine"; "In all things showing thyself a pattern of good works"; "These things speak, and exhort and rebuke with all authority"; "Meditate on these things, give thyself wholly to them." Surely these "privileges or powers" thus given to two or more non-presbyterial Christians, are more than are given to others, who are not Elders, nor of the same class, to which these two belong.

These things were all necessary to be done *then*, have been necessary *ever since*, are equally necessary *now*, and will be necessary in the onward victorious march of the church.

Concerning Timothy and Titus, there are two theories: The one, generally accepted is that they were Evangelists, so called because they were first of all, "messengers who bring good news." i. e. preachers of the gospel, whose duties were extended so as to cover the whole field of the applied principles of "the glorious gospel of the blessed God", because of their position and eminent fitness to perform these responsible duties. The other theory is

that Timothy and Titus were Evangelists in so far as they preached the gospel, but in so far as they did many other things or any other thing, such as to appoint or ordain Elders in every city, they were "acting as the agents or representatives of Paul."

Both theories concede that they had "privileges or powers" that other non-presbyterial Christians had not; hence they do not affect our affirmative reply to the question under consideration. But as this old, exploded, deputy-apostle theory has been revived and prominently advocated, it demands more than a passing notice. Grant it, and let us see where it leads.

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

Here is an apostolic command to this deputy-apostle to hand his commission and all that is in it, to "faithful men" who will transfer it, and its full contents, "to others also." Thus by plain scriptural command there is a perpetual succession of sub-apostles in the church. Behold "the kingdom of the clergy" in its most obnoxious and dangerous features. Happily the editor of the *Christian Quarterly Review* plucks up this theory by the roots. He says, when writing on another subject: "There is no statement in the New Testament that the apostles had authority to delegate their work to anyone, nor an example that they did so." Vol. 5. No. 1. p. 121. This being unquestionably true, the deputy-apostles theory is a sheer fiction. It seems to have been invented to adjust Paul's instructions to Timothy and Titus to a preconceived opinion, and fails in its purpose. It is better to accept the scriptures in their obvious meaning and not attempt to fit them to "our views."

The generally accepted theory is without valid objection, and the command in 2. Tim. 2:2, perpetuates the same "privileges or powers" which Timothy had in the same class of men who are still needed to "do the work of an Evangelist", as it was done in the primitive church. The restoration of apostolic teaching and practice will not be completed until this fact is fully recognized in its practical bearings upon the organization and discipline of the congregations of disciples.

REPLY.

"The questions, in some instances, demand a 'Scriptural command or example' for the answer. The right to make such a demand will not be generally conceded. A just inference from an inspired statement is sufficient ground for a response." We can not conceive why we have not the right to ask for a Scriptural command or example for any practice. If there is no Scriptural command or example for a certain practice, then by all means, let us say so, and have that much settled; then we may ask: Is there any authority for the practice in a legitimate inference from any declaration of inspiration?

"True, it is generally accepted by Disciples that nothing shall be regarded as a matter of faith or made a test of fellowship, for which there can not be produced a 'Thus saith the Lord' in express precept or by approved precedent. But it is a mischievous misconception of this basal principle to demand 'a command or example' as a scriptural warrant for all the details of the orderly and efficient administration of the affairs of the church, in its organization, discipline and extension throughout the world." We can find no authority in our Constitution for this last statement. We have thought that the organization, discipline and extension of the Church throughout the world, were subjects of special command and direction. In fact, we can not see how it is possible to separate these things from matters of faith and fellowship. Just at this point lurks the danger to our reformatory movement. We are agreed upon the terms of admission into the Kingdom; but once in, we desire to carry on the work according to our own notions, so that we may have honor of men individually, and collectively as a large, powerful and influential ecclesiastical organization. There is not a single item of organization, discipline or extension of the Kingdom of God's dear Son, necessary for its existence and perpetuity, as God would have it, that is not revealed in as unequivocal terms as are the items of faith and fellowship. We do not object to *legitimate inferences*, but "inferences" are sharp-edged tools, the handling of which should be very carefully done. When the defenders of any practice are compelled to resort to "inferences", we at once look upon the practice with distrust, and feel that the *onus probandi* is with him who relies upon an "inference". We wish to emphasize this

question: *Is there a single practice of professed Christians for which there is not an inspired command or example, that could not be abandoned without injury to the individual or the cause of Christ?* In everything that we teach or practice as servants of the Most High God, we should honestly ask ourselves: Has God commanded it? and, if it be doubtful, then the question: Can I discharge my Christian duty if I neglect to teach or practice this thing?

The answer to Question 1, is negative—it is *not* Scriptural to address or designate any person as “Elder”, who is not an Elder in his congregation. “The word Elder may be used in different senses. It sometimes designates an officer, and sometimes a venerable man. In the former sense it seems to be used by the questioner. In the latter sense, it may be used to express respect or veneration for a man of age, of high character, ‘highly esteemed for his works’ sake’, whether he be an officer in his congregation or not. One may say of a recently departed man of God, ‘Elder Jacob Creath,’ or ‘the venerable Jacob Creath’, with equal Scriptural propriety, and whether he was an officer in his congregation or not.” The question had nothing to do with the relation of the term to men of age or of high character, but exclusively to the practice of addressing preachers as “Elder”, simply because they are preachers. We purposely framed our question so as to bring this issue directly to the front. Let us settle this, and then, if necessary, we will investigate the other.

To Question 2: Is any person, according to Scripture, a “Pastor” of a congregation, who is not an Elder in that congregation? a negative answer is given.

To Question 3: Is there a Scriptural command or example for a congregation to employ a person to preach, teach or have the spiritual oversight of it, who is not an elder in that congregation? is also answered negatively. This we endorse. Now what becomes of the practice of several congregations employing the same man to preach, teach and have the spiritual oversight of them? He can not be an Elder in but one congregation. The question does *not* take it for granted that there is a Scriptural command for a congregation to employ a person to preach, teach and have the spiritual oversight of it, who is an Elder in that congregation. Such a statement is absurd. An Elder in a congregation

is one who has been selected to do these things, and he is not an Elder, if he does not do them. The doing of these things is what makes him an Elder. The Eldership is not an office, but a work.

In answer to Question 4, we find this language: "It is here taken for granted that there is a person who is properly called an *Evangelist*—'a messenger who brings good news'—duly recognized as such by the congregation." It depends altogether upon what the writer means by "duly recognized by the congregation", whether that is in the question or not. That there is such a character as an Evangelist, of course, is admitted, but that a Christian must be duly recognized by a congregation as an Evangelist before he is an Evangelist, is emphatically denied.

He says: "There is scriptural example for the congregation to send out such an one to proclaim the good news of salvation", and Acts 14:26,27, is cited as the example. We will examine this. Turning to Acts 13:1-3, we read: "Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manæn the foster-brother of Herod the tetrarch, and Saul. And as they ministered unto the Lord, and fasted, the Holy Spirit said, Separate for me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." The Greek word represented by "ministered" is *masculine*, and also the words represented by "fasted, prayed and laid", are *masculine*, and must refer to the prophets and teachers. This excludes the supposition that it was congregational action. Turning now to Acts 14:26,27, we read: "And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples." It is argued that: "The fact that they reported to the church *gathered together*, 'from whence they were recommended to the grace of God', implies that they were sent out by the congregation." This is one of his *inferences*, and is an illustration of the statement we made, that "in-

ferences" should be handled very carefully. "From whence they were recommended" he *infers* refers to the church at Antioch. "Church" is not in the sentence—"and thence they sailed to Antioch", the city, they did not sail to the church at Antioch, but to the city, "from whence", from which city, they had been "committed", not "recommended", to the grace of God. He permits the King James translators to lead him into this blunder. The Greek word is *paradedomenoi*, from *paradidoomi*, a word compounded of *para*—over, and *didoomi*—to give, meaning "to give over, hand over, to commit, to intrust, to abandon", &c. The prophets and teachers at Antioch did not "recommend" Barnabas and Saul to the Lord as suitable persons for this work, but the Holy Spirit made the selection, and these teachers and prophets by a special command, separated, or gave over to the Lord, these two men. "The fact that they reported to the church, implies that they were sent out by the congregation." Suppose we read on a little further. When we come to the *fourth* verse of the next chapter, we find this statement: "And when they were come to Jerusalem, they were received of the church and the apostles and elders, and they rehearsed all things that God had done with them." According to his rule of interpretation, the *inference* is, that the congregation at Jerusalem sent these men out on this missionary tour. If we turn to Acts 21:19, we will find that on another visit to Jerusalem, Paul rehearsed his labors, but we do not infer from that statement that James and the elders had sent him out.

He cites another Scripture, Phil. 4:15, 16, in support of his position, that "there is a Scriptural command or example for a congregation to send out an evangelist." This Scripture reads: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need: I am filled, having received from Epaphroditus the things from you." When we base a doctrine or a practice upon an "inference", we must be very certain that the "inference" is in the Scripture quoted. Bear in mind that the question is: "Is there a Scriptural command or example for a congregation to SEND OUT an evangelist?" Is there any thing in this passage in the least indicating that the congregation sent Paul on this tour? Nothing,

whatever. Then why quote it in defense of the practice of a congregation's sending out an evangelist?

"Whether the church concurred in his choice of field, or he in theirs, is a matter of utter indifference." It may be a matter of utter indifference to one who is vainly seeking for divine warrant for an unscriptural practice, but it is a matter of very great importance to any one who is endeavoring to learn the will of God.

"The Thessalonians are commended as 'ensamples to all that believe.' 'For from you sounded out the word of the Lord.' Now, if there is any thing in the context that implies that the word was sounded out by the congregation at Thessalonica by an evangelist sent out by the congregation, then there would be an *inference* that the congregation sent out an evangelist; but if there is no such thought in the context, then there can be no such *inference*. This is how they sounded out the word of the Lord: "And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia but in every place your faith to God-ward is gone forth; so that we need not to speak any thing." They sounded out the word of the Lord by having received the word even under persecution, and in that way became ensamples and witnesses of the truth. Their change of life from worshipping idols to the service of God, was the way they sounded out the gospel. In this Scripture there is not the most remote inference that the congregation at Thessalonica *sent out* an evangelist; in fact, Paul says that there was no need for an evangelist.

Question 5. Is there a Scriptural command or example for a congregation to "ordain"—to "constitute"—a man an "Evangelist" or a "Minister of the Gospel?" To this he makes this reply:

"Charity compels the acceptance of this inquiry in all the sincerity and the seriousness that becomes a grave matter." Why "charity" has to be evoked to secure an acceptance of this inquiry, we can not imagine. "Hence it must be understood as meaning an *approved* Evangelist or Minister of the gospel." No, it does not require any such meaning. If the congregation has the authority to "ordain" a man to be an Evangelist, of course the congregation has the right to pass upon the qualifications of the man; and if a man must be "ordained" before he is an Evangelist, he can not be "an approved Evangelist" until he has been "or-

dained." "Thus accepted and lifted out of the unnecessarily narrow environment of its phraseology, the point of the question is this, viz., Is there scriptural warrant for the ordination of a man by a congregation or congregations to constitute him an approved Evangelist or Minister of the Gospel? In this form, which embraces the whole field of discussion, it is difficult to see how any unprejudiced mind can give any other than an affirmative reply." We will examine his reply, and then possibly we may wonder how even a prejudiced mind could give an affirmative answer. His argument is this: A man to be an Evangelist must be approved of by some one; all things must be done decently and in order; therefore, a congregation must "ordain" a man to be an Evangelist. Proof: "Paul would have Timotheus to go with him. He found that he 'was well reported of by the brethren that were at Lysira and Iconium.' The presbytery laid hands on him. The only thing the presbytery or elders could do, was to express, by the laying on their hands, their approval of Timotheus as having the 'gift given him by prophecy', or the good report which was found concerning him. Paul himself imparted to him a special gift. 2 Tim. 1:6. This act of the presbytery is ordination, a proving his fitness by competent testimony and approving him, with the laying on of hands, and whatever other exercises may be found associated with it."

Would not any one, from reading the first three sentences in this quotation, conclude that, Paul wished Timothy to go with him, and being well reported of, the presbytery laid hands on him so that he might go with Paul? Does any one believe this?

Did the laying on of the hands of the presbytery have any connection with his going with Paul? Paul says: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." There was a *gift* given to Timothy by or through prophecy, *with* the laying on of the hands of the presbytery. This "gift" was not "ordination to be an Evangelist", for "ordination" is not a "gift", and "presbytery", in this place, does not refer to the overseers of a congregation. This act of the presbytery is *not* ordination; it was *not* to approve him as being worthy to go with Paul, or a setting him apart as an Evangelist or a "Minister of the gospel." It seems that Paul imparted to Timothy a *gift* by the imposition of his

hands; what this gift was we know not, or whether it was the same gift that was given by prophecy, or whether Paul was one of the presbyters; but this we do know, that "ordination" is not the giving of a gift.

Again: He quotes the case of Barnabas and Saul at Antioch being separated for a special work. He admits that Paul was a messenger of God, that he had been doing the work of an Evangelist before this time, but that these prophets and teachers laid their hands on him, as an example to show uninspired men how Evangelists should be "ordained." If his interpretation of this Scripture means any thing, it teaches that every time an Evangelist enters upon a new work, he must be "ordained" to that work. "The only conceivable reason for this formal ceremony is that an *inspired* man by the direction of the Holy Spirit might show how *uninspired* men should approve qualified persons as evangelists." What inspired man? It could not be Saul, for the command did not come especially to him, it came to the other prophets and teachers. There is not a single suggestion of the idea that these men "approved" Barnabas and Saul. All that is in the statement is this: Saul and Barnabas and other prophets and teachers were living at Antioch; the Spirit commanded these men to separate two of their number, Saul and Barnabas, from the work of teaching in Antioch, so that they might enter upon another field of labor; when they were ready to start to the new field, the other teachers and prophets with prayer to God commended, turned them over to God, placed them in His care and keeping, and according to Oriental custom placed their hands upon them, asking God's blessing upon them. It could not be for the impartation of a gift, for they were already full of the Holy Spirit; it could not be for the purpose of making them "Ministers of the word"—Evangelists—for they were already that; it could not be to recommend them to God, to bear witness to God of the fitness of Barnabas and Saul to be Evangelists, for God had already made the selection; it could not be for the purpose of recommending, endorsing, them to the people to whom they were going, for they themselves were strangers to that people.

"So they were sent forth by the Holy Spirit, and so the Holy Spirit now sends forth good men." They were sent by the Holy Spirit's giving a special command to certain men, and now the

Holy Spirit sends forth good men to be Evangelists by special commands to certain men in the congregations! This is claiming more for "ordination" than any Protestant has ever before claimed. "And the man who goes forth without such an ordination" (separated by a special or personal command from the Holy Spirit) "has not the approval required by the Scriptures to constitute him an approved Evangelist or Minister of the gospel." This is demanding a "divine call to the ministry", in all its breadth and fulness!

Question 6. Is there scriptural command or example for two or more congregations, by a conference, to select and send out an Evangelist? "The brethren of two congregations united in selecting Timotheus by reporting well of him." This example seems to be given seriously as an answer to this question! "Messengers of the churches, (2 Cor. 8:23), were chosen to attend to a matter of common obligation and interest, and this sanctions a principle that applies to all matters of general interest." In this Scripture, Paul is introducing and recommending certain brethren who were about to visit Corinth for the purpose of collecting the contributions for the suffering brethren, and when any one attempts to draw an *inference* from it, that would sustain the practice of two or more congregations, by a conference, selecting and sending out an Evangelist, he has, to use an inelligent, but forcible, expression, *inference* "on the brain." By turning back to his article, the reader will see that these two Scriptures constitute his entire proof in favor of his answer.

Question 7. Do the Scriptures, by command or example, give any privileges or powers to one Christian more than to another, except to the scripturally selected Elders of each congregation? He answers: "Timothy and Titus were Christians and not Elders of a congregation, who are representatives of a class of men that had 'privileges or powers' more than other Christian who were non-Elders." Yes, Timothy and Titus were representatives of a class of men that *had* privileges and powers more than other Christians. He was careful to write "had", and not "has", for he well knows that there are no men now who are of the class of those two men. He sees the necessity of defining the class to which Timothy and Titus belonged, and says that there are two theories; one, that they were Evangelists, and as such had all

these privileges and powers; the other, which he says is an exploded theory, that they were agents of Paul, deputed by him to do those things. He quotes from an article of ours, in the preceding number of this magazine, page 121, this statement, to show that we contradict ourselves and condemn the "deputy" theory: "There is no statement in the New Testament that the apostles had authority to delegate their work to any one, nor an example that they did so." Taken out of its connection and away from the subject then under discussion, it might have this meaning fastened upon it; but read in its connection, no one would be misled by it. We were then discussing the question of "Apostolic Succession", and said: "These men (the apostles) were special messengers and ambassadors to deliver a specific message and to do a certain work. When they delivered that message and did that work, their official work was done, and there could be no successors. There is no statement in the New Testament that the apostles had authority to delegate their work to any one, nor an example that they did so. Their commission was to bear witness to what they had seen and heard. An eye-witness can not put a successor upon the stand to testify to what the witness had seen and heard." What is clearly implied by the words "delegate their work" in the connection in which they are found, is that the apostles had no power to delegate or transmit their powers and duties as apostles to successors, and it can not be implied from these words in this connection, that the apostles could not use men to assist them in their apostolic work while they were living and supervising the work of their agents. "Both theories concede that they had 'privileges or powers' that other non-presbyterial Christians had not; hence they do not affect our affirmative reply to the question under consideration." Of course the question had reference to the present time, and as we now have no divinely inspired men, an example of what an inspired man did himself or by a special agent, can have no bearing on this question; and, hence, these theories do affect the answer to this question.

"But as this old, exploded deputy-apostle theory has been revived and prominently advocated, it demands more than a passing notice. Grant it, and let us see where it leads. 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.'

2 Tim. 2:2. Here is an apostolic command to this deputy-apostle to hand his commission and all that is in it, to 'faithful men' who will transfer it and its full contents 'to others also.' Thus by plain scriptural command there is a perpetual succession of sub-apostles in the church. Behold 'the kingdom of the clergy' in its most obnoxious and dangerous features." In what word of this Scripture is found the idea of "commission"? The apostolic command is, that Timothy, who has been present with Paul and has heard him as an apostle authoritatively declare before many persons on many occasions the principles and facts of the Kingdom of Christ, shall declare, repeat, these utterances of Paul, to faithful men, so that these faithful men can teach others correctly concerning the Kingdom. A teacher tells a pupil, who has heard his lectures, to repeat to others who have not heard the lectures, what he said in his lectures, so that these persons may teach others; does that make the pupil a "successor" to the teacher, having his authority and power? and does the pupil's telling what the teacher said to others, make the others "successors" to the teacher?

In stating the two theories in reference to the positions held by Timothy and Titus, he says: "The other theory is that Timothy and Titus were Evangelists in so far as they preached the gospel, but in so far as they did many other things or any other thing, such as to appoint or ordain Elders in every city, they were 'acting as the agents or representatives of Paul'." At one time he uses the term "deputy or sub-apostle", and then "agents or representatives." We never said that Timothy and Titus were "deputy-apostles or sub-apostles." Does he not know that there is a difference between a "deputy" and an "agent"? An officer may, under certain circumstances, have a *deputy*, and a deputy can do whatever the officer has power to do; an *agent* can do only that which his principal has expressly authorized him to do. Timothy as a deputy-apostle could have spoken with the same authority as Paul, and would have derived his authority from the same source as did the apostle; but Timothy as an agent of the apostle derived all of his authority from the apostle, could speak and act only by the authority of the apostle, and could do only those things that the apostle had sent him to do. A sheriff is an officer created by the law of the State, and his powers and duties are defined by the same law; that law authorizes him to appoint a

"deputy-sheriff"; when the appointment is made the deputy has the same powers and duties as the sheriff, and derives them, not from the sheriff, but from the law of the State. The President of the United States can not appoint a deputy-president, but he can select men to be his agents or representatives to do certain things for him as President; but these agents derive their authority from him, speak and act in his name, and can do only that which he has commanded them to do. Paul as an apostle could not appoint a *deputy*, but he could employ an *agent*.

We do not quote Alexander Campbell as authority, but as the writer of the preceding article has spoken of the "agent theory" as *exploded*, we quote him to show that it was held by him. In his work, *The Christian System*, chapter XXV, section 11, he says:

"Setting things in order in the churches—the committing the same office to faithful men, who shall be able to instruct others—the ordaining of elders, and a general superintendence of the affairs of churches, seem to have been also lodged in the hands of Timothy and Titus as AGENTS of the Apostles." Who has exploded this theory? Our writer says: "The deputy-apostle theory is a sheer fiction. It seems to have been invented to adjust Paul's instructions to Timothy and Titus to a preconceived opinion, and fails in its purpose." This is rather hard on Alexander Campbell!

We close our review with the language of the writer whom we have reviewed: "It is better to accept the scriptures in their obvious meaning, and not attempt to fit them to *our views*."

If there are any others who desire to answer these questions, if they will present arguments different from those presented in the present article, we will cheerfully publish their articles, and give them the same kind and careful consideration.

E. W. Dabney sends the following answers:

"To question No. 1. Yes. 1 Peter 5:1, and 1 Tim. 5:1." In these two passages the exhortation and the direction are to a *class* of persons; the term is not used as a title, and the persons addressed were either overseers in their congregations, or *old men*.

"To question No. 2. No." "To question No. 3. No." "To question No. 4. Yes. Acts 13:3, 'they sent them away'—sent by the Holy Ghost. The Holy Ghost sent—how? By the church at Antioch. So the apostles on their return gathered the church

together and rehearsed or reported all that God had done with them. Acts 14:27. 1 Thes. 1:8." The Holy Spirit spoke to certain men, who are named, and directed *them*, not the congregation, to separate—not send—Barnabas and Saul for the work to which the Holy Spirit would *send* them. We can see no connection between 1 Thes. 1:8, and the question, as it merely states that from the disciples (plural) at Thessalonica the word of the Lord had been sounded out, by means of the report of their faith and works. Their lives were living epistles that had been read of men, by which the word had been sounded out. "To question No. 5, I am not sure." "To question No. 6. No." "To question No 7. No."

THE RECOVERY OF A LOST MIRACLE.

This is the title of an essay in *The Church Review* of January 1886, by Samuel Fuller. The object of the essay is to give a new explanation of *John 19:34*—"Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water." The writer claims that the soldier did not *pierce* the side of Jesus with his spear, and, consequently, the blood and water did not come out of a wound made by the spear, but were poured out *miraculously* by divine power. His argument is based upon the Greek word *ἐνυξεν* which is translated by *pierced*, contending that it does not mean to *pierce*, but to *strike gently*.

Before proceeding to notice his proof, we desire to call attention to several preliminary statements. He says: "Our Lord died of *His own will*, crucifixion did not produce His death." It is true that Jesus voluntarily submitted himself to the power of the Jews and the Roman soldiers, but it is equally true that they put him to death. He did not die by an act of his own will, but died just as any man would have died under similar circumstances. The voluntariness of his death was in submitting to their power, but there it ceased.

"Our Lord did not die either from faintness or from a broken heart." Whatever pathological conditions caused death from crucifixion, the same caused death in his case. "The testimony of S. John is exclusively to the outcoming of the blood and water from our Lord's unperforated side." We think that this is a mistake. He is describing the events immediately preceding the removal of the body of Jesus, particularly in reference to the fact that while the bones of the others were broken, his bones were not broken,

to show the fulfillment of a prophecy. He mentions the spear thrust as an uncommon proceeding in the case of crucifixion.

Our English Versions of this passage, we think, do not fully bring out the fact in reference to the out-flowing of the blood and water—"and straightway there came out blood and water." This phraseology would convey the idea that the blood and water came out together, as bloody water. The Greek verb for "came out", is third person singular; the words for "blood" and "water" are joined by the copulative conjunction, and would require a plural verb. The singular verb requires that it should be applied to each substantive separately, and read: "and straight way blood came out and water." This idea is elaborated in 1 John 5:6-8.

The verb *ρύσσω* which is here translated *pierced*, is used nowhere else in the new Testament, and we can derive no assistance in determining its meaning from New Testament usage. Meyer in his Commentary, on this passage, says: "This word ordinarily denotes *violent* thrusting or stabbing; especially frequent in Homer"; but our author refuses to accept Meyer or Homer, because Homer wrote too long before Christ, and was writing of heroes and demi-gods. He prefers Plutarch and Galen. He cites only one passage from Plutarch, and none from Galen, merely stating, in his own language, what he thinks Galen said. The Greek verb means *to strike*, the manner of striking being determined by the instrument used. Were a blunt instrument used, then it would be proper to say *strike*; if a cutting instrument, then it would be *cut*; and if a penetrating instrument, then it would be *pierce*. Examples: "To strike the ground with their hoofs"; "To push (or nudge) with the elbow"; "To prick (or pierce) anything so as to see what is in it"; and the proverb, signifying a dangerous experiment, "To prick the lion", borrowed from the custom of the Arena of pricking the wild animals with spears to excite them to anger.

The words of Thomas seem to indicate that the soldier with his spear made a rent in the side of Jesus, and this explanation is given: Thomas says, "Except I shall see in (en) his hands the print of the nails, and put (baloo) my finger into (eis) the print of the nails, and put (baloo) my hand into (eis) his side, I will not believe." There is mention made of the print of the nails,

but no mention is made of the print of the spear. *Eis* does not necessarily mean *into*, but sometimes *upon*. The nails did pierce his hands and feet, and scars resulted, but the spear did not pierce his side and there was no scar. Thomas was commanded to look at and touch the hands and feet of Jesus to convince himself that the body which he had seen upon the cross was then before him, and that the blood and the water came from an unpierced side, that it was miraculous.

Thomas could see the hands of Jesus, as they were not covered; he could not see his side because it was covered with his clothing; hence, he demanded to *see* his hands and handle them, but only asked to feel his side. He desired to see the scars which were *in* the hands of Jesus, and to put his finger *upon* the scars in his hands; he would be satisfied if he could only feel the side of Jesus, and by *feeling* determine whether the scar was there. Jesus told Thomas to reach out his hands so as to touch His hands, and to both touch and observe them, and also to reach out his hand and place it upon His side.

Our author denies that it was the *chest* of Jesus that the soldier's spear uncovered, and in uncovering gently struck, and that the most probable supposition is that it was his *loins*, where he had been scourged; that the soldier with his spear reached up and pushed back the clothing from around his loins so as to display the effects of the cruel scourging, so as to excite pity in the hearts of the Jews that were standing around, the soldiers being convinced that Jesus was a god. If *side* does not mean a part of the chest in the first place, when describing the place where the spear struck him, why does it mean that when it is used to describe the place which Jesus directed Thomas to feel with his hand? If it means loins in both places, then when Jesus commanded him to feel his loins, it could not have been to convince Thomas that there was no wound in his loins out of which the blood and the water could have flowed, for they came out of his *side*. If he meant his loins, then Thomas might have been deceived by the scars from the scourging. There is no evidence that the Jews were present when this incident occurred; the inference is that they had returned to the city, had requested Pilate to have the legs of the men on the cross broken, and that he had sent fresh soldiers from the city to do it. The inference then would be that the soldier who

wounded Jesus, had not seen any of the phenomena attending the crucifixion. "This explanation of the uncovering of the Saviour's side agrees most exactly with S. John's own quotation of the prophet Zechariah (12:10), the Greek of which requires this translation: 'They shall look *with affection* upon Him whom they killed by piercing' (with the nails)." The Greek word represented by "look upon", has no element of *affection* in it, and neither has the Hebrew word in Zechariah. We can not admit from the arguments of this article, that a lost miracle has been recovered. The argument is ingenious, but not convincing.

CHURCH SCHISMATICS.

A *schism* is a division in an organization; a *schismatic* is one who causes such a division. Every organization is based upon some common purpose, and is governed by accepted rules. A member can not produce a division by abiding by those rules and by demanding that his associates shall also abide by them. The man who proposes changes in or addition to those rules is the schismatic. No man can cause a division in an association as long as he remains in opinion and practice in harmony with the original agreement. Thomas Campbell was a schismatic when, as a member of the Presbyterian organization, he refused to accept some of its doctrines. When he withdrew from that organization he caused a division in it; those who remained loyal to the Presbyterian standards were not schismatics in that controversy. Alexander Campbell when he withdrew from the Redstone Baptist Association, was a schismatic, because he advocated changes in the doctrine and practices of that Association. Those who remained in the Association were not schismatics, for they remained where they were. Wesley was a schismatic, in that while a member of the Established Church, he did and taught things contrary to its rules.

As to whether the changes advocated, which produced the schisms, were right or wrong, is a question that does not enter into the decision of who were the schismatics. He who proposes any change in or addition to the rules and practices of an association of which he is a member, and makes his membership in the future depend upon those changes being adopted by the association, is a schismatic; and any association that by a majority vote determines to alter its teaching and practices contrary to the pro-

test of a minority, or even one member, is schismatic. Of course this statement does not apply to such changes as the rules of the association declare may be made by a majority of the association.

"If some of those in our times who are such champions of the 'Ancient Order', and who lay such claims to superior loyalty to the examples of Christ and his apostles, would study the New Testament more closely, they would perhaps be preserved from so strong a resemblance to the Pharisees. We find those too often who are ready to divide churches because they find some custom practiced which they can not approve, or to withdraw and stand alone because they regard themselves holier than their brethren".

The above sentences we found in an exchange, and we wish to enquire if it is wrong to champion, to plead for a return to the "Ancient Order" of Christian teaching and practice? Is it wrong to be loyal to the examples of Christ and his apostles? Does it make a man pharisaical to be more loyal to Christ than are his neighbors? Another inquiry we wish to make: Are not divisions in churches almost, if not always, brought about by those who wish to introduce changes in the customs of their churches, and not by those who object to an existing custom?

As to what is right for a member of a religious organization to do, when new doctrines and practices are introduced that he deems unscriptural, has no connection with the question: Who is the schismatic? but it is a question deserving of serious consideration. Let us suppose a case: A congregation, in a certain town, professes to take the Bible and the Bible alone as its rule of faith and practice; it meets weekly to observe the Lord's Supper; it uses fermented wine in partaking of the Lord's Supper; it meets its current expenses and co-operates in missionary work by voluntary contributions; it has congregational singing without instrumental accompaniment; and spreads the Lord's Table for the Lord's brethren, selecting no one to partake, and refusing no one. After a while a member proposes that the Lord's Supper be observed once a month; a majority so determines, and the custom of the congregation is changed. One or more brethren protest. The temperance wave sweeps over the town, and a member proposes to substitute unfermented grape juice for the wine in the Lord's Supper; a majority so determines, and the custom of the

congregation is changed. One or more brethren protest. The question of finance is changed from the voluntary system to the apportionment plan; the practice of permitting every person to examine himself and so eat is changed, and members of pedo-baptist organizations are *invited* to partake, and their *ministers* invited to return thanks for the bread or cup. Now the question is: What are the rights, and what is the duty of those who protest against these changes?

If it is not written down in the Constitution that a majority may change a doctrine or a practice, the protestants can withdraw if they desire, and form an association of their own, and they would not be schismatics, for they are standing on the original ground. If the changes are matters of conscience, then it is the duty of the protestants to withdraw as soon as it is ascertained that the changes will be retained. It is suggested that Jesus while protesting against the changes in the Jewish worship, against the false teaching of the rabbis, and the unholy lives of the Jews, remained a member of the Jewish organization, attended the Temple services, and fellowshiped these sinful Jews in their worship; and that the apostles after the ascension of Jesus adopted the same course. As a man, Jesus was a Jew by a natural birth, and he could not cease to be a Jew. Membership in the Jewish commonwealth was not voluntary—birth of Jewish parents made the child a member of the organization. Jesus did not labor to restore the worship or to reform the lives of the individuals, so that Judaism might remain, or that he might retain his membership in it, but he labored that he might prepare them for the new dispensation that he was about to introduce to supercede the Jewish. He did not fellowship these sinful Jews or remain passive after protesting. He drove out the innovators with a scourge. The apostles entered into the Jewish synagogues, not to worship *with* the Jews, but to teach them concerning Christ and his Kingdom. Were we to enter a pedo-baptist house of worship when they were worshiping it would not be to endorse their teachings or practices; and were we to be invited to speak, we would not speak to approve their doctrines or practices. The apostles went into the synagogues to find an audience, not to worship. When it is stated that the first disciples continued in the temple day after day, we are not to understand that they staid in the temple to engage in the temple ser-

vice, but to meet with and to preach the gospel to their fellow Jews who came to the temple to worship.

Paul understood this question of *Church Schismatics* perfectly. He said: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the teaching which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Whom did Paul regard as the schismatics, those that he exhorted to remain loyal to apostolic teaching and practice, or those who were teaching differently?

BOOKS.

GOD'S REVELATIONS OF HIMSELF TO MEN, *As successively made in the Patriarchal, Jewish, and Christian Dispensations and in the Messianic Kingdom.* By Samuel J. Andrews, Author of "The Life of our Lord upon Earth." pp 391. Price \$2.50. Published by Charles Scribner's Sons, New York. 1886.

This work evidences careful and protracted study of the Bible. It is original and independent. Its positions are forcibly presented, but the author is not dogmatic. No one can read the book without having new thoughts started in his mind. While we fail to agree with many of the positions of its author, we admire his reverence for the Word of God.

The author states the purpose of the book in these words: "This volume is prepared for those who believe that Jesus Christ is the Incarnate Son of God; and that the Bible is a true record of God's purpose in Him, and of the Divine actings to fulfill that purpose. Its aim is simply to set forth that record in its order, and to restore to it that unity in Christ which it claims upon its face, and which was ascribed to it by our Lord, but which with many of its readers it has now lost."

He argues that the Church of Christ is not the Messianic Kingdom, that the Church precedes the Kingdom, that Christ rules over his Church as its Head, not as its King. He bases his argument upon the assumptions that the Jews have not yet accomplished the mission for which they were chosen, and that the gospel will not be preached after his Kingdom is established. The Church period is the redemptive period; the time when the gospel is preached, when men have the opportunity to become his dis-

ciples. The Kingdom period is when Christ comes to rule over a world that has become his subjects.

THE DOCTRINE OF ENDLESS PUNISHMENT. By William G. T. Shedd, D. D., Professor of Theology in the Union Theological Seminary, New York. pp. 163. Price \$1.50. Published by Charles Scribner's Sons, New York. 1886.

The author published in the February, 1885, number of the *North American Review*, an essay on "Endless Punishment", presenting the *rational* argument, which is republished in this volume, and the *Biblical* argument is now added. In the July, 1885, number of this magazine we reviewed the *North American Review* essay. In his preface he says: "The argument from Scripture here given turns principally upon the meaning of Sheol and Hades, and of the adjective *αιώνιος*. In determining the signification of the former, the author has relied mainly upon the logic and aim of the inspired writers. The reasoning of a writer is a clue to his technical terms. When his object unquestionably is to alarm and deter, it is rational to infer that his phraseology has a meaning in his own mind that is adapted to this. When, therefore, the wicked are threatened with a Sheol and a Hades, it must be an erroneous interpretation that empties them of all the force of a threat."

This rule, we think, is erroneous. We determine the purpose of an author by the context and by the words that he uses. Were we to fix the meaning of the words that he uses by what we conceive to be his object, the whole argument would be based upon an assumption. The correct rule is, to give to those words that an author uses the correct meaning of the words at the time when he used them. Whatever *αιώνιος*, Sheol and Hades meant, when the writers used them, then that was the thought that they intended to convey to their readers.

As the basis of his Scriptural argument, he quotes Matt. 25:31-33, 41, 46; Mark 8:36; 9:43-48; Luke 9:25; 16:22, 23; Matt. 10:28; 13:41, 42; 7:22, 23; Luke 12:9, 10; Matt. 23:16, 33; 26:24; Luke 12:46; Mark 16:16; Matt. 11:23; 13:49, 50; John 8:21; 5:28, 29; Matt. 3:12; 13:30, 47, 48; and 25:10, 19-30. Of these Scriptures he asks:

"Do these representations, and this phraseology, make the impression that the future punishment of sin is to be remedial

and temporary? Are they adapted to make this impression? Were they intended to make this impression? Is it possible to believe that that Holy and Divine Person who uttered these fearful and unqualified warnings, eighteen hundred years ago, respecting the destiny of wicked men and devils, knew that a time is coming when there will be no wicked men and devils in the universe of God, and no place of retributive torment? Did Jesus of Nazareth hold an esoteric doctrine of hell—a different view of the final state of the wicked, from that which the common and natural understanding of his language would convey to his hearers, and has conveyed to the great majority of his readers in all time? Did he know that in the far-off future, a day will come when those tremendous scenes which he described—the gathering of all mankind, the separation of the evil from the good, the curse pronounced upon the former and the blessing upon the latter—will be looked back upon by all mankind as ‘an unsubstantial pageant faded’, as a dream that is passed, and a watch in the night?”

This is a forcible and pregnant way of summing up the argument from the Scripture declarations. These questions can be answered in but one way. It is the merest quibbling to answer them otherwise. The unprejudiced reader of these declarations of Jesus, can not fail to acknowledge that the Redeemer of sinners knew and believed, that for impenitent men there was an endless punishment.

He argues that *Sheol* signifies the place of future retribution, because it is denounced against sin and sinners, and by its use the wicked are warned of a future evil and danger. If *Sheol* be merely a promiscuous underworld for all souls, then to be “turned into sheol”, is no more a menace for the sinner than for the saint. In order to be a menace for the sinner, it must be something that pertains to them alone. He scouts the idea that *Sheol* contains two divisions, Hades and Paradise, because, as he claims, the Bible contains no such thought, which we think is certainly correct. “The Old Testament knows nothing of a *Sheol* that is partly an evil, and partly a good. The Biblical *Sheol* is always an evil, and nothing but an evil.”

“A second proof that *Sheol* is the proper name for Hell, in the Old Testament, is the fact that there is no proper name

for it in the whole volume—for Tophet is metaphorical, and rarely employed. If Sheol is not the place where the wrath of God falls upon the transgressor, there is no place mentioned in the Old Testament where it does. But it is utterly improbable that the final judgment would be announced so clearly as it is under the Old Dispensation, and yet the place of retributive suffering be undesignated." He admits that *Sheol* not only means the abode of the wicked, the place of judgment, but also the grave, as signifying death. When Jacob said, "I will go down into Sheol, unto my son mourning", no one could doubt that he meant that he would die, that his *body* would be placed in the grave, that he would mourn for his dead son even until his death. He says: "The statement that 'the Son of man shall be three days and three nights in the heart of the earth', refers to the burial of his body, not to the residence of his soul." While it undoubtedly refers to the burial of his body, there is not the least Scriptural authority for saying that his soul was not in the grave; in fact, we think the *presumption* is in favor of the *supposition* that his body and soul were not separated. His animal life had left his animal body, but if he had not ascended to his Father during these three days, we can not locate his soul unless we leave it in the grave with his body. He was slain as an animal sacrifice, his body was dead, but he was to come forth from the grave with his spiritual life unaffected. "When Christ said to the penitent thief, 'To-day shalt thou be with me in paradise', he did not mean that his human soul and that of the penitent should be in 'the heart of the earth', but in the heavenly paradise." He has no Biblical authority for this statement. There is no authority for saying that Jesus referred only to his body when he said that he would be in the grave three days, and that he referred to his soul and the soul of the thief, when he told the thief that they would both be in paradise that day, unless it can be shown that he meant by "paradise" a place different from the grave, and that his soul was separated from his body and was in some other place. It must also be shown, that if "paradise", as used by Jesus, meant a place distinct from the grave, that there is an *actual* place corresponding to "paradise", into which all redeemed souls go, and that "paradise" is either heaven, or that there is some way of getting out of paradise and of getting into heaven. The future life not having

been revealed to the Greeks and Romans, they invented a theory which necessitated an unseen world, located in the depths of the earth, to be the dwelling place of the spirits of the dead, and divided this neither-world into two regions—the one for wicked spirits, which they called Tartarus, and the other for noble spirits, which they called Paradise; now if Jesus meant this place of noble spirits when he made the declaration to the thief, then he endorsed the material theory of the Greeks and Romans, and taught that there was a place in the depths of the earth where all spirits went, that it contained two abodes, and that his and the thief's spirits went to that place. We know that Jesus taught no such doctrine. If he did not, then he must have used the term "paradise" in some other sense; the only other sense in which he could have used it, was that of "grave", or "park", and it was used by the Greeks and Romans in that sense, as tombs were frequently located in parks. The thief's petition, even were he not mocking, was, "remember me when you come in your kingdom"; Jesus' reply was, "Both of us will be in our graves this day", I will not come in my power in time to save you from this cross, and my power is not to deliver me from this death; we both must die this day.

He goes on to say: "Accordingly, Sheol in the sense of the 'grave' is represented as something out of which the righteous are to be delivered by a resurrection of the body to glory, but the bodies of the wicked are to be left under its power." Sheol, then, in the sense of the grave, is the place of all the dead, the righteous to be resurrected to happiness, the wicked to be resurrected unto punishment.

Hades (*ᾍδης*) is the word by which the Septuagint translates Sheol. It has the same meanings in the New Testament that Sheol has in the Old—the place of punishment, and the grave. In the New Testament, however, we find two other terms used to designate the place of punishment—Gehenna and Tartarus—the first of which is derived from the "valley of Hinnom", a valley southeast of Jerusalem, in which the Moloch worship was practised. It was the place where King Josiah caused the filth of the city to be burned. It was also called "Tophet"—*abomination*. Peter is the only inspired writer who uses the word "Tartarus", and he uses it in the verb form, "God spared not angels when they sinned,

but cast them down to hell (tartarus), and committed them to pits of darkness, to be reserved unto judgment." This translation scarcely does the passage justice; the verb *ταρταρώσας* has the idea of "casting down for punishment", and there is no conjunction between "casting-down" and "committed." It should read: "For if God spared not the angels when they sinned, but cast them down for punishment, committing them to pits of darkness, keeping them for sentence."

"Gehenna", at the time of the Advent, had become a technical term for endless torment; as 'Paradise' and 'Abraham's bosom' had for endless blessedness." This is only partly correct. 'Gehenna' had become a technical term for torment, but the idea of *endless* was not in it. "Abraham's bosom" had become a technical term for *endless happiness*; these two expressions had grown up from Jewish surroundings, but "paradise" was a foreign word, and the Jewish teachers were very much divided as to its signification. It had, outside of its actual meaning, several symbolical significations, and at the time of the Advent, the Jews were divided in opinion concerning its signification. It is worthy of consideration that Jesus never used the word during his earthly teaching to describe the place of the blessed; the only occasion when he used it was to the thief on the cross, after his mission as a public teacher was closed. It would be strange conduct in a teacher, after his class was dismissed, to make a declaration to one not a pupil, descriptive of the future life, using a term of doubtful signification, that he had declined to use in the class. The natural signification of the word was a beautiful natural park, frequently selected for burying grounds; the common allegorical signification was a place of physical and sensuous happiness; and the learned allegorical signification was either a place of spiritual happiness or of a refined and exalted moral life. Jesus and the thief were hanging on crosses erected in a natural park which was used for a burying ground, with tombs around them. A lingering death of several days stared them in the face. The thief said to Jesus, "remember me when you come in your kingdom"; Jesus replies: "To-day shalt thou be with me in paradise"; now, did Jesus mean that they would be that day in a place of physical and sensuous happiness? Did he mean that he and the thief would that day enter upon a refined and moral life? Did he not mean that the thief was

mistaken concerning the nature of his Kingdom, and that they both would be that day in their graves?

Hades is the Greek equivalent of the Hebrew Sheol, and has the same two meanings—the place of retribution and the grave. Our author says: “Hades is the *disembodied* state for the souls of the wicked between death and the resurrection, as Paradise is for the souls of the righteous.” Upon what authority he bases this statement we do not know. All authorities that have come under our notice, distinctly state, that Hades is the hidden abode of departed spirits, divided, according to the Greeks and Romans, into two divisions, Elysium and Tartarus, Paradise being, at a later date, substituted for Elysium. Hades contained all disembodied spirits; but in Hades, the spirit world, the good and the bad spirits were divided, and located respectively in Elysium or Paradise and in Tartarus.

He subsequently admits this, but states that the pagan conception of Hades differed from that of the Bible. He says: “The Pagan conception of Hades is wide and comprehensive; the Biblical is narrow and exclusive. The former includes all men; the latter, only wicked men.” What, then, does this statement mean? “And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to their works.” Does it not seem that there were good and bad spirits in Hades?

“The New Testament abundantly teaches the conscious happiness of believers in the disembodied state”, is the assertion of our author, and in support of it, he quotes Luke 23:43, the declaration of the thief on the cross; Acts 7:59, “they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit”; Luke 16:23-25, Lazarus in Abraham’s bosom; Phil. 1:21-23; 2 Cor. 12:2-4; 5:1,3,8; 2 Thess. 5:10; Eph. 3:14,15; Heb. 6:20; Rev. 6:9,11; and 14:13. We have no desire to deny the happiness of believers in the disembodied state, but we are ready to say that we have not yet found the “abundant teaching” to that effect. We can not understand how any one could be happy without being conscious of it, and the expression “conscious happiness”, we regard as redundant. If the citations that are given, are the “abundant teaching”, then we are convinced that less proof will satisfy him than us. The case of the thief we have examined; if para-

dis there meant Elysium as understood by the Greeks and Romans, then, of course, happiness in the unseen spirit world is taught; but that we deny. The interview between Lazarus and Dives was not an actual occurrence, but a parable, and we must be very careful not to make a parable teach more than it was intended to teach. This parable was only intended to teach that after death there was no probation—that if a man died under the censure of God, under his censure he must remain; and, also, that the evidences that Jesus gave of his divinity, were all that were necessary, and were all that would be given. Paul's declaration that he was undecided whether he had rather live or die, whether "to depart, and be with Christ", gives no glimpse of the condition of the disembodied spirit. Paul knew that after death, how soon he does not intimate, he would be with Christ. His statement of his visit to the the third heaven, does not say that it was to the region of disembodied spirits, but to heaven. Paradise is used in this place as it is in Rev. 2:7, where it means heaven. In 2 Cor. 5:1,6,8, he is evidently speaking of heaven, and not of the spirit world—Hades. 2 Thess. 5:10, "Christ died for us, that, whether we wake or sleep, we should live together with him", refers to the ultimate condition of Christians, not to their condition in the spirit world. From the other citations no reference to the condition of spirits in Hades can possibly be evoked. It is expressly taught in the Bible that there will be a general judgment, when the living and the dead will be judged; that the living will have no advantage of the dead, but that all shall come before the judgment; that then the goats from among the dead and the living will be turned into the eternal fire, and the sheep into the Kingdom of the Father. Were the spirits of the righteous dead already separated from the spirits of the wicked dead, it would seem as if the general judgment, as far as the dead were concerned, would be a useless formality. The question of the condition of disembodied spirits between death and the judgment is, in our opinion, an untaught question, and one upon which it is unbecoming for us to speculate.

In his argument from *αἰών*, he makes a distinction between the "ages" of time and the "ages" of eternity; if the *αἰών* refers to this world, then it is limited, but if it refers to the future or spirit world it is unlimited. This is the very question in dispute, and

something more than an assertion is necessary. We contend that the word has the notion of *continuing time*, and the time goes on until stopped by some limiting word. There is nothing in the word to convey the idea of cessation, and it therefore devolves upon those who claim a limit for post-mortem punishment, to show that the time is stopped.

As to probation after death, his argument is clear, pointed and convincing. He says: "If sinners are redeemed beyond the grave, man must be informed of the fact by God himself. There is no other way of finding it out. He has not been so informed, but, if language has any meaning, has been informed of the contrary."

We commend the book to the consideration of those who are studying this question, with the assurance that it will be helpful to them.

THE IDEA OF GOD AS AFFECTED BY MODERN KNOWLEDGE. By *John Fiske*. Third Edition. pp. 173. Price \$1.00. Published by Houghton, Mifflin & Co., Boston. 1886.

This is a lecture that was delivered before the *Concord School of Philosophy*, and after this is said, not much more is needed to be said. It is intended to be a supplement to his lecture on the *Destiny of Man*, which was delivered before the same Association. He is a great admirer of Herbert Spencer, and his writings are for elucidating and for further developing that author. The two lectures are purely metaphysical, and, of course, of no practical value; serving more to "darken counsel" than to establish any one in "the faith once delivered to the saints." Enthusiastic admiration for Herbert Spencer is much affected by a certain class, but it is impossible for a single admirer to point out a single original passage in all of his writings that has tended to develop or strengthen Christian faith. The authorship of such books shows that the writers have not that humble, trusting, child-like belief in the revealed Word of God, that is demanded by the Heavenly Father of all his children.

Our space forbids further notice of this book. Those who are sufficiently interested to desire a fuller study of the subject, will necessarily procure the book for careful perusal.

PROGRESSIVE ORTHODOXY. *A Contribution to the Christian Interpretation of Christian Doctrines*. By the Editors of "The

Andover Review", Professors in Andover Theological Seminary. pp. 258. Price \$1.00. Published by Houghton, Mifflin & Co., Boston. 1886.

"The papers collected in this volume appeared first as editorial contributions to 'The Andover Review', a religious and theological monthly conducted by Egbert C. Smyth, William J. Tucker, J. W. Churchill, George Harris, and Edward Y. Hincks, Professors in Andover Theological Seminary. They are republished substantially as first issued, with the exception of the first and seventh articles, portions of which only had previously appeared."

The subjects treated, are: The Incarnation; The Atonement; Eschatology; The Work of the Holy Spirit; The Christian; Christianity and Missions; The Scriptures; and Christianity Absolute.

THE TENNESSEE EVANGELIST—A SERIES OF TEN SERMONS. By Ashley S. Johnson. Published by Standard Publishing Co., Cincinnati. 1886. pp. 200. Price, \$1.00. With portrait of Author.

The subjects of the sermons are: The Bible its own interpreter; The revelation of God; The Fall and Restoration; The Regeneration; The word of Reconciliation; The New Birth; Conversion; The Likeness and Image of God; Disobedience; God is, and our relation to Him.

The book is presented in good style, and its contents are valuable, the subjects being of vital importance, and are treated candidly and logically.

WHAT DOES HISTORY TEACH? By John Stuart Blackie. Published by Charles Scribner's Sons, New York. 1886. pp. 123. Price \$1.25.

Prof. Blackie has made a reputation for pleasing and profitable writing. The present volume contains two Lectures delivered before the *Philosophical Institution of Edinburgh*, in 1885, the subjects being, "The State" and "The Church." It is a readable book, but the price is too high.

PAMPHLETS.

LOTTERIES: Injurious and illegal, no matter how disguised or what the object, whether religious, charitable or otherwise. By Rev. T. B. Neely, D. D. Pottsville, Pa.

The author is correct in his positions, and we wish the pamphlet was in the hands of every Christian. We wish he were equally correct in his ecclesiastical titles of Rev. and D. D.

THE SUNDAY-SCHOOL WORK AND WORKERS, IN AND OUT OF SESSION. By P. H. Duncan, of Kentucky. Published by Guide Printing and Publishing Co., Covington, Ky.

Send ten cents to the publishers and get a copy. It is worth ten times its price to Sunday-School Workers.

OUR EXCHANGES.

THE OLD TESTAMENT STUDENT, Edited by William R. Harper, and published by The American Publication Society of Hebrew, Morgan Park, Ill. Ten numbers to the year. Price \$1.00. Not a number but contains something we would like to give our readers.

THE DISCIPLE, published monthly by the Standard Publishing Co., Cincinnati, Ohio. Edited by B. J. Radford and Jessie H. Brown. Price \$2.00. It is a monthly magazine of Christian literature, embracing short and continued stories, biographies, essays on religious and general subjects, poems and sermons.

CHRISTIAN THOUGHT, published by-monthly by Wilbur B. Ketcham, 73 Bible House, New York. Price \$2.00; Clergymen can get it for \$1.50. Edited by Charles F. Deems. It is published in the interest of the "American Institute of Christian Philosophy", and is very philosophical.

THE MICROCOSM, published monthly by the Microcosm Publishing Co., 23 Park Row. Price \$2.00. Edited by A. Wilford Hall. Each number contains something worth reading. Its editor has done more to attract attention to himself as a thinker and writer in his particular department, than any living man.

THE QUARTERLY REVIEW OF THE METHODIST EPISCOPAL CHURCH, SOUTH, edited and published by J. W. Hinton, Macon, Ga. Price \$2.50. It is filled with original articles from the best minds of the Southern Methodist Church. Its Editor and contributors sometimes attempt to define and defend Methodist doctrines and practices, and then we are compelled kindly to correct them.

THE PULPIT TREASURY, edited by J. Sanderson, and published monthly by E. B. Treat, 771 Broadway, New York. Price \$2.50.

This magazine is intended principally as a help to preachers

in suggesting thoughts for sermons and hints in regard to "pastoral" work. It contains sermons, leading thoughts of sermons, biographies, prayer meeting services, helps in pastoral work, biblical criticism, selections, and editorials.

THE BIBLE INDEX, *edited and published by James Beaty, at Toronto, Canada.* Monthly. Price \$1.00.

The editor is the author of the recent work, *Paying the Pastor, Unscriptural and Traditional*, which shows great familiarity with the Scriptures, loyalty to God's revealed Word as he understands it, original and independent thought. His magazine exhibits the same characteristics of head and heart. We always read his writings with interest.

THE ECCLESIASTICAL OBSERVER, *edited and published monthly by David King, 36 Alexandria Road, Birmingham, England.* Price, \$1.00.

The editor, David King, is one of the oldest and ablest defenders of apostolic teaching and practice in England. He was a contemporary with Alexander Campbell. He accepted the proposition submitted by Thomas Campbell, "to speak when the Bible speaks; and to be silent when the Bible is silent", and he has, as far as we know, never violated his agreement. Of course we differ with him sometimes in deciding what the Bible speaks, but that is all. When either of us is convinced that the Bible has not spoken, then we are silent. It would be a spiritual blessing to the brethren in America, if they would read the *Observer*, and to encourage them to do so, we will receive subscriptions for it.

THE EXPOSITOR, *edited by W. Robertson Nicoll, M. A., and reprinted by Anson D. F. Randolph & Co., 900 Broadway, N. Y.* Monthly. Price \$2.50.

This is an English Magazine devoted to biblical exegesis. It numbers among its contributors such men as B. F. Westcott, A. Harnack, Alexander Maclaren, Franz Delitzsch, J. W. Dawson and G. T. Stokes.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE, *edited by James De Normandie, and published monthly by the Unitarian Review Co., 141 Franklin St., Boston.* Price \$3.00.

This is the representative periodical of the Unitarians in America.

THE CHRISTIAN COMPANION, *edited and published monthly by J. H. Smart and Mrs. S. E. Smart, Kansas City, Mo.* Price \$1.50.

This magazine is more especially intended for Christian women. It is devoted to literature, the home, missions, young folks and the Christian life. It fills well its place in the periodical literature of the day, and deserves a liberal support.

THE REFORMED QUARTERLY REVIEW, *edited by Thomas A. Apple and John M. Titzel, and published quarterly by the Reformed Church Publication Board, 907 Arch St., Philadelphia.* Price \$3.00.

This magazine was commenced in 1849, as the *Mercersburg Review*, and teaches the system of philosophy and theology taught in the Reformed Church, located for a time at Mercersburg, and afterwards at Lancaster, Pa. Its theology is based upon the *Heidelberg Catechism*. It is ably edited, and is the recognized organ of its denomination.

THE AUSTRALIAN CHRISTIAN STANDARD, *edited by F. Illingworth, 24 Wilson Street, South Yarra, Melbourne, Australia, and published monthly by the Australian Christian Watchman Newspaper Co* Price \$1.25.

This is a 28 page quarto magazine published in Australia in defence and advocacy of apostolic teaching and practice. The cause of Christ has largely been built up in that country by the labors of American preachers. From correspondence and interviews with brethren of that country, we have learned to hold them in very high esteem for their works' sake. This magazine gives evidence of their ability and earnestness in the cause of the Master. We would be glad for our brethren in America to read this magazine. We will furnish it on receipt of price.

THE UNIVERSALIST QUARTERLY, *edited by Thomas B. Thayer, and published quarterly by the Universalist Publishing House, 16 Bromfield street, Boston.* Price \$2.00

Manford's Magazine, edited and published monthly by Mrs. H. B. Manford, 243 South Leavitt St., Chicago, Ill. Price \$1.50.

These are the two leading publications of the Universalists in the United States. They both have an able corps of contributors.

METHODIST REVIEW, *edited by Daniel Curry, and published bi-monthly by Phillips & Hunt, 805 Broadway, New York.* Price \$2.00.

This is the *quarterly* organ of the Methodist Episcopal Church.

It is now in its 68th year, which speaks well for its management, and for the liberality of the people it represents.

THE CHURCH REVIEW, edited by *Henry Mason Baum*, and published quarterly by *The Church Press Company, New York*. Price \$4.00.

This magazine is the largest quarterly published in the world, each number containing 304 pages. It is now entering upon its 47th volume. It is the acknowledged representative of the Episcopal Church in America, being fully endorsed by all the American Bishops. Of course each number is filled with able articles, discussing theological, historical, literary and scientific subjects.

THE CHRISTIAN PREACHER, edited and published monthly by *C. M. Wilmeth, Dallas, Texas*. Price \$1.00.

A neatly printed pamphlet of 32 pages, edited with ability. Our readers have had the pleasure of reading articles from the pen of its Editor, and they are prepared to judge of the merits of a publication over which he presides.

LIST OF OUR "WEEKLY" ENCHANGES.

Watch Tower. Edited by *I. L. Chesnutt, Washington, N. C.* Price \$1.00.

Gospel Advocate, edited by *D. Lipscomb and E. G. Sewell, Nashville, Tenn.* Price \$2.00.

Christian Standard, edited by *Isaac Errett, 180 Elm St., Cincinnati, Ohio.* Price \$2.00.

American Christian Review, edited by *John F. Rowe, Akron, Ohio*, and *G. W. Rice, Cincinnati, Ohio.* Price \$2.00.

Christian-Evangelist, edited by *B. W. Johnson, 913 Pine St., St. Louis*, and *J. H. Garrison of Boston.* Price \$2.00.

Christian Telescope, edited by *Alex C. Smith, 55 South Broad St., Atlanta, Ga.* Price \$1.00.

New England Evangelist, edited by *Frank O. Ellis, 25 Willow St., Lynn Mass.*

Faithful Witness, edited by *J. M. Shepherd, Topeka, Kansas.* Price \$1.00.

Atlantic Missionary, edited by *I. J. Spencer, Cuckoo, Va.* Price \$1.50

Old Path Guide, edited by *Frank G. Allen, of Milton, Ky.*, and *C. P. Williamson of Covington, Ky.* P. O. Box 346. Price \$2.00.

The Independent. Box 2787, New York. Price \$3.00.

The Christian Church News and Christian Herald, edited by *E. B Ware, 1804 N. St., Sacramento, Cal.*, and *D. T. Stanley, Monmouth, Oregon.* Price \$2.00.

The Christian Messenger, edited by *Thos. R. Burnett, Bonham, Tex.* Price \$2.00.

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I want copies of the January 1886 number of this magazine. I will pay fifty cents per copy. Direct to *E. W. Herndon, Columbia, Mo.*

1886.

The Christian
QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὰ καλὸν κατέχετε.”

EDITED BY
E. W. HERNDON.

VOLUME V.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.



THE REVIEW.

JULY, 1886.

WINE IN THE LORD'S SUPPER.

We see frequently in religious papers, advertisements stating that the advertisers have "unfermented wine for Communion purposes" for sale. These notices indicate that there is a demand for such a preparation for this purpose; and this demand has been created by a belief that such a preparation is necessary for the proper observance of this commemorative institution. Such an idea is in opposition to the common belief and practice. If the old practice is wrong, it is necessary that we should know it, so that we may put ourselves in harmony with Bible teaching; if the new theory is wrong, we should know it, so that we may intelligently oppose the innovation.

While the literature of the subject is modern, it is voluminous. Much more has been written in favor of the new theory than in opposition to it, but the whole ground has been very thoroughly gone over, both for and against, and we propose no new nor original investigation, but a condensed statement of the arguments that have been presented on both sides, so that our readers may form their own conclusions, without being compelled to read several thousand pages, as we have done, preparatory to writing this article.

In favor of the new theory, we have read: *The Divine Law as to Wines*, by G. W. Samson; *Bible Rule of Temperance*, by George Duffield; *Bible Wines*, by William Patton; *Communion Wine*, by W. M. Thayer; *Wines, Scriptural and Ecclesiastical*, by Norman Kerr; and *The Temperance Bible Commentary*, by F. R. Lees and Dawson Burns. In defence of the common practice, we have read: The article of Dunlop Moore on *Bible Wine*, in the *Schaff-Herzog Encyclopædia*; and also his article on *Sacramental Wine* in the *Presbyterian Review* for January, 1882; the article on *Wine*, by W. L. Bevan, in *Smith's Dictionary of the Bible*; two articles by Edward H. Jewett on *Communion Wine*, in the *American Church Review*, for April and July, 1885; an article by Horace Bumstead on *The Biblical Sanction for Wine*, in the *Bibliotheca Sacra*, for January, 1881; and several short articles by S. C. Brace, John A. Broadus, Charles S. Robinson, H. Clay Trumbull, A. F. Schaüfler, and others. In reference to Dr. Samson's book, we make this statement in the beginning: In the *Nineteenth Annual Report of the National Temperance Society*, May 13, 1884, page 64, it is stated that charges had been made against the truthfulness of some of its publications, and that the Society referred the matter to a committee for investigation. "This committee referred the book, 'Divine Law as to Wines,' to competent scholars, and they reported to the effect that a number of inaccuracies were found, and the entire stereotype plates and copy-right were transferred back to the author." The *New York Independent*, probably the most scholarly weekly religious paper published in the world, says, in speaking of Dr. Samson's book: "It becomes absolutely necessary to warn his readers that he can not be trusted when he speaks of another author." Of the book, as now supplemented, it declares: "That book was a mass of false quotations and irrelevant reasoning. His two supplements are of the same stuff. This last supplement is a marvel of stupidity and ignorance. Did not Dr. Sampson know that anyone could consult his authorities and see his outrageous misstatements about them? * * * We could go on through this supplement, as through the original book, and show these stupendous blunders and perversions on every page. Such a fertility of error we have never before seen; such an utter misconstruction of every author quoted."

Dr. H. Clay Trumbull, of the *Sunday School Times*, warns the reader not to accept anything in the book as true, which he cannot verify for himself.

The New York *Examiner* notices the book in scathing style.

The New Haven *Palladium* humorously mentions it as "among recent works of fiction."

The *Christian at Work* styles it "an absurdity."

The Philadelphia *Messenger*, a respectable religious paper says: "Dr. Samson's book has all scholarship against it, as fair temperance men who have examined the subject are forced to admit."

Of the two articles by Edward H. Jewett, Bishop Seymour, of Illinois, says: "I have seen and read your article on *Communion Wine*, and I beg to thank you for it. It is convincing and crushing." Bishop Paddock of Massachusetts, says: "I cannot help thanking you heartily for the pleasure and profit I have had in reading your articles in the *Church Review*. When I saw the announcement, I feared you were threshing well-beaten straw, but you have done a good and needed work. Few of us could have done it as you have, but a good many of us know a good thing when we see it. Your ability, scholarship, and good temper have laid the church under a debt of obligation to you." Bishop Williams, of Connecticut, says: "I have read your admirable article on *Communion Wine*, with great pleasure and instruction. You have, it seems to me, settled the question beyond possibility of further argument. The labor of preparing two such articles must have been enormous, and there are not many among us capable of undertaking it. I am sure you will receive, as you assuredly deserve, the thanks of all persons who desire to learn the meaning and teaching of Holy Scripture fairly brought out *from* it, and not any kind of notion imported *into* it."

I have inserted these statements because some who are not classical scholars have been influenced by Dr. Samson's book, and because it has been stated that the Episcopal church was favorable to the new theory.

"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant,

which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 26-29. "And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." Mark 14: 22-25. "And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: For I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you." Luke 22: 17-20.

These three passages of Scripture give us the origin and institution of the Lord's Supper. From them we must learn what substances were used, and its purposes. It has generally been claimed, that on this occasion Jesus was celebrating the Passover. We think that this is a mistake, but this fact makes no difference in the decision of this question, it would merely change the argument. Our reasons for discarding the common theory, simply stated, are: That the Passover was celebrated at a specified time, and that there is no authority or example of its being celebrated at any other time. When Jesus ate this supper, the time of the Passover supper had not come. Jesus said to his disciples: "With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God." Luke 22: 15. It will be noticed that Jesus does not say that he has eaten or will eat the Passover with the disciples, but that he *had* desired to do so, and now he does say, "I will not eat it." He could not have used this language, had he then been eating the Passover supper. The Greek word that is here translated bread is *artos*, which means bread as ordinarily prepared for food, the ordinary bread of every-day use. The Greek

word for *unleavened* bread—Passover bread—is *azumos*. If he had been eating the Passover there would have been no bread in the house but unleavened bread, and he would have used the word *azumos*. In the first verse of this chapter, it is said: "Now the feast of unleavened bread—*azumos*—drew nigh." When common bread is intended *artos* is used; when unleavened bread is meant *azumos* is used. We therefore conclude that this supper was an ordinary meal; that Jesus had intended to eat the Passover with his disciples when he directed them to get ready for it, but that the treachery of Judas precipitated his arrest, and he did not eat the Passover with his disciples.

Those who contend for unfermented wine in the Lord's Supper, base one argument upon the prohibition of the presence of *leaven* in the house at the time of the Passover, contending that fermented wine contained leaven, and, hence, forbidden. The Jews, nor the contemporary nations, did not regard fermentation as leaven. Leaven, with them, meant a particular change in the flour or meal, not a fermentation in fruit juices. The command was to eat unleavened bread, and a lamb cooked in a certain way; the command extended no further, drinking was not mentioned. According to the *Mishna*, Jews will not touch or taste at the Passover fermented drinks into which *grain* has entered.

Dr. Lees asserts (*Temperance Bible Commentary*, by Lees and Burns, page 28): "The prohibition against the presence of ferment, and the use of all fermented articles, is very severe. * * * No plea that would exempt fermented liquors from the sweep of this prohibition can be sustained without ignorantly assuming a difference that does not exist, and ascribing the same ignorance to the law-giver of Israel." And on page 280, he says: "Obedience to the Mosaic law required the absence of all fermented articles from the Passover feast. The law forbade *seor*—yeast, ferment, whatever could excite fermentation. * * * Fermented grape-juice must, therefore, by the necessity of the case, have been equally interdicted with fermented bread." An examination of the passages in the Bible in connection with this subject, will decide this question. In these passages, sixteen in all, two Hebrew words are used, *chemetz* and *seor*; *chemetz* eleven times and *seor* five times. (*Chemetz* in Ex. 12:15; 13:3, 7; 23:18; 34:25; Lev. 2:11; 6:17; 7:13; 23:17; Deut. 16:3; and

Amos 4:5. *Seor* in Ex. 12:15, 19; 13:7; Lev. 2:11; and Deut. 16:4.) If our readers will turn to these passages they will see, that in every instance, as the context will show, the reference is to bread, and to nothing else. Dr. Lees would have given some weight to his last assertion, had he quoted a single passage where either of these words referred to fermented liquor. He did not do it, because he could not, for there is no such passage.

Prof. Moses Stewart argued thus: "As the word eating is in cases without number employed to include a partaking of all refreshments at a meal, that is, of the drinks as well as the food, the Rabbins, it would seem, interpreted the command just cited as extending to the wine as well as to the bread of the Passover." Dr. Jewett answers: "'To eat bread' at an ordinary meal might, of course, imply a partaking of such food, both solid and liquid, as was provided on such occasions, as in Gen. 43:25. When the act of 'eating,' however, is described, the thing eaten is mentioned, as in Gen. 2:16; Ex. 12:4; Judges 14:9. Or if liquids in any form are partaken of, the fact is also stated, as in Ruth 3:3; Job 1:4, 18, 18; Isa. 22:13. The Passover solemnity, strictly speaking, however, was not a social meal, but a religious ordinance of strict obligation, with ritual ceremonies minutely prescribed. All the substances specified were such as could be partaken of only by eating; a lamb, bitter herbs, and unleavened cakes. Had the drinking or non-drinking of wine been in any way contemplated, it is very strange, to say the least, that it is in no way alluded to." Professor Stewart himself says: "I am disposed to believe that the original precept of Moses had reference only to the bread of the Passover, and not to any drink that might be used. In fact, not one word is said about any drink on that occasion when it was first instituted."

Did the Jews and their cotemporaries understand *fermentation* and *leaven* as identical? We unhesitatingly say that they did not. Our reasons are: The knowledge of their identity, if they are identical, which the investigations of Pasteur seem to dispute, is of comparatively recent date. The Hebrew words describing the two processes have very different significations. We quote from Dr. Jewett: "As evidence on this point, we may call attention to the root-meaning of the words used, all being based, in accordance with the genius of Semitic tongues, upon phenomenal or sensible

peculiarities, *e. g.*, *chametz* etymologically means 'to be acid,' hence *acidity*, something *pungent* to the taste, *sourness*. From this root-meaning comes also the word *chometz*, vinegar, that which has become sour. *Seor*, in like manner, is derived from an obsolete root, which Gesenius regards as identical in origin with our own word *sour*.

The fermentation of wine, however, phenomenally considered, occupied in the Semitic mind a somewhat different plane. Both the leading words *Yayin* and *Chemer* are derived from the boiling, bubbling appearance of the grape-juice while undergoing fermentation—the immediate result of which was NOT *seor*. Chemically considered, the leavening of bread and the fermentation of wine may be identical; but it would be antedating scientific investigations and discoveries to ascribe to a Jew in the time of Moses or of David, a knowledge that both processes came from 'rotting albumen'! The probabilities as suggested by these etymological considerations are, that the ordinary leavened bread of the Hebrews, like that of the Germans at the present time, was *sour*. But *their wine was not*. The wines of Judea, like those of all warm countries, were sweet and palatable, 'making glad the heart of man.' Before such wine could become *seor*—soured or 'sick wine,' *chometz*—it must pass through another fermentation, the acetous, whereby a further chemical change is effected."

It will be borne in mind that the command establishing the Passover celebration contains no allusion to wine, but that it was enjoined by the *Talmud*, based upon the permission given in Deut. 14:26, "And thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine (*Yayin*), or for strong drink, or for whatsoever thy soul asketh of thee." Dr. Lightfoot says: "The eating of unleavened bread at this time was enjoined by special and express command; but the drinking of wine they added on the general principle that a man should cheer up his wife and children, and cause them to rejoice at that festival. And with what do they cheer them up? With wine. And so strenuous are they in this matter that the poorest man was required to drink on the Passover evening four cups of wine, even though he lived on charity. Nay, moreover, if he had no other resources for obtaining so much wine, he must sell or pawn his tunic, or hire himself out, and thus make sure of the four cups."

In the *Jerusalem Talmud* it is directed that *red wine* be used at the Passover.

Miller in his *Organic Chemistry*, says: "The color of the wine is dependent on the mode in which the fermentation is effected. Red grapes may be made to yield white wine if the husks of the grapes be removed before fermentation begins. But if the skins be left in the fermenting mass, the alcohol, as it is formed, dissolves the coloring matter, producing the different shades of red wine."

If Jesus was eating the Passover with his disciples, he was doing it in accordance with the custom of that age. There was, evidently, something on the table besides the unleavened bread and the lamb, they had something to drink, for he took the *cup*, blessed it, gave it to his disciples, and told them to drink. If it were an ordinary meal, they were drinking something. What was it? Jesus speaks of it as "the fruit of the vine." Does this expression mean anything particularly, or is it a general expression? The Passover was in April, and the grape harvest was in September, so we see that *six* months intervened between the grape season and the Passover, so Jesus could not have squeezed the juice out of fresh grapes on this occasion. Dr. Samson, speaking of this expression of Jesus, "the fruit of the vine," says: "The natural meaning, of course, is, that it is the fresh product of the grape." The natural meaning, of course, is, that it is the *grape*. He further says: "Finally it is demonstrated by the Passover-custom of all subsequent purer ages of Jewish history, and by the universal modern Jewish usage in our country." The reader will please notice, that Dr. Samson says, that the meaning of the expression used by Jesus is the fresh product of the grape—unfermented juice—and that the use of this unfermented juice in the celebration of the Passover, is the *universal* modern Jewish usage in our country. Before we present the *facts* in reference to that statement, we wish to call attention to another statement, that has been made so often that it is regarded as true.

We have frequently seen the statement, but the latest use that we have seen made of it, was in the *Christian Standard*, of Cincinnati, by the gentleman who is preparing the comments of the Sunday School Lessons for that paper. He says: "What kind of wine did Jesus make? Dr. S. M. Isaacs, the eminent

Jewish Rabbi, of New York, says: 'In the Holy Land, they do not commonly use fermented wines. The *best* wines are preserved sweet and unfermented. The Jews do not in their feasts for sacred purposes, including the marriage feast, *ever* use any kind of fermented drinks. For this they employ the fruit of the vine—that is fresh grapes—unfermented, as a symbol of benediction. Fermentation is to them always a symbol of corruption, decay and rottenness.' Dr. William Patton in his book, *Bible Wines*, makes the same quotation.

Dr. S. M. Isaacs, now dead, was the founder and editor of the *Jewish Messenger*, which is now edited by his son, Dr. A. S. Isaacs. A reward was offered soon after this statement was first published, for proof that Dr. S. M. Isaacs ever made such a statement, and the proof has never been presented! His writings have been searched dilligently, but not a sentence containing such an idea has been found. Dr. A. S. Isaacs, the son, says, that he considers the story a myth—that he did not believe that his father ever said it. Dr. Samson gives a letter from Judge P. J. Joachimsen, of New York, as follows: "In answer to your favor of yesterday's date, I repeat that the great majority of conforming Jews in this city use wine made from raisins at the Passover Feast. Of course the raisins are fresh." We place by the side of this a statement from Rabbi Herman Adler, of London, as the one will explain the other. Rabbi Adler says: "During the Passover festival the use of fermented and unfermented wine is equally lawful, whether prepared from the grape or from raisins; but the greatest possible care must be used that there be no admixture of any juice or other substance prepared from corn or grain, whether beer or spirits." Judge Joachimsen says most of the Jews in New York City use *wine* made out of *fresh* raisins, and Rabbi Adler says, that the Jews use either fermented or unfermented wine, and in order to have it pure, free from an admixture of any other substance except grape-juice they make the wine themselves from either raisins or grapes. They do not seek to avoid the fermentation, but the admixture of foreign substances.

Let us come now to an examination of Dr. Samson's assertion of the "universal modern Jewish usage." Rabbi Sonneschien, of St. Louis, the most learned Rabbi of the West, says: "The word

Yayin signifies nothing else but fermented wine. The unfermented juice of the grape is called in Hebrew *thirosh*. All the Talmudic writers, from the oldest *Mishnaic* text down to the latest *Casuist*, agree, that the consecrating benediction of the filled wine-cup at the Supper of the Passover eve (the origin of your Lord's Supper) the words, the creator of the fruit of the vine, means nothing else but the *Yayin*, the *fermented* juice." Mr. S. C. Brace, of Philadelphia, in an article published in the *Record*, says: "Scholars have again and again stated that this expression (*The fruit of the vine*), as found in the account of the Last Supper, was in all probability derived from the liturgical phraseology appointed for benediction; but, perhaps, few are aware that this form of expression, as employed in the Jewish ritual, is not used in benediction over grapes, and would not be used over the fresh juice of the grape, but is set apart as the language to be used over *wine*. This language, therefore, which has been so often and so confidently cited as indicating the use of grape-juice as distinguished from regular wine, affords evidence in precisely the contrary direction, if we accept historical guidance from the Jewish usages and literature, which guidance no untrammelled scholar will reject on this subject. The *Talmud* teaches that a special form of benediction was appointed in the case of wine, because of the value of wine and the sacred uses of it in religious observances. This form contains the words: 'Fruit of the vine.' The writer is indebted for information on this subject to the learned and highly respected Rev. S. Morais, of this city, and to Mr. Wolff Willner, of the Senior Class in Yale College, who is at home in the Talmudic literature." It seems to us that such testimony as this should convince anyone that Dr. Samson is a special pleader, and not even an honest one.

Dr. Franz Delitzsch, whose name is authority with Hebrew scholars, has frequently given his testimony on this subject—his latest utterance is in *The Expositor*, a London publication, of January, 1886. "That the Holy Scripture of the Old and New Testament condemns the immoderate use of wine we need not say. To the *officiating* priests wine, or other strong drink, is prohibited under pain of death; as likewise of the presbyters and deacons of the Church it was required first of all that they should be no wine-bibbers. For the rest, however, only the Nazarite, who had

taken a vow of abstinence for a limited time or for the duration of his life, entirely abstained from the use of wine, and that nomadic tribelet, too, of the Rechabites, whose inexorably firm adherence to the custom handed down from their fathers, Jeremiah holds forth as a pattern to his own countrymen; there were also in the Roman Christian Church, Jewish Christians who on principle renounced the use of flesh and wine, perhaps because the time was not meet for indulgence in such enjoyments, even as after the destruction of Jerusalem many said: 'Shall we eat flesh and drink wine now, when the altar is destroyed on which flesh was wont to be offered and wine to be poured forth to God?' There are, therefore, under given circumstances, relatively legitimate grounds for abstaining from wine. That is the standpoint which should be taken by the Anglo-American advocates of the temperance movement, without seeking to wrest from Scripture a testimony that the use of fermented wine is forbidden under any circumstances. How often have I been asked by those on this side whether the wine of the four cups of the Jewish Paschal meal was fermented!

The Jewish Passover wine, however, is really FERMENTED, and only as a substitute in case of need is unfermented wine permitted. Thus it was FERMENTED wine, too, which Jesus handed to the disciples at His parting meal, concluding with the mysterious words: 'Verily, I say unto you, I will drink no more of this fruit of the vine, until that day when I drink it new in the kingdom of God.'

It seems to us that such testimony as these two statements from two such distinguished authorities, should be sufficient to satisfy any candid enquirer; but we can and will add others.

Dr. Dunlop Moore made inquiries of leading Hebrew scholars, and published their replies in the *Presbyterian Review*, of January, 1882, in an article on *Sacramental Wine*.

Dr. Franz Delitzsch wrote to him in 1882, as follows: "The wine of the Passover has at all times been fermented wine, which, according to the prevalent custom, was mixed with water."

Prof. C. W. Palotta, of Vienna, an Israelite by birth, writes: "To my knowledge the question of the lawfulness of fermented wine at Easter has never been started by any Jewish doctor. No strict Jew drinks any other than wine (pesach) at the Passover; but this simply means that the wine has been manufactured under Jewish supervision from the bruising of the grapes, so as to keep

it free from all impurities, and especially from leaven. Thus they also buy sugar, coffee, and many other things under the same rabbinical guarantee. But among the many thousands of bottles of Passover wine sold at Vienna every year, there has never been one of *unfermented juice*."

Dr. D. Edward, of Breslau, a Jewish missionary of the *Free Church* of Scotland, who had labored in Moldavia, Galicia, and Silesia, writes: "In all my intercourse and negotiations with Jews for nearly forty years, and in all my acquaintances with their literature, I have never met an allusion to any such practice as the use of unfermented wine at their feasts, or in the temple libations. The one rule they insist upon since the captivity, is that the Jews beware of *nesekh*, wine prepared by Christians. Their wine must be gathered and prepared by Jews, and have a certificate as being ceremonially clean."

The Rabbis of the Jewish Theological Seminary of Breslau, who are the most learned Jews of Germany, write: "Unfermented wine (must) is not regarded as wine, and would not suffice for the fulfillment of the duty to drink wine on the Passover eve."

Dr. J. H. Bruehl, superintendent of the Jewish Operative Institution, London, a convert from Judaism, and who has been a missionary among the Jews in Bagdad, Jerusalem, Lemberg, and Vienna, writes: "So far as can be seen from the Talmud, the Jews of our Savior's time had no hesitation whatever about fermented wine at the Passover. Not *vinous*, but *farinaceous* fermentation was prohibited. I do not know of any unfermented real wine. In countries which do not produce wine, the stricter Jews, especially those of the poor classes, use, both for the Sabbath and the Passover, raisin wine. They are perfectly indifferent about fermentation. They make raisin wine because it is cheaper, because any quantity, however small, can be made for immediate use, and chiefly because they can be thereby assured that their wine has not been defiled by the touch of a Gentile."

Dr. Isaac M. Wise, editor of *The American Israelite and Deborah*, of Cincinnati, writes: "All Jews at all times have used at the Passover not only wine and cider, but also vinegar made of wine or of fruit. In all Jewish ceremonies as marriages, circumcisions, the beginning and close of the Sabbath, the feast of Pass-

over, wine—fermented wine, not *must*—has been and is still in use.”

Dr. G. Gottheil, at the time of writing was Rabbi of Emmanuel Temple, New York, the largest synagogue in America, states: “It is proper to use *fermented* wine at the Passover. The law treats invariably of wine in the ordinary sense of the word; and that it is supposed to possess the intoxicating property is clear from the precept that the celebrants of the Passover are forbidden to drink of the wine between the prescribed cups at certain portions of the ritual, lest their minds should get clouded, and thereby unfit to perform the ceremonies and recite the prayers with proper devotion. Paschal wine is fermented grape-juice which has been carefully kept from contact with leaven.”

“We, the undersigned, missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that during the whole time of our residence and traveling in Syria and the Holy Land, we have never seen or heard of an unfermented wine; nor have we found among Jews, Christians, or Mohammedans, any tradition of such a wine having ever existed in the country. Rev. W. M. Thomson, D. D.; Rev. S. H. Calhoun; C. V. A. Van Dyke, D. D.; Rev. James Robertson; Rev. H. H. Jessup; Rev. John Wortabet, M. D.; James Black, Esq.; Michael Meshaka, doctor; Rev. John Crawford; R. W. Brigstocke, M. D., F. R. C. S.; Rev. Wm. Wright, B. A. May, 1875.”

Dr. Samson, (page 256), says of this statement: “First, it was a prejudged and formulated statement, prepared in Scotland by interested parties, and sent to Syria for *ex parte* testimony.” To this, one of the signers, Rev. W. Wright, replies: “I deeply regret to observe that so good a cause should be advocated by the ignoble use of misrepresentation. It is not a fact that the paper which I submitted to the General Assembly was ‘prepared in Scotland by interested parties, and sent to Syria for *ex parte* testimony.’ The paper was prepared by me, and submitted to the men most competent in the whole world to speak on the subject. The document was not the result of any suggestion from home. London, September 6, 1880.”

Our next step will be to enquire whether we can determine from the language of the Old Testament what the writers meant

when they used the words *Yayin* and *Tirosh*. Those who advocate the *unfermented wine* theory, claim, that *Yayin* is a *generic* word. We will examine this. Dr. Samson says: "Again, the Hebrew word *Yayin* is without question *generic*, rather than special, including many species of wines that have more or less of the intoxicating quality; and yet *Yayin* is not, like the Greek *oinos*, the *ultimate* genus; for the Greek translators of the Hebrew Scriptures not only employed *oinos* to represent the Hebrew *Yayin*, but also to represent the Hebrew *tirosh*, which is not included in the class *Yayin*." And, yet, further along in his book, with seeming forgetfulness, he says: "The vital practical questions connected with the present discussion are these: First, as a generic word, does *Yayin* include unfermented and unintoxicating beverages made from the juice of the grape? * * * That the generic term included all classes of wines, fermented and unfermented, is indicated by the following considerations. Its association, like *tirosh*, with corn, oil, and other natural products, implies that the natural as well as the artificial juice of the grape is referred to by *yayin*. Again, the allusion to the gathering of 'wine' (Isa. 16:10) forbids any other interpretation of the word *yayin* than this; that it includes the fresh grape juice." William M. Thayer in his pamphlet *Communion Wine*, takes the same position; and also William Patton in his work on *Bible Wines*, so also Norman Kerr in his work on *Wines*. In fact, if we take away this assumption, most of their arguments would fall to the ground. If *yayin* means only fermented grape juice, then they are compelled to admit that their theory is not sustained by the Bible.

"And Noah began to be an husbandman, and planted a vineyard: and he drank of the wine (*yayin*), and was drunken; and he was uncovered within his tent." Gen. 9:21. "And it came to pass in the morning, when the wine (*yayin*) was gone out of Nabal, that his wife told him these things." 1 Sam. 25:37. "Like a mighty man that shouteth by reason of wine, (*yayin*)." Psalm 78:65. "Wine (*yayin*) is a mocker." Prov. 20:1. "And the fourth part of an hin of wine (*yayin*) for a drink offering." Ex. 29:40. "And for the drink offering thou shalt offer the third part of an hin of wine (*yayin*), of a sweet savour unto the Lord." Num. 15:7.

In these passages *yayin* is used to describe the thing that produced intoxication, and also that which was offered as a drink-offering to God. If *yayin*, therefore, does not mean both fermented and unfermented juice of the grape, then *fermented* grape-juice was used in worship, and we may infer, unless there be positive proof to the contrary, that Jesus used it at his Supper. We give now a lengthy quotation from the article on *Bible Wine*, by Dunlop Moore, in the *Schaff-Herzog Encyclopædia*.

"There are in the Old Testament distinct terms for grape-juice in all states into which it can pass. Among the Hebrews the juice of the grape was expressed by treading with the feet. Hence the word '*asis*' which means literally *trodden*, is used to denote *must*, or the newly expressed juice of the grape. A more common term for *must* is *tirosk*. For grape-juice when it has undergone the vinous fermentation, the proper word is *yayin*. The acetous fermentation converts it into *chometz*, or vinegar. So in Latin, *vinum* (wine) stands intermediate between *mustum* (must) and *acetum* (vinegar). In Greek we have the same gradation, *gleukos* (must), *oinos* (wine), and *oxos* (vinegar). But long before it was matured, so as to be proper *yayin*, it could intoxicate: hence we find an inebriating power ascribed to '*asis*' (Isa. 49:26) and to *tirosk* (Hos. 4:11) and to *Gleukos* (Acts 2:13). *Daghan* (corn) is regularly joined with *tirosk* (must), e. g., Gen. 27:28; while *lechem* (bread) is found in conjunction with *yayin* (e. g., Gen. 14:18), and not with *tirosk*. But corn is not eaten in its crude state: it must be prepared in order to be fit for food. So *tirosk* needs to mature into *yayin* to be a proper drink. In all wine-producing countries this is acknowledged. Our Lord (Luke 5:39) attests the universal preference for old wine to new. But intemperate Jews of old would not wait till the juice of the grape had fully matured. They could get drunk on it a few days after it had been expressed. So Dr. J. H. Shedd relates of the drunken Armenians and Nestorians of the present day: 'The drinking is usually done up between the vintage and spring. The wine is exhausted at Easter. Till then drunkenness is too common to excite remark.' (*Missions and Science*, p. 433). If *tirosk* were, as a few modern writers contend, 'the fruit of the vineyard,' it would not be 'found in the cluster' (Isa. 65: 8), but would be the cluster. That it is a fluid is clear from Joel 2:24. *Tirosk* is described as

trodden (Mich. 6:15); but '*asis*, which all allow to be *must*, is literally that which is trodden. There is, then, no reason for altering the meaning with which *tirosk* has come down to us. *Yayin*, when it first occurs (Gen. 9: 21), appears as the fermented juice of the grape; and in no place in the Old Testament are we required to give it another meaning. Like oil (*shemen*), it is said to be gathered (Jer. 40: 10), by a prolepsis; just as bread is represented as 'brought forth out of the earth.' (Psalm 104:14). So iron is 'taken out of the earth' (Job 28:2). Examples of this figure are frequent. Corresponding to the association of *yayin* with bread, and of *tirosk* with corn, is the fact, that, where *yayin* and *tirosk* are in juxtaposition, *tirosk* is the natural product, *yayin* the liquor proper for drinking. Thus, in Gen. 27:25, Isaac drinks *yayin*, but prays (ver. 28) that God may give Jacob *tirosk* along with corn."

From his article on *Sacramental Wine* in the *Presbyterian Review* for January, 1882, we make the following extract: "*Yayin* is in the Old Testament the ordinary and proper word for wine, as *oinos* is in the New Testament. We find *oinos* defined by both Passow and by Liddell and Scott to be the fermented juice of the grape. This, too, is the proper meaning of *yayin* in Hebrew. The first use of *yayin* in the Bible lets us see that it denotes the fermented juice of the grape (Gen. 9:20, 21); and this meaning can be retained in the one hundred and forty-one instances of its occurrence in the Old Testament, if only we allow a reasonable proleptic or metonymical use of the word. It is a sound principle for lexicographers and commentators to hold fast that the meanings of a term are not to be multiplied without necessity; and there is no necessity for assigning to *yayin* any other sense than that which it bears where we first met with it in Scripture. If *yayin* does not mean wine in the strict sense of the term, then the Hebrew language would present the strange anomaly of having two specific words *tirosk* and '*asis* to designate '*must*,' and one, *chomets*, to designate *vinegar*, while it would have no specific term to denote the drink which stands between them, which has been in more common use than either of the others, and which has distinctive properties peculiarly fitted to attract attention! *Yayin* is in Jer. 40:10, spoken of as *gathered*. But so is *shemen*, oil. Shall we, therefore, conclude that *shemen* denotes olive fruit and

not oil? * * * If we found *vapor* seriously set down as a distinct meaning of *water*, we should smile at the incapacity of the writer. But he might argue from Gen. 1:7, that this meaning is justified by Scripture. What is 'the water above the firmament' but vapor? Here we have genuine Bible water. Vapor is 'uncondensed water,' the fitting accompaniment of 'unfermented wine.' But if it be replied that 'the water above the firmament' is called water by a metonymy or a prolepsis, we will take the liberty of extending the use of these figures of speech to wine as well as to water. God said to man (Gen. 3:19): 'Dust thou art.' What is to hinder our assigning, on the authority of this place, *dust* as a distinct meaning to the term *man*? Nothing but the assumption of a figure which will enable us to vindicate to *yayin* everywhere the single meaning of the fermented juice of the grape. We read in our English Bible that Abraham commanded Eliezer 'to take a wife' unto his son (Gen. 24:4). He brought home a virgin (verse 43) in the execution of this commission. We ask: Was Eliezer instructed to choose a married woman, a wife, to be the spouse of Isaac? And is virgin synonymous with wife? If it is said that in the charge of Abraham there is a prolepsis, and that his servant was directed to take for Isaac one who should be a wife to him, then all is plain. But this rule of interpretation we can with equal justice apply to the term *yayin*. If we should deal with the word for *bread* as the word for *wine* has been treated, we might exhibit on Old Testament authority the following distinct meanings of *lechem*. 1. Grain in the ear. 2. Grain cleaned from the chaff. 3. Common flour. 4. Fine flour. 5. Food made into loaves. We could suggest yet another meaning of bread. A man would be deemed 'witty' who, on the ground of 2-Kings, 4:40, should give as a distinct meaning of the term *death*, 'An article which the Hebrews cooked in a pot,' but he would be simply carrying out the lexical principles of Dr. Lees and others. Iron, again, might be defined *unsmelted ore*, for in Job 28:2, iron is said to be 'taken out of the earth.' If the explanation be proposed, that what is wrought into iron is taken out of the earth, we can only recommend the application of the same rule of interpretation in defining the words *yayin* and *tirosk*."

If *tirosk* never meant *fermented grape-juice*, as all admit, and *yayin* most generally did mean *fermented grape-juice*, as all admit,

why did the inspired writers use *yayin* in describing what should be offered to the Lord, if they intended to teach that *unfermented* grape-juice should be used? Our farmers speak of all the animals they have on their farms as *stock*, which is a general term. Sheep, horses, mules and hogs are definite. Now, if we were to wish to purchase a number of horses, we would not write to a farmer asking him if he could sell us ten head of stock, but we would ask him if he could sell us ten horses. So, if *yayin* was the Hebrew general term for the products of the vineyard, and *tirosh* was a definite term for the fresh expressed juice of the grape, then if we wished to purchase a barrel of fresh expressed grape-juice, we would not ask a Hebrew farmer if he could sell us a barrel of *yayin*, but we would ask him if he could sell us a barrel of *tirosh*.

Tirosh is never used in the Mosaic law of the Divinely prescribed "drink-offerings." *Yayin* is the only word used. If the Jews used fermented grape-juice in their worship, and drank it as a common beverage, then the presumption is, that Jesus used it at this supper and miraculously made it at the marriage feast at Cana. The burden of proof is with those who deny it.

Prof. Moses Stuart, a scholar of considerable reputation, wrote an article for the *Bibliotheca Sacra* of 1843, in which he espoused the *two-wine theory*. That article has been a strong weapon in the hands of his followers, and we will therefore examine it. On page 514, he writes: "The custom of drinking common wine at the Sacramental ordinance (which was certainly a very early one, for it must have been practiced by the Church at Corinth, as appears from the passage under examination, 1 Cor. 11:21) was adopted independently of Jewish scruples. *The fact that the early churches made use of common wine stands unquestioned and unquestionable.*" On page 507 he defines "common wine." "Wine is not properly *wine* in the usual and strict sense of the word until it has been fermented." On page 513, he says that *red* wine had the preference, but the color was regarded as a thing of little consequence, and adds: "Not so, however, in regard to the *mingling* of wine with water. The fact that this custom was universal, shows, it must be conceded, that the churches in general regarded it as probable that the Saviour had employed fermented wine."

Prof. Stuart had reached the conclusion that fermented

grape-juice was not used by the Jews in their feasts and offerings, but he was candid enough to admit that the Christians in the time of the apostles did use it in the Lord's Supper, therefore they did it in disregard of Jewish scruples. If these early Christians used fermented grape-juice, is it not more reasonable to infer that it was *not* in disregard to Jewish scruples, than that it was, and more reasonable to suppose that Prof. Stuart had reached a false conclusion, than that these early Christians trampled under foot the Mosaic teaching, Jewish prejudices and the example of Jesus, especially as the Christians at Corinth were enjoined to be careful to give no offence to the Jews? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God." 1 Cor. 10:31, 32. If fermented grape-juice was prohibited to the Jews, why did the early Christians "regard it as probable that the Saviour had employed fermented wine?" It seems to us that Prof. Stuart should have answered this question before he decided that our Savior did *not* use it.

CLEMENT OF ALEXANDRIA, one of the earliest writers, and a strong "temperance" writer, says:

"I, therefore, admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far as possible from wine, shunning it as they would the danger of fire." After this, he goes on to say: "But towards evening, about supper time, wine may be used, when we are no longer engaged in more serious readings. Then also the air becomes colder than it is during the day; so that the failing natural warmth requires to be nourished by the introduction of heat. But even then it must be only a little wine that is to be used; for we must not go to intemperate potations. Those who are already advanced in life may partake more hilariously of the bowl to warm by the harmless medicine of the vine the chill of age."

Does any one believe, after reading this extract, that Clement was speaking of an unintoxicating grape-juice? But we give another extract:

"In what manner do you think the Lord drank when He became man for our sake? As shamelessly as we? Was it not with decorum and propriety? Was it not deliberately? For, rest assured, He Himself also partook of wine, for He, too, was

man. And he blessed the wine, saying, 'Take, drink: this is my blood'—the blood of the vine. And that he who drinks ought to observe moderation, He clearly showed by what he taught at feasts: for he did not teach affected by wine. And that it was wine which was the thing blessed He showed again, when he said to His disciples: 'I will not drink of the fruit of the vine, till I drink it with you in the kingdom of my Father.' But that it was wine which was drunk by the Lord, He tells us again, when he spake concerning Himself, reproaching the Jews for their hardness of heart: 'For the Son of man', He says, 'came, and they say, Behold a glutton and a wine-bibber, a friend of publicans.' Let this be held fast by us against those that are called Encratites." The Encratites were those who taught and practiced abstinence from flesh, wine and marriage. Can anyone doubt that Clement believed that Jesus used fermented grape-juice in the institution of His Supper, or that he made it at the marriage feast in Cana?

TERTULLIAN, describing the *Agapæ* held by the early Christians in connection with the Lord's Supper, says: "They drank as much as was useful for modest men," and that when the feast was over, "Each one is summoned to come forward and to sing to God as he is able from the Scriptures, or from his own mind. Hence proof is afforded how he has been drinking." Could such language have been used, had they been drinking an unintoxicating liquor? The idea is absurd.

CYPRIAN speaks of Christians who drank water if the supper was celebrated in the morning, for fear that if they drank wine the odor would betray them to their persecutors; but they used wine if the supper was in the evening, for then the odor would not betray them. This practice of drinking water in the supper he condemns. He argues, that Noah "drank not water, but wine, and thus expressed the figure of the Lord's passion." Can any one suppose that Noah drank unintoxicating liquor?

JEROME says: "Whatever inebriates and upsets the mind, flee in like manner as wine. Nor do I say this, as if a creature of God may be condemned by us; since both our Lord was called a drinker of wine, and Timothy was allowed to imbibe wine moderately when suffering in the stomach; but we require that drinking should be regulated according to age, health, and the physical

constitution." No one can deny that Jerome was speaking of an intoxicating wine.

CHRYSOSTOM, commenting on 1 Tim. 5:23, says: "But this place is also useful against the heretics who blame the creature of God. For if it belonged to prohibited things, Paul would not have permitted it, would not have said to use wine. But not only against heretics, but also against the more simple of our brethren this place is useful) who when they see some behave improperly through drunkenness, instead of blaming them, revile the fruit given by God, saying, let there be no wine. Let us say to them, let there be no drunkenness; for wine is a work of God, but drunkenness is the work of the devil. Wine does not make drunkenness, but excess makes drunkenness. Do not traduce the creature of God, but complain of the madness of thy fellow-servant. Not use, but immoderation makes drunkenness,—drunkenness the root of all evils." Chrysostom evidently understood by *oinos*—wine—a liquor that would intoxicate.

In the Greek of the New Testament we find only two words to represent the liquid product of the grape, *oinos* and *gleukos*. *Oinos* is used frequently, and compounded with other words it is found several times. *Paroinos* is used twice, 1 Tim. 3:3, "not given to wine, no striker," and Titus 1:7, "Not soon angry, not given to wine." The inference from these two passages is, that the *oinos* was intoxicating—the injunction could not have been: "Not given to unintoxicating wine." *Oinopotees* is also used twice, Matt. 11:19, "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners;" and Luke 7:33, 34, "For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!" We cannot understand from the first that John did not drink anything, and the last explains it, that he did not drink wine. Jesus drank what John did not drink, and as John did not drink wine, of course, Jesus did drink wine; and because he drank wine, he was called a wine-drinker, as we would say "a whiskey-drinker," not meaning one who drank it for medicine or very moderately, but one who habitually and immod-

erately drank it, so as to show its effects in his appearance. A wine-drinker was one who drank to excess, and drank an injurious, an intoxicating liquor. We would never speak of a man as being a lemonade or soda-water drinker, for those drinks are innocuous in themselves. From the use of these two compound words of *oinos*, we can easily understand the New Testament meaning of *oinos*, which is found thirty-three times in the New Testament. Eight times it is connected with the adjective *neos*—new, new wine; twice, “new” should be supplied; twice, connected with the adjective *kalon*—good, good wine; and thirteen times undefined. The remaining times it is found in Rev., where its use is figurative, which we will notice presently. Of the thirteen places where it is used without a qualifying word, we find in Mark 15:23, where they gave Jesus wine mingled with myrrh, the stupefying drink given to persons about to undergo punishment, an intoxicating wine in which drugs were dissolved; in Luke 1:15, where it is foretold of John that he would not drink wine nor strong drink, both intoxicating; one of which was fermented grape-juice, and the other the fermented juice of something else, described by the Hebrew word *sikera*, which was transferred to the Greek; in Luke 7:33, contrasting John and Jesus; in Luke 10:34, the good Samaritan, pouring into the wounds oil and wine.

In this connection we cannot forbear making a quotation from Dr. Samson. On page 169-170, he says: “The next New Testament allusion to wine is the incidental mention by Luke (10:34), that the Good Samaritan used it as a healing application with oil in binding up the wounds of the waylaid traveler. As a Greek physician (Col. 4:14), Luke was familiar with the action of remedies in his day; the external application of wine and oil following substantially the law of their internal action, the one soothing and the other stimulating. It should be especially recalled that among the Greeks, as in modern medical science, the alcoholic property in wine was an irritant poison; a fact recognized by the Greek physicians in its external applications, as well as in its internal action. The wine of the Good Samaritan must have had very little, if any, of the alcoholic property; otherwise Christ could not have commended the act as worthy of imitation, nor would Luke, the physician, have been the one to record it as commendatory.”

We dislike to make so severe a criticism of any book, but we are compelled to say that this quotation is a fair sample of his reasoning. Why any physician would wish to pour fresh grape-juice into a wound, we cannot imagine. Does not Dr. Samson know that alcohol is an astringent, and that, therefore, its application to a wound would arrest hemorrhage, the very thing that the good Samaritan wished to do? Luke, being a physician, was the very one to record the common treatment of wounds in his day. The fact that it was poured into a recent wound, proves beyond a doubt that it contained considerable alcohol. The wine was poured in to arrest the hemorrhage, and the oil to form a coating to exclude the air.

The next passage is John 2:3, where the word *oinos* is used twice, in describing the marriage feast in Cana. The wine that Jesus made was of the same character of that of which the company had been drinking, it differed only in quality. Dr. Samson, without giving any authority, says: "The wine made was manifestly the simplest product of the grape; as is indicated by the exclamation of the Governor of the feast on tasting it: 'Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good until now.' The universal custom of a banquet is to use, at the beginning of a feast, light wines, cider or beer, whose influence is aperient and permits greater indulgence. The heavy and specially intoxicating wines are always and everywhere reserved to the last." Dr. Samson here admits that heavy and *intoxicating* wines were used during the Jewish marriage feasts, towards the end of the feasts. Then it is settled that they used intoxicating wine. He says, that at the beginning of their feasts they used light wines. Was unfermented grape-juice ever called "light wine?" or is there any Greek word or term for "light wine?" No. The Greeks designated their wines by *quality*, not *character*. Does Dr. Samson know what "aperient" means? Can he explain how an aperient would aid a guest at a banquet? Can anyone explain how the exclamation of the governor of the feast, indicates that the wine made by Jesus was "the simplest product of the grape?" Will anyone who has received Dr. Samson as authority, please answer. The Greek word translated here "good," when applied to material things never has reference to the

properties or effects of the things described, but to their qualities as compared with things of like nature. The governor, when he said, "good wine was served at the beginning of a feast," had no reference to the aperient properties of the wine, that it was good for a special purpose, but that a better quality of the same thing was given at the beginning than was given at the end.

Dr. Duffield in his book, *The Bible Rule of Temperance*, says: "The fact is not to be denied that the wine miraculously produced by the Saviour was so entirely different as to produce great surprise, and to attract particular attention on the part of the ruler of the feast." This is not correct. There is no intimation that the wine differed in character—difference in quality was what was noticed. In fact, the manifest inference is, that the two wines were of the same character. If the two wines differed in character, they could not have been compared.

He continues: "As to the remark made by the ruler of the feast, 'when men have well drunk', John 2:10, the objector has no right thence to assume that there had been even a free use of the wine provided by the bridegroom. The word is *methusthoosi*—when men have wine—that is all. And that phrase will cover as well only once serving the cup to the guests as oftener." This Greek word is from *methuskoo*, and is defined by *Liddell and Scott*: "To make drunk, to intoxicate, to drink freely, to get drunk, to be drunk." *Methusis*—drunkenness; *methusma*—an intoxicating drink. In Luke 12:45, the Greek word for "to be drunken," which, from the context, must mean "to be intoxicated," is the same verb. In Eph. 5:18, the same word and the same meaning; and so in the other eight places where this word is found. We are perfectly free to confess that the language of the ruler of the feast does not necessarily imply that the guests were then drunk, but they may have been, and most probably were as much under the influence of wine as guests were accustomed to be at that stage of a feast. His remark shows, that if the guests were not then under the influence of wine, it was the general custom for them to be.

In Eph. 5:18, we find this language: "And be not drunken (*methuskesthe*) with wine (*oinoo*), wherein is riot, but be filled with the Spirit." Intoxicating properties being connected with *oinos*.

1 Tim. 3:8, reads: "Deacons in like manner *must be grave, not double-tongued, not given to much wine (mee oinoos polloo).*" Can this refer to an unintoxicating wine?

1 Tim. 5:23, reads: "Be no longer a drinker of water, but use a little wine (*oinoo oligoo*) for thy stomach's sake and thine often infirmities." Can anyone imagine from this, that Paul was advising Timothy to use a little unfermented wine, which was not hurtful to anyone?

Titus 2:3, reads: "That aged women likewise be reverent in demeanour, not slanderers, nor enslaved to much wine (*oinoo polloo*)." Can anyone suppose that Paul intended to say that aged women must not be enslaved to much unfermented grape-juice? Such an idea is absurd.

These examples exhaust the use of the word *oinos* in the New Testament. Candidly, can the idea of unfermented or unintoxicating be connected with it in a single passage?

We come now to a passage of Scripture that has been fought over in this controversy:

"When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's Supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken."—1 Cor. 11:20, 21.

The word in this passage translated "drunken" is *methuei*, third person singular, present indicative of *methuoo*, which, according to *Liddell and Scott*, means primarily, "to be drunken with wine"; metaphorically, "to be drunken or intoxicated with passion," and "to be drunken or stupefied with blows." This word is used several times in the New Testament, and in every instance having the thought of intoxication connected with it.

The writers who favor the unfermented wine theory, contend that *methuei* does not necessarily mean drunken, but *excess*, and being, as they contend, in antithesis with "hungry," it means in this place "excess in eating." Dr. Lees translates it: "And one indeed is hungry, but another is over-fed—gorged." He says, that this explanation "has been adopted by the whole body of expositors, ancient and modern." This is a very reckless assertion. Our *Common Version* makes it *drunken*; the *Revision* makes it *drunken*; and Noyes, in his translation, says the same. *Lange's Commentary* says: "The use of this word in John 2:10, shows that it need not

be always taken to denote intoxication: but this is its natural meaning in most passages, and there is no need of softening it here."

The American Editor, in a foot note, says: "Is not this a valid argument in proof of the fact that the wine used at the Lord's Supper in the primitive church, was such as could intoxicate?"

The *Vulgate* uses the word *ebrius*—drunken. The *Peshito Syriac*, a word that means, "to drink to the full, to be sated with drink." The *Coptic* uses the word *petthichi*, which Wilkin in his *Version* always translates by *ebrius*—drunken. *Wycliffe* says "drunkyn." *Tyndale* says "dronken." *Cranmer* says "droncken." So the *Geneva Version*. The *Rheims Version* says: "and another is drunke." *Beza* says, *ebrius*—drunken. *Luther* says, "trunken." *Schleushner* defines *methuoo*, *ebrius sum*, I am drunk. *Robinson* defines it, "to be drunk, to get drunk, to carouse." After this array of authorities, both ancient and modern, what becomes of Dr. Lees' assertion, that the word in this passage means over-fed, gorged, and that his position is sustained by "the whole body of expositors, ancient and modern"? The recklessness of such a statement in the presence of the facts of the case, is wonderful!

A friend who has read Samson's book, requests us to notice particularly this extract: "As to wine drunk at feasts, especially at the Passover, of special importance since it was associated with Christ's use of the cup at the united Passover and Lord's Supper, the following facts must be weighed: *First*, no mention is made of 'wine,' or of any drink, in the many written statutes and recorded observances relating to the Passover in the Old Testament history, *Second*, there is but one allusion to the wine used at the feast of the Tabernacles (Neh. 8:10). This drink is called in Hebrew 'mamthaquin'; rendered in Greek 'glukasme,' in Latin, 'mulsum,' in English, 'sweet'; and it is manifestly the fresh juice of the grape, since the feast occurred at the season of grape-harvest."

There must be a typographical error in the first clause, but we will not correct it, as we propose to quote him exactly. His *first* is true, but gives a wrong impression. Although the Old Testament does not mention wine in connection with the Passover, and neither does it mention any drink, yet we know that

there was something to drink, not only because Jesus gave them the "cup," and also told them "to drink," but because the *Talmud* directs them to drink wine at that feast. As to the feast of Tabernacles, "wine" or "grape-juice" is not mentioned. The Hebrew word is used only twice in the Old Testament, and can not refer to wine. The other place where it is found, is Song 5:15. The Greek word, *glukasma*, is never used of the juice of the grape. The Latin word *mulsum*, was sometimes applied to "a drink chiefly made of water, wine, and honey, mixed and sodden together." From the context, the evident meaning in this place is, "of the best of your meats and of your delicacies give to those who have not." This extract would have the reader believe that in Neh. 8:10, is the only place in the Bible where wine is connected with religious services, and that there it meant the fresh juice of the grape. Such an impression is entirely incorrect. In Exodus 29:40, is described the consecration of Aaron and his sons, a part of which ceremony was the offering of a drink offering, the fourth part of an hin of wine (*yayin*). In Lev. 23:13, where the harvest feast is described, a fourth part of an hin of wine (*yayin*) was to be offered as a drink offering.

It will be noticed that the fruits of the harvest are not to be offered in their crude state, the *sheaf* is to be *waived*, but the offerings are to be *fine flour*, *oil*, and wine, all three the prepared products of the harvest. In Num. 15:3, 5, 7, fine flour, oil, and wine (*yayin*) are associated together in sacrifices; and so in Chap. 28:14. Whenever an offering was to be made, prepared meat, flour, oil and wine are connected.

Matt. 9:17; Mark 2:22; and Luke 5:37, are referred to as proofs that *oinos* might mean the unfermented juice of the grape, especially when described by *neos*. It will be admitted that "fermented wine" is a different thing from "fresh grape-juice," and we ask: Are two different substances ever put in comparison with each other by the adjectives *new* and *old*? Do we ever compare *old cloth* with *yarn* before it is woven into cloth, or did Jesus mean *yarn*, when he said "new cloth"? Were a man to say: "I prefer old flour to new flour," would anyone imagine that he meant that he preferred old flour to wheat? Or if a man were to say: "I prefer old bacon to new bacon," would anyone suppose that his preference was for well-cured bacon over pork before it

was cured at all? All that Jesus meant by this parable was, that the old institution was worn out, had filled its mission, was about to be superceded by a new institution, and it would be foolish to incorporate into the old the new, for all that was worn out would pass away; and if the new were incorporated in it, the new would pass away also; but if the new doctrine were presented as a new institution, it would stand unaffected by the passing away of the old. Old wine, that in the nature of things, would be drank first, would be kept in the old bottles that would last as long as the wine; but new wine, that would be kept longer, would be put in new bottles. There is no intimation that the new doctrine would itself destroy the old, or that the new wine itself would burst the old bottles. It is very singular that these men would cite this passage, when the whole burden of their argument is, that the Jews kept all their wine from fermenting! According to their argument, this "new wine" was fresh grape-juice, strained or boiled, or treated in some way to prevent fermentation, and how, therefore, could it affect the bottles by fermentation?

Ephesians 5:18, is quoted by every two-wine theorist, that we have read, to prove that in wine there was an inherent principle of riot, or condemnation. They juggle with the word "*wine*"—*oinos*—as if words had no meaning. It is made to mean fresh grape-juice when it suits their fancy, and fermented—intoxicating—liquor when it better serves their purpose. When Paul recommends a little *oinos* to Timothy, it is unintoxicating, unfermented grape-juice, but when the same apostle tells them not to be drunken with *oinos*, then it is an intoxicating liquor! "And be not drunken with wine, wherein is riot, but be filled with the Spirit." These men contend, that "wherein is riot," refers to *oinoo*—wine, and not to "drunken with wine"; making the riot inherent in the wine, and not a consequence of the use of it to the point of intoxication. If Paul so regarded wine as containing an element that was riot or "want of salvation," as some translate the word *asootia*, would he have advised Timothy to have used even the smallest quantity? Any candid person will see at a glance, that Paul is condemning an immoderate use of an intoxicating liquor, and that he means that in this immoderate use there is riot—*asootia*. Horace Bumstead in his article in the January, 1881, number of the *Bibliotheca Sacra*, says: "To connect *en oo* (wherein) with

oinoo (wine), as some do, instead of with *methuskesthe oinoos* (be not drunk with wine), is inconsistent with the employment of so strong a word as *methuskesthe*. If Paul had meant that the excess was in the wine itself, why should he not have said 'do not drink wine,' instead of 'do not be made drunk with wine'?"

The Bible Commentary says: "*Excess*—That is, riotous excess and prodigality or profligacy. The use of wine in moderation is formally approved in 1 Tim. 5:23, and implied here."

Dr. Karl Braune, in *Lange's Commentary*, says: "*En oos* (wherein) refers to the *methuskesthe oinos* (be not made drunk with wine)." *Dr. Riddle*, the translator, adds this note: "In which vice, in the becoming drunk (Meyer, Alford, and most), not in the wine, the use of which is not forbidden (compare 1 Tim. 5:23; Col. 2:16, 20-23), although our passage proves that it was intoxicating."

Since the above was in type, the following additional testimonies have come to us. *Dr. William M. Thomson*, has revised his book, *The Land and the Book*, and the third volume is just published. Commencing on page 236, he says:

"Certain modern critics maintain that 'the good wine' drunk at the wedding in Cana of Galilee, and the 'fruit of the vine' used and alluded to by our Lord at the institution of the holy Supper, was the pure juice of the grape. Has any such beverage been known in ancient or modern times in this country? The juice of either ripe or unripe grapes is now occasionally used as a refreshing beverage, similar to lemonade, especially on the mountains, or in places where lemons are unattainable. It is reasonable to suppose that such a beverage was both known and used in this land from times immemorial. From the context it is evident, that 'the good wine' of the marriage at Cana was of an intoxicating nature; and there is no proof that 'the fruit of the vine' used at the Last Supper was not real wine. It is worthy of remark in this connection, that the Jews give the same name to the wine which they use during the observance of the Passover, and that their invariable custom has been, and is now, to use such wine at their feasts. Christ says of himself: 'The Son of man is come eating and drinking, and ye (the Pharisees) say, Behold a gluttonous man and a wine-bibber.' If Jesus drank wine on ordinary occasions, He would conform to the undeviating custom of the

Jews, and drink wine at the Passover. It is well to remember that there is no mention, either in the Old or New Testament, of the 'juice of the grape' having been used as a substitute for wine, or even as a refreshing beverage.

This matter of wine—especially 'unfermented wine'—has been frequently and earnestly discussed by those living in countries where wine does not exist as a beverage; is there now, or has there ever been, any substance to which a qualifying designation can be applied in this country?

Wine is the fermented juice of the grape; and, so far as its essential elements are concerned, is substantially the same in all countries. Its color, taste, aroma and intoxicating properties depend upon the quality of the grape and the method of its manufacture. The juice of the grape in the process of wine-making always has, and always will pass through fermentation into the alcoholic state; it then becomes wine. No other kind of wine is known in Syria, and so far as can be ascertained, never had any actual existence. There is no evidence that there has occurred any important variation in the manufacture, the use, or the effects of wine from remote antiquity; and it is idle to build theories in regard to the existence or the use of 'the unfermented juice of the grape' upon mere suppositions which have no basis in fact." In this extract the expression "this country" refers to the country of which he is writing; and the expression "same name," in the first paragraph, means "fruit of the vine."

In answer to an inquiry from Mr. S. C. Brace, of the Mercantile Library, Philadelphia, Dr. S. Morais, wrote as follows, and which Mr. Brace kindly sent us:

"SATURDAY EVENING, April 24, 1886.—Dear Sir: Your favor came to hand this morning. In acknowledging its receipt I can but repeat what I have said to you verbally more than once, and what I wrote in our various communications upon the subject. The nature of the fermentation prohibited to Israelites on Passover is exclusively that which belongs to grain products. Wines were always and are now drunk on that holiday by men considered rigid adherents of the Law. It is impossible that any Rabbi, or any Hebrew acquainted with the practices of his religion, should have contradicted this fact. If my memory serves me, Dr. Feisenthal, the learned Rabbi at Chicago, when asked some time

ago touching this topic, replied in nearly the same terms as I have used, and Dr. Gottheil, of New York, must needs have corroborated the statement of his colleagues. You are at liberty to publish these lines in my name, so as to let the matter be set finally at rest. Yours truly, S. MORAIS."

The New York *Herald* has furnished the statement of Dr. G. Gottheil, of Temple Emmanuel, in that city, made in a discourse, delivered April 17, 1886, concerning the wine of the Paschal meal. He says: "The Rabbi of to-day is asked, time and again, to give information on this subject, and his answer can be only one—that fermented wines were never prohibited, if kept from contact with leaven, which is restricted to fermented grain products only."

We have now noticed all the principal arguments connected with the discussion of this question. We have endeavored to give these arguments fairly and as full as necessary. Our conclusion is, that the two-wine theory, embracing the position that Jesus used unfermented grape-juice at his last supper, has not the shadow of a foundation in facts. Our readers must draw their own conclusions, but they must be careful to prevent their abhorrence to intemperance from swaying their judgments, and from leading them into practices not warranted by divine authority. We think, that the Christian who substitutes unfermented grape-juice for the wine in the Lord's Supper, violates divine example, and, hence, divine command.

E. W. HERNDON.

(NOTE:—In the foregoing article the following corrections are to be made: Page 324, line 15, Robinson should be Robinson; same page, line 23, Sampson should be Samson; page 331, line 13, the word "made" should be "published", to be strictly accurate; same page, line 15, diligently should be diligently; same page, line 33, Sonneschlen should be Sonneschlin; page 344, third line from bottom, imitation should be imitation; and on page 353, last line, Feisenthal should be Feisenthal.)

THE DIVINE GOVERNMENT.

In studying the Divine Government, I note the following divisions, viz: 1. What God has to govern. 2. How he governs matter. 3. How he governed man—Adam and Eve, and the Patriarchs to Moses. 4. How he governed the Jews to Christ. 5. How he governs Christians. 6. The sacredness of divine government. These will be considered in the order here given.

I. WHAT GOD HAS TO GOVERN.

James Shannon, President of Bacon College, and afterwards of Missouri University, and one of the ripest scholars, said, in an address on Education, that it was well first to consider carefully "*what we have to educate.*" And A. Campbell, in a discourse on "The Riches of Christ", published in "The Christian Preacher," Georgetown, Ky., summed up and presented "the Material Universe", as a part of the riches of our adorable Redeemer and Lord, and then referred to man, so fearfully and wonderfully made, as more valuable than all his creation besides. If I remember correctly, to prove the real worth of man, his riches and his glory, he noted: 1. The fact that God made man in his own image and likeness; 2. That he gave his only Son to die for his redemption; since nothing else was honored with the Divine image, and since God never gives too much for anything, the conclusion is both easy and plain, that man was and is, in the Divine estimation, more valuable and honorable than all the rest of Creation. Man was made to be the companion and associate of God; and, at the beginning, the Creator visited him daily, in the garden of Eden, and conversed with him as a man converses with his friend. And ever since the Fall, "His delight is with the children of men." From them, when they walk up rightly, he "withholdeth no good thing." "The heaven, even the Heavens are the Lord's; but the

earth hath he given to the children of men." Adam was the richest man that ever lived or ever will live. He was owner and ruler of all he surveyed, and though he sinned, and forfeited all claim to his inheritance, there is provided for him, in Christ, riches, glory, honor and immortality, as far surpassing all of this world, as heaven surpasses earth—as Eternity surpasses a moment of time! He shall be an heir of God, and a joint heir with Christ, and shall inherit all things—if only he is faithful in Christ. "All things are yours, and ye are Christ's, and Christ is God's!" How glorious to be a Christian!

Still, God's material Universe is not to be despised or overlooked. The devout astronomer looks far beyond the forty or fifty millions of suns, with their planets and satellites; far beyond all luminous and non-luminous bodies; far beyond the nebulae of the milky way, into fathomless and infinite space—space as superior to the grasp of the finite mind of man as God is to an atom! And above all, high and lifted up beyond all expression, is GOD—blessed forever more!!!

And while we may feel more interest in that which pertains, if possible, more directly to man, we may do well to consider:

II. *How God governs matter in all his material Universe.*

In the Divine administration there are three elements—the *Natural*, the *Providential*, and the *Miraculous*, each of which we need to study most carefully. And as we cannot understand either of these elements separated from the others, I must pause to note a few things concerning each.

1. That element by which God governs in nature is a "power which he has himself actually *imparted* to all created things for the good and government of all." "He has made every atom of matter a depository of his power, so that all bodies now actually attract and influence each other, directly as their quantities of matter, and inversely as the squares of their distances." All the powers of nature are but *imparted* powers" (*Milligan*.) "There is no attracting power in matter, except as God has put it there. It did not originate with matter. God *imparted* it to matter, just as he imparted to the grain of corn the germ of life, or power to reproduce itself." What we call *attraction* is a power which God has imparted to, and keeps treasured up in matter, for the regulation, government, and harmony of the whole created Uni-

verse. This natural force, or power, which God has imparted to and deposited in matter and in mind are what the mathematician would call "*the constant quantities*", by means of which he brings about many a result, and works out many a problem in his moral as well as in his physical government. Having no better terms we speak of natural law, of attraction, of gravitation, &c., certainly, without understanding these fully, perhaps without considering that the Creator has deposited this power in matter, and in mind, to a large extent, as a means of carrying on his government. So has he put death in disobedience, and life in obedience. So has he made his gospel his power to convert and save. And, though this is not philosophically explained, it is no marvel, since he has shown us that there was *creative* power in his word. He had only to say, "let there be light and there was light", and he has shown us that there is *resurrection* power in his word, by saying to Lazarus "come forth", and he came. He will only have to call the sleeping millions, and they will all come, and "the sea will give up the dead that are in it." He will in the final Judgment, only have to say, *depart*, and the condemned will all depart.

The Skeptic cannot tell:

1. How matter *came into being*, or the "Cosmic vapor" from which he says it was evolved; or,
2. How matter was *organized*—whether by "fortuitous concurrence of atoms", or by natural force, before there was any nature, or natural law, or by some other unimaginable, but *assumed* power; or,
3. How *life* was imparted to matter. They can only *assume spontaneous* generation, not only without any evidence, but directly against science and against faith; or,
4. How man became possessed of mind, and of moral and spiritual power. No other compound of matter has these as man has, and no Skeptic can explain how he got them.

Let not the Skeptic complain, therefore, because we do not explain attraction, the creating, converting, and resurrecting power in his word; the life and reproducing power of seeds, or the existence of God and of spirits, etc. These are all *facts*, none the less clear and certain, whether we understand or believe them or not. What would be thought of the rationality of one who would deny the shining of the Sun, or what we call light? And

yet these are not more manifest than the other facts just referred to. What would we say of one who should contend that there is nothing beyond the reach of his vision, or in the thick darkness, because he could not see it? And yet this is just what the Atheist and other Skeptics are doing. They say it is not true because *they* do not see it, or understand it. There was a time when we did not see or understand what we call Nature, as we do now; and we are looking forward to a time when we shall survey and comprehend this vast field far more thoroughly and accurately. So, there was a time when the most intelligent of God's creatures, like the heathens now, did not so fully or accurately understand the Creator. Why may we not look forward to a fuller and more exact understanding of the Great First Cause?

And it is to be feared that many persons see nothing beyond what is called Natural force, or the result of Natural law—that is, no *Providential* element in the Divine government, whether this is because they have no eyes to see, or for some other reason. Nor is it easy to understand this. Still we may, in a measure, at least, see the hand of God in what we call Providence. Whether we call this "*impressed power*", as President Milligan does, (see Reason and Revelation, pp. 277, 278 and 279), or by any other name, there is much all around us that is not common to Nature. Take a single instance: "The earth is the same; its amount of water, and caloric, and electricity is the same; its orbit and its revolutions are the same; and its relations to the sun, moon and stars are very nearly the same during each successive cycle. And reasoning therefore from second causes, or imparted forces alone, we would of course be led to infer, *that the resulting phenomena of each successive year would be ever and invariably the same*; that during each and every return of the four seasons of the year, we should have the same amount of rain, and snow, and hail, and vapor, and cold, and heat, and storm, and tempest. But our experience gives us a very different result. It proves to us that these phenomena are very uncertain, and that it is really much easier to estimate all the eclipses that will occur in the next twelve months, than to determine, with certainty, the kind of weather we will have in the next twelve days." (R. Milligan). These are facts, and to the mere naturalist they are entirely inexplicable. To the intelligent Christian they are all plain enough. I might

cite many cases in the Bible, not properly miraculous, and yet not to be explained or accounted for on what we call natural principles. I fear we are too much inclined to ascribe all these to *Miraculous power*; and so get rid of all special providences now—since it is understood that we have not now, generally, if ever, any display of miraculous power. These cases are in the Bible, and there was a special power to cause them. Now, if that power was not *miraculous*, and if the powers of *nature* were wholly insufficient to produce them, we must admit this providential element in the Divine government. To come safely to a conclusion here, and in the briefest way, let us pause to consider what is a miracle.

(a) *Natural power* is that *ordinary* force which God imparted to and deposited in Nature, for common or ordinary purposes.

(b) *Providential power* is that *additional* force which God puts into nature for the accomplishment of special purposes—as when he gives one spirit more power over another than is common or natural, and when he sends angels to answer prayers.

(c). *Miraculous power* is a force *independent* of natural power and means, as in the creation, before there was any Nature, or any natural power, as when the Jordan rolled back, and the sun and moon stood still and the shadow went back ten degrees on the dial. This force came not by, or through Nature, nor was it *according* to Nature. It *reversed* Nature, and worked independently of all natural laws.

A father provides ordinary clothing for his son; but in unusually cold weather, he provides more—showing that he is not absent or indifferent; but this father never makes his son entirely *insensible to cold*, as Shadrach, Meshach and Abed-nego were to the heat in the terrible furnace. This was in their case and would be now, not natural, and not merely providential, but *miraculous*.

And God is the most economical of all capitalists! When natural power is sufficient, he never uses providential power; and when natural and providential power are sufficient he never uses *miraculous* power. But God lives, and rules, and governs today, as in the days of old, and *whatever is necessary for the good of his servants*, he is ready to do directly or indirectly. He has not,

like Sampson, *lost* his miraculous power, but is not using it ordinarily, because it is not ordinarily needed. It will be realized in the resurrection, if not before.

Perhaps it may be said that man has no control over the miraculous power of God; yet he has wonderful control over the natural, and I suppose the providential power of God. God's servants pray, and angels come. This is neither miraculous nor natural, it is providential; though angels *may* perform miracles when they come, as in the shaking of the foundations of the prison and the loosing of the bonds of the captive servants of God. "The effectual and fervent prayer of a righteous man avails much with God." "You have not, because you ask not." "Ask and ye shall receive, that your joy may be full."

No one, with a proper definition of a miracle before him, will say that the simple coming of angels is miraculous. They came to carry poor Lazarus home; as a benevolent man would conduct a blind or lame man home. Nor is the work of angels natural. It is altogether beyond the realm of nature, and must therefore be Providential, except as they perform miracles when they come. God's angel brought an answer to Daniel's prayer—a message of explanation. God's angels spoke to the Prophets. "The angel of the Lord spoke unto Philip", just as a man speaks to his fellow man. There is no miraculous element in this, any more than when man speaks to man. Still it was not *natural*, because angels are not of what we call nature. When Herod was smitten by an angel, and eaten of worms, we might say he exercised miraculous power, but not when he simply acts the part of a messenger.

I present, therefore, these two reasons in favor of special providence, distinct from the natural and the miraculous:

1. That the results in nature are by no means uniform, as they certainly would be if left entirely to natural law;
2. That God sends angels, in answer to the prayers of his servants, to do for them many things beyond all that nature could do, and which are still, not miraculous.

There are other reasons, but these may be sufficient here. Our mistake has been in confounding things that differ, and in concluding that angels *always* use miraculous power because they *sometimes* did anciently. These thoughts will be somewhat more

fully amplified in the further consideration of the Divine Government. So far I have thought it best to advance, in order to better understand:

III. HOW GOD GOVERNS MAN.

Plain Bible statements show the correctness of the principles here laid down. God made man. This was miraculous. Then he subjected him to the laws of nature, ordinarily. That is, he was required to get out of nature all God had deposited in this grand magazine of his power, for his good. Hence, he must dress and keep the garden, etc. And God put the fear of man upon every beast, etc. He *impressed* every beast, in some unexplained way, with the idea that man was his master. Otherwise, man might have been destroyed, for he was not the Sampson of the animal kingdom. This exercise of divine governing power over the beasts was clearly not natural, and yet I do not see that we need to regard it as miraculous. God also, somehow, impressed the required number of clean beasts to go into the Ark. And God cursed the earth, for man's sake, when he sinned; He took away some power he had put in nature, and put there something to cause the earth to bring forth briars and thorns. So that nature is not, in all respects, what she was. But man was subjected to the ordinary laws of nature, as a rational creature—one so much like God that he may be reasoned with, and largely controlled by motives—by fear and by love, as well as by his animal wants. God told him what he must do, and what he must not do, and the effects of obedience and disobedience; and Adam and Eve never did plead that they did not understand Him. They sinned, and were, no doubt, in despair, till God gave them some ground for hope through the seed of the woman. But He punished sin. So He continued to do, as in the case of Cain. And He blessed obedience, as in the case of Abel. In the preservation of Noah and his family, and the destruction of the rest of the world, He raised a monument that all ages should see. So in the destruction of the tower of Babel. So in the twelve tribes of Israel, their deliverance, and the destruction of Pharaoh and his hosts. How wonderful that, after all, man did not understand his Maker! How passing wonderful that he is, even till to-day, largely blind to his own best interests, even for this life.

GOD'S FIRST SYSTEM OF WORSHIP.

Until the law of Moses, the plan for government is not fully given to us; nor is the manner of worship. It is evident, however, that God gave commands and instructions as to worship, accompanied by promises and threatenings. Otherwise, it could not be said they offered in faith, or that they walked with God. There is no faith without testimony, as there is no vision without light. Sacrifices were offered very soon after the Fall, and continuously in faith and with acceptance. Hence the conclusion that God directed these. And prayers were offered and heard. But, beyond these, we read of no formal worship for about 2,500 years. There is no evidence that they observed any holy day, or that they had any special religious meetings for worship. Altars are named about four hundred times, but the first one we read of was by Noah, A. M. 1650, and, like that of Jacob, it was, no doubt, a very crude affair. Parents governed their families, and patriarchs their tribes or descendants as long as they lived. We read of no divine confederation of the tribes or families till the twelve tribes of Israel. If some persons imagine that I am mistaken in some of these statements, may I suggest that it would be well for them to examine very carefully before uttering their complaints? And may I further suggest, that I am simply trying to find out God's government, so far as it is revealed, and that I do not propose to go beyond what is revealed.

It would seem that God was not favorable to confederated governments, and that men were. God's people had nothing of the kind, while others all around them had. Pharaoh was a mighty king long before Israel was a nation at all. And when Israel chose a king, it was to be like the nations around them, and was not God's will. He distinctly called it "rejecting" Him. See 1 Samuel, 8:7; 10:19; 12:17, 19; Hos. 13:10, 11. This was great wickedness, and they suffered for it greatly.

IV. HOW HE GOVERNED THE JEWS.

Let it be remembered that, till Moses, there was no government beyond the family, and such as resulted from a natural and providential character. God's provision was that the whole race should live as brethren, and he would give them a fair chance to prove whether they would do so or not. "The law was added because of transgression, till the seed should come to whom the

promise was made." Gal. 3:19. And then, may we not say, the original form, or, at least, principle of government, should be restored, the redeemed constituting one great brotherhood, without any formal confederation or government beyond the family or the congregation, as one part of the great family of God?

The government was changed in the days of Moses, "owing to the intractableness of their hearts", and it is important for us to observe what it was. It has three parts: 1. The provisional; 2. The permanent, or that which was designed to be permanent; 3. The arbitrary usurpation of the people, rejecting God, and choosing a king, etc.

The primary was unavoidable and indefinite. Moses did everything. The first approach to organization was the appointment of seventy Elders. This seems to have been first introduced at the suggestion of Jethro, Moses' father-in-law. These were to be "able men, and rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:13, 21. The people selected these, and Moses made them rulers—the process of ordination is not given. Deut. 1:13–15. These able men and rulers, were to be chosen from among those known to be of the elders of the people. They were not officers or rulers simply because they were elders and able men, and yet they were elders, and were always recognized as elders. Deut. 11:16. There were elders of Israel in Egypt, but they were not officers. See Gen. 50:7; Ex. 3:16, 18; 12:27; 17:5, 6; 18:12; 19:7; 24:1, 9, 14; Lev. 4:15; 9:1; Num. 11:16, 24, 25, etc. These references show that the elders were to lay their hands on Aaron and his sons, and were honored and consulted, but they were not *officers* except as they were especially chosen and set apart to be rulers. Joshua succeeded Moses by special appointment; and afterwards God raised up especial prophets and deliverers, as Samuel, Eli, etc. But the regular divine government for the Jews under Moses (Num. 11:16–25), consisted of seventy selected elders, and the rulers of the thousands, hundreds, fifties and tens. Whether the latter were necessarily of the Seventy is not so clear. The law which they were to see carried out was formulated afterwards at Mt. Sinai. This government lasted about four hundred years, and under it the Jews prospered as no nation ever had before. When they became strong, proud and worldly, they were not content with God's government, though it

had done so much for them. They desired to be like the nations around them, and demanded a king. God yielded to this demand—gave them “a king in his anger, and took him away in His wrath.” This corrupted form of their government, like other devices of men, never did so well as did that plain, simple form given by the Lord, Himself. It was a rejection of the Lord, and could not have so much of His favor.

THE PRIESTS AND THEIR DUTIES.

The tribe of Levi were Priests. There were three classes, viz: 1. The high Priest; 2. Their Sons, the daily priests; 3. The rest of the Levites of the required age and qualifications, as aids and servants about the Tabernacle. And the priests had three functions to perform: 1. To judge the people; 2. To teach them; 3. To offer sacrifices for them, and for themselves. See Deut. 17:8-12; 21:5; 33:9,10; Ezek. 44:24; Lev. 16:2; 21:13,22. Under the Patriarchal government every father was priest, teacher and judge of his family and tribe. Now, under Moses, and in the Tabernacle, these functions were allotted to the tribe of Levi and the appointed Judges and Rulers.

The seventy wise men selected from among the elders, and made Judges and Rulers, were not priests, necessarily, if at all. They offered no sacrifices. Yet they were like the Priests, Judges. And the Priests, like them, might be called Rulers. But the Priests offered the sacrifices and were the teachers in Israel. Their co-operation and the manner of their proceeding, so far as both judged and ruled, we do not read. Certainly there was no conflict. One was doubtless secular, the other sacred or religious. The duties of the seventy Judges and Rulers pertained more to the affairs of this world; the duties of the Priests more to the spirit world. There is good and sufficient reason for the separation, in the fact that God knew some of the people would not be religious, and there is equally good reason for blending or uniting them, in the fact that all ought to be religious—and some were. But we stop when the record stops, except offering these mere suggestions, for we seek not to be wise above what is written.

THE SPECIAL JUDGES.

After Joshua we read of sixteen Judges, viz: 1. Othniel; 2. Ehud; 3. Shamgar; 4. Deborah; 5. Barak; 6. Gideon;

7. Tola; 8. Jair; 9. Jephthah; 10. Ibzan; 11. Elon; 12. Abdon; 13. Sampson; 14. Eli; 15. Samuel; 16. His sons, Joel and Abiah. Twice, under Othniel and Ehud, all Israel joined in the war for deliverance from their oppressors. But Deborah gathered only five tribes, Ephraim, Benjamin, Manasseh, Zebulun, and Issachar. Gideon ruled only four tribes, Manasseh, Asher, Zebulun and Naphthali. Jephthah had only Gilead and Manasseh. Sampson ruled only Judah and Dan. Generally "every man did that which was right in his own eyes." For they had largely ceased to carry out the divine government, and hence their subjection to their enemies, and the necessity for these special deliverers and Judges. Had the divine government been carried out we should have had none of these Judges. And we need to observe the difference between the regular government, and the special deliverers and Judges here named.

THE KINGLY GOVERNMENT.

* After these special Judges for over 400 years, comes the Kings. And it should be kept in mind that it was not God's provision or will that they should have a King. It was evil in the eyes of Samuel, and is emphatically called *rejecting God*! See 1 Sam. 8:6,7; Ex. 16:8; 1 Sam. 10:19; 12:17,19; Hosea 13:10,11; Luke 10:16; Rom. 13:2. Thus we see that to refuse God's government, or desire a change or an addition to it, or an alteration of it, is *rejecting God*.

The fact that God bore with this, is evidence of his great mercy, not of the wisdom or propriety of the kingly government. It was the best the people would do for themselves and God bore with it. So he bore with other errors, as: 1. Divorces; 2. Polygamy; 3. Instrumental music, introduced by David; 4. A great deal of cruelty in their wars, etc. We need to observe the important and obvious difference between what God appointed and what he tolerated, or bore with, "on account of the intractableness of their dispositions." See Matt. 19:8. The fact that God superintended the selection of kings, the use of instruments in the Temple worship, etc., must not be taken as evidence of his approval. He made different provisions, and only bore with these because the people would have it so.

Beginning about B. C. 1095, and continuing some 509 years, to the captivity and destruction of Jerusalem, we count 23 kings

of Judah, besides the 21 Kings of Israel. Then for almost 600 years, till the coming of the promised seed, the Jews were ruled by their enemies, as part of the punishment for their rejecting the divine government.

When we consider the typical nature of the divine government under Moses, we must go back to Moses and to the true tabernacle worship and service—not to the Temple or the kingly government. Failing to observe this, many have gone wildly astray.

In part of the tabernacle was a large space for all the people in their three annual feasts and Sabbath worship. Some writers say that in part of the *Temple* was more than thirty acres of land, for the accommodation of the masses. While the priests occupied the holy place, and the altars, the masses of the people worshiped here, and listened to the reading of the law, etc. This, and their family worship and service, embrace all we read of their worship, teaching and government, till we come to

THE SYNAGOGUE WORSHIP.

Synagogue, "*Sunagoge*", means literally an assembly or convention, but by metonymy, was eventually used for the place of assembling; in the same way that *ekklesia*, church, which means literally a calling together, or convocation, signifies, also, at the present time, the place of convocation." In the New Testament Synagogue means the house of worship.

We read of no synagogues under Moses, the Judges or the Kings. They had the Tabernacle, and then the Temple, under the Kings; and their family government, the patriarchal habit being largely continued. See Deut. 4:9, 10; 6:7; 11:18, 19. Every family had morning and evening lessons, and, we presume, worship, the head of the family acting as teacher and priest; and on the Sabbath they heard the law read at the "Tent of meeting" (Revision). But "During the Babylonish captivity, the Jews, who, were then deprived of their customary religious privileges, were wont to collect around some prophet, or other pious man, who taught them and their children in religion, exhorted them to good conduct, and read out of the sacred books. Ezek. 14:1; 20:1; Dan. 6:11; Neh. 8:18. These assemblies or meetings in process of time, were fixed to certain places, and a regular order was observed in them. Such appears to be the origin of synagogues."

From the return of the Jews from Babylon, they increased, and were found in great numbers in the days of the Savior. Jerusalem, it is said, had four hundred and sixty or more; and wherever there were a few Jews (not less than ten) they built a synagogue. The altar and sacrifices were confined to the temple; but they met every Sabbath day in their several synagogues for worship, reading the law, the psalms and the prophets, praise, prayer and exhortation. Every synagogue had its elders, one of which is called "the chief ruler of the synagogue." And it is important, in this investigation, for us to observe the fact that Jesus and the apostles recognized these synagogues, so far as to use them for teaching the people. Nor do we read of their condemnation, though Jesus severely condemned many practices in them.

These synagogues became patterns for the congregations of Christians. Besides their elders and their chief ruler, one of the elders, they had their Almoners, who collected alms and distributed to the poor, answering to the work of those we call deacons, or helpers and servants of the churches. They sang, also, and had their regular Sabbath day collections very generally. The Greeks and Romans, in their idol temples, had very much the same organizations. Hence, we read: "This common purpose (material, spiritual and social advantages), of all these societies, Jewish, Pagan, and Christian, required the same kind of officers to administer their affairs; and we find certain officers in all these societies designated by the same titles—*presbuteroi* or *episkopoi*."

"Frequently an entire synagogue, we have reason to believe, adopted the new belief, and retained the same organization, merely modifying their worship. The same may be true of some of the pagan religious societies; the members having accepted the new teaching, retained their organization, but changed their worship. The apostles had been brought up in this synagogue habit, and knew no other form of organization. The synagogue was an expression of personal independence and accountability. The temple was national, and in its worship the individual was largely lost in the Nation. The synagogue was its very opposite. Each one was independent of all others. Among the Jews and the contemporary nations respect for age was inculcated as a fundamental principle of society. The young were required to honor the aged. Wisdom was symbolized by age. The aged were looked to for

advice. Hence, the aged men were the counsellors of the nation. In these various societies the old men were the governing body; they tried cases and enforced discipline. The *episkopoi* were selected from the *presbuteroi*."—*Dr. Herndon*.

The Jewish temple had instrumental music, and so far as I have been able to learn, all the idolatrous societies among the Greeks and Romans had instrumental music, as did their theaters and their bacchanalian feasts. But there is no evidence that the synagogues ever had any music but what was made with the human voice. In this they were like the Jews in the first four hundred and fifty years of their nationality—till they rejected God and demanded a king. So the early churches, or congregations, in adopting the synagogue organization and worship, had no music but that made by the voice, attuned by purified hearts. This continued for some seven hundred years and till the churches were greatly corrupted. Indeed, many other and most ruinous departures and corruptions came in long before this. And I suppose it would be safe to conclude that instrumental music has never entered any worshipping assembly till after other ruinous errors found a place there. Nor can it be entertained, unless other corrupting humanisms have gone before, and prepared a way and a place for it.

V. HOW HE GOVERNS CHRISTIANS.

Here, as in the law of Moses, we find a provisional government, as a necessity. At first the apostles did everything. Then miraculous helps were furnished. "And he gave some, [to be] apostles, and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in [or unto] the unity of the faith", etc. Eph. 4:11, 12, 13. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. Then 1 Cor. 13:8, tells us that all these, so far as they are miraculous, were to cease. They were given for a specific purpose—"the perfecting of the saints for the work of the ministry", and for a given time—"till we all come unto the unity of the faith," etc. Then we are to look for the permanent order *this side* of all *miraculous* gifts and powers.

The regular organization grew up in the midst of the primary, so that, when it was complete, the first would naturally cease.

They appointed one to take the place of Judas and then, in the church, we find the apostles teaching the multitude, to select certain men to attend to tables and the poor, and giving their qualifications. The multitude "chose seven men", and the apostles appointed them, or ordained them. Acts 6:3,5. There are two very distinct words used—one meaning to choose, which the multitude did; the other, to appoint or ordain, which the apostles did by prayer and the laying on of hands. We call these seven selected and appointed men, *deacons* or servants. At least, they were a special class, selected for a special work, which is permanent in its nature, and not miraculous. Then, in Acts 14:23, we read that the apostles appointed *elders* for them in every congregation, the multitude, we presume, having selected them as before. So in Acts 20:28, we read of a plurality of overseers in the congregation at Ephesus. And in Phil. 1:1, Paul addresses the bishops and deacons. No other classes. So in 1 Tim. 3 ch., he describes only bishops and deacons for Timothy to appoint in Ephesus. [This was the reorganization of the church in Ephesus, in A. D. 65; for in 60, he called the elders to him from Ephesus to Miletus, whom he recognizes as overseers; and he, in the same address, foretells their disruption. See Acts 20].

And Paul (in 65), having left Titus in Crete, to "set in order the things wanting", (Tit. 1:5) describes only the overseers. These, then, were all that were wanting or lacking, else the deacons were included in the *episkopoi*. In either case, and from the entire evidence given us, we read of only overseers and deacons, a plurality of each in every congregation. If these were not "the things wanting," and *all that was wanting*, then Paul must have been wonderfully mistaken. And the lack, if there was any, cannot be supplied now, since the directing power is absent, and never to return. Here, then, is the permanent organization of the congregations.

For the church, as a whole, *no organization is provided*. And this fact I cannot too strongly emphasize. When the Christian system was fully developed, and the apostles and all extraordinary workers, or officers, and gifts are gone, we have left only the congregational organization. Not one word is said, not one intimation

is given, of a confederation of the congregations, or of any society for the spread of the gospel, or anything, except the church. And if there had been a necessity for such things, there were still "lacking", or wanting many things, and the divine system was not complete. If these things were not among the things wanting, then, if only the bishops and deacons were included in the things wanting then, how is it that we now need:

(a) A preacher in each church, besides the bishops and deacons, whom we call "the pastor"?

(b) Some sort of congregational confederation, or organization, properly an ecclesiasticism, which must judge and manage the affairs of the disciples generally?

(c) A general missionary society, state and county missionary societies, foreign missionary societies, home missionary societies, woman's missionary societies, Temperance societies, Odd Fellows and Masonic societies, societies for the suppression of vice and obscene literature, and some two or three dozen more societies, *to do the work of the church?* Yes, to do the work which the Lord appointed the church to do? *Why is it so?*

If these are really improvements and aids, as their friends claim, then the divine system was never completed till the present century, nor is it yet complete, for new societies are continually coming to the front, and demanding recognition and aid *from the church*; and the church aids them, instead of aiding herself!

These societies were just as practicable in the days of the apostles, and surely just as much needed, as now. Many things they *could not have*, as the use of steam, railroads, the printing press, etc.; but these societies, instrumental music, etc., they could have had. If they are really and truly *helps* now, they would have been helps *then*. And if they would have been helps then, or can be now, or ever, and the prime ministers of Jesus Christ failed to supply them, or to use them when they were at hand, then it is *not true* that the man of God is in and by the Holy Scriptures, "thoroughly furnished to all good works"; nor is it true that the Christians at Colosse were "*complete* in Christ." They must have lacked the aid of the general organization of the church and these several societies, etc. And if in these and other similar Scriptures, the apostles were mistaken, how can we prove they were not mistaken in other matters? If James' "perfect law of liberty"

was, after all, not perfect, how can we rely on his other statements? If all these modern inventions were, or are necessary, and were not provided, or ever once alluded to in all God's system, how do we know but that other lacks will be found, even greater ones?

The apostles provided no creed or discipline but the Holy Scriptures, and we have been claiming that we *need* none, however it may seem to men, *just because* the divine system does not furnish one. Is this argument to be abandoned? It has been said, that if even a *synopsis* of the divine system had been necessary or proper, Paul was the very man for the work, or Peter, or James, or John, or all of them together; and that this fact, indisputable and beyond question, should be taken as a divine demonstration that no such thing was or could be necessary, further than we read in the Holy Book. And this argument applies, in all its force, to the organization of the church, and the doing of all the work intrusted to the church. The fact that no more is given, is proof that no more was needed. And, hence, to add to these, is to add to the word of God. It is to question the truth of the Bible, the inspiration of the apostles, and the fullness of Christ; and so to throw doubt and create distrust of the entire system. It is to do the work of enemies, not of friends to the Bible; to aid infidelity, not faith in Christ; to hinder, not to forward the gospel of Christ. It is to encumber the old ship of Zion with gilded trash, formalized humanism; to place as sails and rigging the societies of men and their richly painted, but thin *paper* wings, etc., to catch the popular breeze.

What a pity the apostles were such old fogies. The gospel might have conquered the world for Christ long ago! What a pity some of our sisters had not lived earlier, if not in apostolic times, to aid the good work by sisters' missionary societies! Oh! if the apostles had provided all these societies and several varying creeds, on which might be built as many evangelical denominations, each to be recognized by the others, so that all classes might be accommodated, and we could scripturally include *as Christians* all denominations of Protestants, and then step over and embrace the Pope and his party, as recent missionary reports do! What a mistake to call the church of Rome the man of sin, and *Anti-Christ*.

I have just received from the office of the "Foreign Christian Missionary Society," Cincinnati, O., from A. McLean, Cor. Sec., a statistical document, which clearly recognizes and names Baptists, Methodists, Presbyterians, Episcopalians, etc., as *Christians*, and afterwards sums up:

"Protestant Christians, 118,000,000; non-protestant Christians, 275,000,000; Jews, 8,000,000; Mohammedans, 170,000,000; pagans, 856,000,000."

These "*non-protestant*" Christians can be none other than the Romish church party. I pause here to note this, that there may be no misunderstanding or doubt as to the full recognition of all Protestant sects, and of the Romish church as well, as *Christians*! All on an equality—all Christians in the same sense and degree, according to this report!

I repeat, then, what a pity that the apostles denounced all sects, and distinctly called the Popish party the man of sin, *Anti-Christ*, the enemy of God and man! Either they were wrong in denouncing and opposing them, or we are wrong in recognizing and encouraging them.

We come back, then, to the simplicity that is in Christ, the wisdom of God and the salvation of man, and inquire for

THE WORK OF EVANGELISTS.

This word, *evangelist*, is a Greek word englishized, and means "a bearer of good tidings." It occurs but three times, viz: Acts 21:8; Eph. 4:11; 2 Tim. 4:5. It will therefore be easy for us to examine all the testimony we have concerning evangelists. In Ephesians, the evangelists are placed among the special and temporary gifts to the church. But so also are "pastors and teachers." These we find named among the permanent officers of the church, however. The reference in Acts is to one of the seven, who is called "Philip the Evangelist." No clear evidence appears in favor of his being miraculously inspired, unless one could understand Acts 6, "full of the Holy Ghost", to mean this, which, to say the least cannot be very clear, for Christians now *ought* to be "full of the Holy Ghost" as a comforter. Perhaps Philip is called "*The Evangelist*" because of his great and successful work in the gospel; just as we read of Sam Jones, the Georgia Evangelist; Moody, the Evangelist, etc. In 2 Tim., Paul certainly intends to define the *limit* of the work of an Evangelist, which was to set in order the

congregation in Ephesus, as Titus was to do in the congregations in Crete. This first work, according to the meaning of his name, must be to preach the gospel, and bring believers into the church by baptism; his second and last work was to set in order the churches. He never was a congregational officer, much less was he ever a pastor or ruler. Hence, when Timothy had set the church in order, he was to leave. He was not needed there any longer. The bishops were the rulers, the pastors and teachers of the church.

But it may be asked whether we have not some other word equal to, or resembling *Evangelist*? I answer, yes. We have

PREACH, PREACHER, PREACHING

about one hundred and fifty times. And these English words represent the Hebrew *basar*, *gara*, *goheleth*, *queriah*, and the Greek *diaggelloo*, *'dialegomai*, *euaggelizoo*, *kattagallo*, *kerusso*, *laleo*, *prokarussoo*, *pleroh*, *kerux*, *kerugma*, and three other variations of these words. Our translators render these, "To bring or tell good tidings"; "To tell thoroughly"; "To cry or proclaim as a herald"; "to talk, discourse"; "a caller, congregator, preacher"; "cry, proclamation, preaching."

If I am asked why so many words are used to convey so nearly the same idea, I am ready to say, I do not know. There is good and sufficient reason, no doubt, and I might conjecture, and give my *opinion* to no profit. I know the facts, and they are indisputable. I wish to call special attention to the *meaning* of all the words used in connection with evangelists, preachers and preaching, and to note the fact that *they do not convey the idea of ruling or especial teaching*. Evangelists and preachers as such, were not, are not, and cannot be either rulers or teachers! And yet these are the offices or works *assumed* by them. They try to convince the congregations that they are not only teachers and rulers, but the *especial and chief* teachers and rulers, or pastors! For this they have no more Scripture or reason than has the Pope for his claim of supremacy and infallibility. They have absolutely nothing at all to stand on!

True, in a secondary or third sense, *reading* Moses is called *preaching* Moses. It was a proclamation of the law of God by Moses. So, too, it is said all the ancient Christians were preachers. "They went everywhere preaching the word." But no one understands that this precludes the idea of *special* preachers.

In these investigations we use words in their primary and literal sense. In this sense, the ancient evangelists and preachers were not teachers or rulers. They have the wrong names. Other words are used for rulers and teachers—*episkopoi*, *poimeen*, and *didaskolos*.

The fact that there is *some* teaching in preaching, and something like preaching in teaching, alters not the case. This was unavoidable. But different words were used, and they convey essentially different ideas. Thus, in the great commission, the command was: "Go *disciple* (*mathateusate*) all nations;" which was done by *preaching the gospel* (*karuzate to euangellion*), and baptizing believers. Then came the teaching (*didaskontes*) of all the things given them in charge, *i. e.*, all their Christian duties. Here we have the right word for this important work; and the *episkopoi*, not the evangelists, are the teachers.

Now, if the apostles did teach all things given them in charge, all things necessary to life and godliness, all Christian duties, including the preaching of the gospel and evangelization of the world, making disciples of all the nations; all things pertaining to the organization and government of the congregations; and if they did set, (1) some to be servants; (2) some to be rulers, shepherds and teachers; (3) and others to be evangelists, or preachers, to make disciples and set in order churches; then by what right or authority, does class number 3 assume the work of class number 2? Is not this a change and perversion of the divine law? If it is really for the best, then is not the divine law in the wrong—clearly and greatly in the wrong—and no one left capable of mending it?

In our form of civil government we have, (1) the legislative; (2) the judicial; (3) the executive departments. Each has its place and work. And for either department to interfere with the work of the others, would be meddlesome, unlawful, confusing, disrespectful and ruinous to the government and to the rights and interests of the people.

How must it be in the church when one class, the preachers, assume all the rights and powers, and lord it over God's heritage?

At a very early day the preachers got control of the churches, and they have never been willing to yield it up. Some of them claim to be ambassadors of Christ in direct line of succession from

the apostles, and even Protestant preachers assume titles and honors, rights and privileges belonging to God alone. Hence they have been justly called "the kingdom of the clergy." Many even of those who claim to follow the Bible alone, tell us no church can live or prosper without a preacher. Though they cannot pretend that the Bible authorizes the preacher-pastor idea as it now prevails among us. They know it does not, and do not claim that such was the divine arrangement. They belittle the elders (instead of teaching and qualifying them for their work, as Timothy was to do), and then plead the *necessity* for this course, till the elders *are* qualified. But their course will never qualify them. Its tendency is in the other direction. And hence, now, the talk of "long pastorates." One of the best writers of this or any age, writing concerning "The Clergy", says: "No class or order of men that ever appeared on earth have obtained so much influence, or acquired so complete an ascendancy over the human mind, as the clergy. The Christian clergy have exercised, for about fifteen hundred years, a sovereign dominion over the Bible, the consciences, and the religious sentiments of all nations professing christianity. Even kings and emperors bowed with deference to their authority, acknowledging their supremacy, and not daring to wield the sceptre until consecrated and crowned by a minister of religion. Though vials of wrath have been poured from heaven upon the kingdom of the clergy; though many of them have gnawed their tongues and bit their lips with pain, at the loss of their former magnificent and mighty sway—yet, still their dominion, though much impaired, exists to an alarming extent; and their eagerness to have an unrivalled control over public sentiment, in all religious affairs, remains unabated. Behold the arrogance of their claims! and the peerless haughtiness of their pretensions!! They have said, and of them many still say, they have an exclusive right, an official right to affix the proper interpretation to the Scriptures; to expound them in public assemblies; inasmuch, that it would be presumptuous in a layman to attempt to exercise any of those functions which they have assumed."

But I am told nothing can be done. So Luther was told, and so he would have felt, no doubt, had he been like most of us. But Luther succeeded. Something was done. And something can be done now. God's plan *has* succeeded abundantly wherever it has

been tried, and is now succeeding. And, besides, I am inquiring not for success, but for the divine plan. I am not accountable for success, but for obedience to divine law. Paul did not always succeed, in the modern and surface sense of success. Men did not see it; on the contrary, he suffered imprisonments, stripes, hunger and martyrdom. Yet Paul made a glorious success following God's way, and would have made a shameful failure had he turned aside after the ways of men, as so many have done since. The faithful performance of duty is the best success any man has ever attained, though he may suffer much, and wait long for his reward. And no man makes a failure so sad and ruinous as the man who forsakes the law of God to go after the ways of men.

A way may seem to us to be right, may seem to succeed finely. Mr. Beecher's ox yoke and infant baptism seemed to *him* to succeed. *He* judged it and said he needed no Bible for it. We are here inquiring "what hath the *Lord* spoken?" "It is a small thing that I should be judged of you, or of man's judgment." If I am with God's Book I am safe. If not, I am in danger, at least. His cause is not so emphatically in our hands that we can destroy it. "The gates of the unseen world shall not prevail against it", so as to overthrow it. We may hinder or promote its progress, but it will stand, though the heavens fall. But *we* are in danger. *We* may fail. *We* "may draw down upon ourselves swift destruction." *We* may "treasure up to ourselves wrath against the day of wrath", even while we "verily think we are doing God's service", changing, modifying and adding to God's law, to popularize it with an ungodly world, a people who would "crucify the Son of God afresh and put him to an open shame", were it in their power, all in the face of the plain teaching, that, "The friendship of the world is enmity with God." As if this was not true now! The Lord help us to feel that *we* are in danger, in *great* danger, just in proportion as we depart from God's law. To impress this, let me, in conclusion, ask careful attention to the

VI. SACREDNESS OF THE DIVINE GOVERNMENT.

The sacredness and importance of the divine government seem not to have entered into the minds or hearts of many persons who profess to be citizens and servants under Christ. How often have we heard such suggestions as these: "I don't see why it should be so"; "It does not seem to me that this will do at all";

"The eldership is a failure"; "No church can succeed without a preacher"; "Without missionary societies [in the modern sense] the world can never be evangelized, or converted to Christ", etc. All such suggestions show a lack of faith, a lack of knowledge, and especially, a great lack of reverence for the divine Government. Those who entertain such thoughts, need to learn more fully than has yet been presented in this article:

1. That God's "ways are not our ways, nor his thoughts our thoughts; as high as the heavens are above the earth, so high are his ways above our ways", etc.

"There is a way that seemeth right to a man, but the ends thereof are the ways of death." "Trust in the Lord with all thy heart, and lean not to thine own understanding", etc.

Here we have authority for the poetic thought, "Judge not the Lord by feeble sense." Paul better expresses it: "But if thou judgest, thou are not a doer of the law, but a judge." Judging God, deciding what God has already decided, and differing from him, is *impious* in the extreme! It cannot be the work of faith, or reverence. It savors rather of Solomon's fool, who is "wiser in his own conceit than seven men who can render a reason." Such a one, he says, "though brayed in a mortar, will not learn." I shall not undertake to teach him. I only note these things.

2. A careful study of church history shows that God's entire plan has always succeeded best when practised just as he gave it, unmixed with humanisms.

Too much space would be occupied here by the full elaboration of this fact. If *something* has been done, and it is claimed that *very much* has been done on human plans, and under human governments—*what might have been done on the divine plan, and under the divine government?* If the church has stood, and the gospel has gained glorious victories under human creeds, human missionary plans, warring and conflicting with each other, and under a divided, denominationalized, and largely carnal Christian profession, what might it have done with a united church, truly spiritual, altogether devoted, and working on the divine plan, *just as did the first Christians?* Oh! What might have been done?

TREASON UNDER THE DIVINE GOVERNMENT.

Many persons take liberties with the *divine* government which they would not *dare* to take with *human* civil governments. They know that interference with these is dangerous in many ways, as many men have found. In the divine government they seem to feel that the King is absent—on a long journey—and they proceed as if he would never return to call them to account. They say by their actions, “we will not have this man to reign over us.” Let us pause here a little.

“Treason is the highest crime of a civil nature of which a man can be guilty.” And what is it? Webster, Blackstone and our law dictionaries say: “In general, it is the offense of attempting to overthrow the government of the state to which the offender owes allegiance, or of betraying the state into the hands of a foreign power.” This is “*high treason*” in England.

Christians are citizens of the divine government. They have sworn allegiance to it, voluntarily and in all things. If, then, they seek to *change* the divine government, are they not, to the extent of the change they make, or seek to make, guilty of treason? And this, whether they have thought of it or intended it, or not? If this is true, and I suppose it cannot be questioned, and hence need not be argued, then all human creeds are treasonable; all changes in the government of the church are treasonable, etc. Thus, if Christ has given us the New Testament as a creed, and we are not content with it, and must make another, we are interfering with the divine creed. If he has provided a plurality of bishops and deacons for each congregation, and evangelists to preach the gospel to the world, and we are not content with this arrangement, but have *one* bishop for a plurality of congregations, or call in the evangelists to do the work of the bishops, or pastors of the congregations, are we not so far, and very materially, “overthrowing” the divine government, and so committing treason against Christ? *Are we not?*

And shall we “lean to our own understanding”, and seek our own preference, ease and comfort thus, and not be guilty?

Two things are, in the Bible, called *rejecting God*:

1. Seeking to change the divine government so far as to put a king over his people. Samuel was greatly offended when

the elders of Israel asked a king. He felt that it was an impeachment of *his* government. Had they been satisfied with *his* government they would not have wanted a king, he thought. But God said to him, "they have not rejected you, but they have rejected me, that I should not reign over them." 1 Sam. 8:7; 10:19; 15:23, 26; 2 Kings 17:15; Jer. 6:19.

Perhaps they were ready to plead that they could still have judges and rulers as formerly, but they wanted a king, "*like the nations around them.*" Still, this was one *addition* of their own *devising*. Did it not involve all the evils threatened against those who add to or take from God's word?

Perhaps, they said: "Yes, we have done well these four hundred years, better than any people ever did before, and if God's system *could be carried out*, we would be content with it. But Samuel's sons do not walk in the footsteps of their father, they do not carry out the divine system." Then, they asked a king, a change, an overthrow of the divine government, instead of *enforcing it*. They *should* have called Samuel's sons to account, displaced them, punished them, and put others in their stead. This was God's plan. But *their* plan was to have a king, and a king they would have.

2. Disobeying, or refusing to obey God, is called rejecting God. Hosea 4:6; Mark 7:9; Luke 7:30.

Any disloyalty to the government—to any government—*weakens* the government, so tends to overthrow it, and therefore partakes more or less of the worst features of treason.

Certain things God was not in favor of, *i. e.*, He did not want the children of Israel to have them; and still they *did* have them, and God bore with them, tolerated them, under protest, as we would now express it; He even superintended their adoption and use. Of these may be named:

1. *A kingly government.* God provided judges, and protested against their having a king. Still He sent Samuel to anoint Saul and David. It was the best they would do for themselves, and though it was rejecting God, He bore with them.

2. *Their system of divorces.* "From the beginning it was not so", still, owing to their stubbornness and self will, God directed Moses to allow them to "write a bill of divorce and put her away."

3. *A plurality of wives.* God provided only one woman for one man, and it never was His will that he should have more. But ever David and Solomon surpassed Brigham Young in polygamy; and God did not cast them off, though they suffered for their sins.

4. *Instrumental music in the temple worship.* It never was in the synagogue worship, so far as appears in any known testimony, and certainly God did not provide it or approve it; He only bore with it, as with other errors and sins, and sought to regulate and make the best of it, for the time being.

Parents now tolerate or bear with many things in their children, which they do not approve, and which they know are not best for them. David tolerated Joab and Shimei for a long time, when he regarded them as worthy of death. Protestantism is tolerated in France, and Romanism in England. It is a sad mistake, therefore, to conclude that a thing is right simply because God once tolerated it.

And though a fond father will bear much and long with his erring son, it is never either safe or just so to tax the father. A good husband will bear much with and for his wife, but will a good wife require this of him? Wise and good rulers bear many things in their subjects which are very offensive to them, and very injurious to their governments; but is it wise and just for their subjects so to burden them? Would *good* subjects do so? Would wise ones take the risk, knowing there is a limit to forbearance?

And am I told that God bore with instrumental music in the temple worship, and He will bear with it in the church worship? But He has done more for us, has given us more, and hence will require more of us. "The times of this ignorance God winked at, but now commands all men everywhere to repent." Acts 17:30. The word *hyperidoon*, here rendered "winked at", means overlooking or tolerating, bearing with. Is it safe for us to presume that He will overlook, or tolerate such ignorance or errors in us under the gospel?

We have the assurance of God that He would bear with it in the temple worship, but we have *not any* assurance that He will bear with it in Christian worship. Besides, this reasoning, if it is reasoning, would as fully justify divorces for any whim, polygamy, and a king, or pope in the church, and also dancing. "David

danced before the Lord with all his might." 2 Samuel 6:14. And *David* (not God) commanded to "praise Him with the timbrel and dance." Ps. 150:4; Ps. 149:3. Let it be remembered, then, that *all these things* are of equal authority. And we may as well contend for all as for any one of them. God commanded none of them. Nor did He approve them. He simply tolerated them. Would the Lord *now* tolerate a king, divorces for trivial causes, polygamy, dancing in the worship, instrumental music in the worship, and such cruelties as the Jews practiced towards their enemies? They all come to us on the same authority, if it is authority. If one must be rejected, all must be rejected, unless we can find something in the *New Testament* to justify them. For we are under Christ, not under Moses. And if you still say all these may be practiced in the church, and that God will at least tolerate them, then please tell me what *may not* be practised in the church, and what *must not* be tolerated?

Perhaps our estimate of duty, and of the sacredness of the divine government may be increased by reference to this very ancient maxim: "EXPRESSIO UNIUS EST REJECTIO ALTERIUS." *The expression of one thing is the rejection of another.* This was an old Roman maxim, and has come to us through England. Many examples are given in our law dictionaries, and it is well understood in our courts. Lawyers and statesmen dare not disregard it. We are concerned as to its use in the divine system. Thus, the selection of Saul was the rejection of all his brothers, and all others. The choosing of the tribe of Levi for the priesthood, was the rejection of the other tribes, as to the priesthood. The appointment of Aaron as high priest, and of his sons as the daily or common priests, was the rejection of all others even in the tribe of Levi, for the work they were to do. Hence, when King Saul "forced himself", and offered an offering, Samuel reproved him, and added, "this pertaineth not unto you." If the Lord had simply said *worship*, perhaps it might be argued that they could choose their own way of worship; but when he tells them *how* to worship, what to do, and how to do it, then all other ways, or modes of worship are rejected. This is true of everything in the divine system. Hence, Jesus said to the Jews, Matt. 15:9, "In vain do you worship me observing institutions merely human." If the command was to *praise* God, and no mode

given, perhaps each one might take his own course. But when the command is *sing*, then other ways are rejected, so far as music is concerned. Had the command been *make music*, and no way given, each one might have made music as best he could, according to his own liking. But this was *not* the command. The command was to *sing*. This is God's chosen plan, and is, according to this maxim, the rejection of all other music.

So, too, if God had given no directions for the organization of the congregations, we might plead necessity, and organize in our own way, provided only we did no violence to any law he has given. But the moment the Supreme Ruler appointed bishops to rule the congregations, all other rulers are rejected. Had the Lord appointed the preachers especially to baptize and administer the Lord's supper—as they often claim he has—then no one else might presume to do these things. The mistake of the clergy is in *assuming* that God appointed them to these works. So, when the Lord provides and select the church as his society and agent for all good works, all other societies are rejected.

In a recent message of the President of the United States, I see a recognition of this maxim, since the above was written. The constitution of the United States says: "The executive power shall be vested in the President of the United States of America", and that: "He shall take care that the laws be faithfully executed." Only two restraints or limitations are put upon him. The Senate may approve or disapprove his appointments to offices, and may sit as a court of impeachment. No other control or regulation of the Executive was supposed to be necessary for the safety of the people, and the welfare of the government. And this message says:

"This should be held, under a familiar maxim of construction, to exclude every other right of interference with the executive functions."

The bishops are the Executives in the congregations, and they are most solemnly bound to see that the laws of Christ are faithfully executed. The congregation may sit as a court of impeachment, and remove them if they are unfaithful. Perhaps it may be said also, that the congregation may approve or disapprove their appointments, and important decisions and acts. But be-

yond these, this maxim should be understood "to exclude every other right to interference with executive functions."

There are some limitations in the use of this rule, but as to all these great matters it is as applicable and important in the church as it is in the state. And if we would not be guilty of treason against the divine government, we need to "hold fast the form of sound words", and "contend earnestly for the faith once delivered to the saints", to uphold and sustain the divine government in all its parts, and keep it pure; oppose everything that tends to corrupt or weaken it, build up the walls and strengthen the stakes of Zion, suffer if need be, and as many have done, and wait patiently for our rest and reward. To hear our adorable Redeemer and Lord say "well done, good and faithful servant", before an assembled universe, will be to us, *Heaven!* The Lord help us to be faithful, prudent, persevering, and steadfast to *The End.*

CONCLUDING SUMMARY.

From this investigation the following conclusions seem to be fairly deducible:

I. That God rules ordinarily by known laws: (1) In Nature, by the power he has imparted to Nature. (2) In providence, by additions to this imparted power, and the ministrations of angels. (3) In miracles, by a special law, of necessity, not yet so fully revealed.

II. That saving and condemning power belong not to human laws, ordinances and governments, *because God did not deposit it there.* He placed this power only in the divine laws, ordinances and government, and no human power can remove it, or place it elsewhere.

III. It becomes us, therefore, to seek for the old paths, and walk therein, and to *strive for nothing else*, for no humanism whatever in the divine worship. They are all vanity and vexation of spirit.

IV. In carrying out these principles, we look to the first Christians, under the instruction and guidance of the apostles; and while we use every thing they used, so far as we can; but of the things they *might* have used and *did not*, we use none.

V. This cuts off all organization of the church at large, all

confederation of congregations, and confines us absolutely to congregational organization and discipline.

VI. In this department the bishops are the executives, rulers and teachers; the deacons are their helpers and the especial servants of the congregations; and the evangelists or preachers are *field* workers, preaching the gospel, forming and setting in order congregations.

VII. Any interference, addition, subtraction or alteration of this arrangement is not only *vain* (because there is no saving power in it), but *treasonable*.

VIII. Having adopted the divine system, believing it to be complete, we should not "lean to our own understanding", and turn from it *in anything*, because we, in our weakness and short-sightedness, imagine it is necessary to success, in popularizing the gospel with an ungodly world, or otherwise.

IX. The best, and only true and profitable success has ever been, is now, and must always be, in following the divine law, all else being deceitful and vain, though applauded by the world and the flesh.

X. That beyond the divine law, what it includes and excludes, "every one should be fully persuaded in his own mind," and no one should judge or think less of another for differences of opinion.

XI. If matters go amiss in the church; if there are failures on the part of officials, as in the case of Samuel's sons; if the bishops fail to do their duty, or the deacons, or the preachers, we are not to go about adding to, taking from, or altering the divine government as a remedy; we the elders and common members are to *enforce the law*, mete out suitable punishment to the offenders, displace them, if need be, and put others in their room. Had the Jews done this, there would never have been a king in Israel. Had the church of Christ done this, there never would have been a Pope, a clergy, or preacher-pastor to rule in it.

XII. We should feel that a most sacred trust is "committed" to us, and that we can not reasonably hope to hear the judge say "well done", unless we, the members of his body, keep the church in union and harmony, the worship pure, the divine government unimpaired; enforcing it according to the letter and spirit of the

gospel, and so, besides enjoying the peace of God among ourselves, send out the light and truth of heaven to the ends of the earth, and fulfil the grand mission of the church, the salvation of the world and the glory of Christ.

C. KENDRICK.

THE DUTY OF CHRISTIANS TOWARD THE TEMPERANCE CAUSE.

It is needless to disguise the fact that there are different views on this subject by those who are really desirous of doing the Lord's will. The enemies of our religion are ready to take advantage of this, and argue that it is because our religion is either not clear, or that it is contradictory. It does not satisfy them to show that men differ on all questions, for they think that if we have an inspired teacher, there ought to be no trouble in the understanding. They make no allowance for an uninspired interpretation.

But we are not only fallible in our use of our infallible guide, but many times are we prejudiced by habit, taste, custom, personal interest, ignorance, and sometimes indifference.

It should be remembered, too, that while Christians have been unanimous in opposing the wrong and helping the right, they have not always known what the right was. This is especially true in the case of the use of intoxicants. Forty years ago they were thought to be helpful. And, when there were evil results, it was supposed that these evils might be avoided, and yet the liquors be retained. But we now know better. We now know that they are not needed, and that the evils cannot be removed, and the liquors continued as a beverage. Our scientific men have learned much in that time. This is especially true with the science of medicine. As bleeding was once thought to be the only remedy for many maladies, so our medical men held that alcohol was almost indispensable as a remedy for many of our ills, and even a profitable tonic at any time. From this the people readily concluded that, while there might be some evils

resulting from an abuse of ardent spirits, yet as it was a good creature of God, it could be controlled and rendered subservient to our interests. As a medicine it could not be dispensed with, and as a beverage, under proper restrictions it should be encouraged. With such a view, it is not strange that good men were opposed to every form of opposition to the sale and use of intoxicating drinks, except religious suasion against getting drunk. If two members of the church should go to town, and each drink a gill on the road home, and that gill should make one of them drunk, but leave the other in the full control of his muscles, the unsteady one would be dealt with for not having the ability to stand as much as his more fortunate brother. The unfortunate weakness was the crime, not the drinking.

The ignorance that was common, brought whiskey into the harvest field, gave it prominence at the log-rollings, and sold it at the groceries along with the staples of the country. And, even those who took the Bible as their only religious guide, saw no particular harm in it. There was no Scripture which said, "Thou shalt not drink whiskey", and as it was recommended for weak stomachs, they felt it to be right to use it, as not abusing it, and protect the sale, by men of good moral character.

But the world has grown apace. Our medical men now tell us, that while alcohol may sometimes be used as a medicine, the cases in which it may be profitably employed are very rare, and even then, it should be taken only on the prescription of a learned and conscientious physician. Under the supposition that it is a most powerful narcotic, they remove it entirely from the catalogue of foods, and declare that it should not be used as a beverage. Such decisions as these are quickening religious conscience in opposition to the beverage, the use of all intoxicating liquors, and even against permitting men to tempt people with them.

In addition to the light furnished by medical science, the civilized world has taken notice of the expense, crime and death connected with the sale and use of these drinks. When the people of the United States are caused to bury sixty thousand of their fellow-citizens annually, through this traffic, when they find it writing disorder and shame over every page of our history, causing nine-tenths of our crime, four-fifths of our pauperism, and six-tenths of our insanity; knowing that it is keeping nearly one-

half of our children from the public schools; that it is the support of outlawry, and the friend of prostitution; that it is blasting the hope and joy of thousands of wives and mothers; that it is filling our graveyards with the drunken dead, and entailing poverty and shame upon their worse than orphaned children; that it is turning our cities into hells and freighting the breezes with unspoken sorrows; that it is the enemy of the church, and the abettor of infidelity; that it is opposed to all that is good, and even threatens the life of our government: with these and a hundred kindred facts before the minds of the American people, it is not strange that there is an awakening on the subject, and an earnest inquiry as to the duty of those who love God and their fellow-man.

This inquiry can not be satisfied with placing the blame on the drunkard alone, for the evils do not stop there. If he were the only sufferer, patience might bear with that apology for a moment, but he is not. Every other man and woman and child in the country suffers more or less. Our taxes are increased to support the courts and to maintain the insane and paupers created by the traffic. It rots the cereals of the land, or turns their God-given powers into destructive forces to bebrute and destroy all who are controlled thereby. It blunts the conscience and whets the knife of the assassin; it fills the land with indolence and misrule; it creates loungers, loafers, tramps and thieves, increasing the demand for time-locks and doubling the police force, and still leaving honest people in dread of the fiends manufactured in the dramshop. This moral pollution not only endangers life and property, but taints the very atmosphere with blasphemy, debauchery and social vice; it not only lights the torch of the incendiary, but leads away our sons and daughters, by the light of their burning homes, into a life of infamy from which they never recover.

These facts are apparent, and the change in public sentiment is easily accounted for. Once this Christian people thought these liquors to be comparatively harmless, and really supposed that there was so much good to be derived from their use, that the evils which resulted from their misuse were comparatively trivial. Not only so, but it was confidently believed that the excessive use of these liquors might be avoided, by showing men a better way. Hence the plan then proposed was to urge men not to get drunk.

Indeed, the first temperance pledges in this country had simply that object in view. But by degrees they came to know, that as long as men used these intoxicants as a beverage, the drunkenness would not be abated. Though this attempted reformation had been opposed by those who were afraid that human rights would be abridged, yet, finding it to be ineffectual, the friends of reform pushed ahead for total abstinence. This was regarded as the sum of fanaticism and impracticability.

Even those who faithfully followed the Scriptures, not being able to find where an apostle ever went to any one with a pledge, they decided the plan to be unapostolic, and therefore not to be followed. The liquors might be of no value, indeed they might be an unmitigated curse, but as there was no text to be found saying that a Christian should, or even might, proceed to get any one to pledge himself against these beverages, it was plain that the effort should be abandoned for the want of Scriptural warrant. But the world moves; and heretics multiplied, who believed that Christians were at liberty to use common sense and save their fellow-men in any way they could, so that nothing should be proposed or done at variance with the principles of the teachings of Christ and the Apostles. The work done on this line, had a great effect on the public mind. Not that it was sufficient to remove the evil, but it did much in causing the world to halt in its madness, and cast about for a way of salvation. Many a young man was arrested and prevented from being a drunkard. Even a few men were taken up from the ditch, and washed, and returned to their homes, and clothed again in their right minds. And better still, the people were taught the nature of alcoholic drinks, and the evils that resulted from their use. This work has been going on now for more than fifty years, and the world has learned a great deal in that time. The moral suasion reform has had many phases, and perhaps, done good in all of its plans, and still the iniquity of drunkenness and its concomitants continue. Hence, reformers are waking up to the fact, that the world can not be freed from the curse of rum, while the present means of temptation are left; for as fast as we reform one, the saloons start two more on their way to eternal ruin. This brings the question of prohibition, which we wish to meet.

Many objections have been made to prohibition, chief among

them is that it cannot be enforced, and, therefore, will not do any good. From this, an unwarranted conclusion is reached, that we ought, therefore, to license the sale of these liquors that we may restrain men from the more flagrant wrongs, which they will commit under prohibition. But if these wrongs will be committed under prohibition, how will they be prevented by license? All there can be in any license law to prevent these evils is their prohibition, and the penalty attached thereto. What reason have we for the idea, that a prohibitory measure of law can be enforced if found in a license law, but could not be executed, if the law should be freed from that license feature? Will the fact that a saloon is licensed, enable the people to prevent its evils? Can such license have any influence favorable to the enforcement of any prohibitory features it may contain? Of course these questions will be answered in the negative. Indeed, I am not writing for any one who could answer any one of them in the affirmative. Hence, I shall take it for granted that there is nothing in the license system that is favorable to the removal of the evils of the dramshop, only as such *regime* may contain some prohibition, which is, to some extent at least, antagonized by other and contradictory elements of the same system.

But it seems to be assumed, that license has been tried, and and has been successful. License, indeed, has been tried for more than a century, but it has been a failure. Neither high license nor low license has had any visible effect in removing the evils of the saloons which it protects and renders respectable.

It is assumed, too, that prohibition has been a failure. This is not true. Many of the laws which have been known as prohibitory, have been very feeble, the penalties have not been sufficient, and there have been but little means provided for the execution of the law. Sometimes this has been the fault of scheming legislators who have been opposed to the law, other times it has been the result of inexperience. Not only so, but no law will or can be well enforced the first years of its life. In the first place, there are strong prejudices in the minds of the people to overcome. In the second place, the law is not understood. It is new to the people, and its demands are little known. Thirdly, the people do not know whether the law will stand, till some case has been carried

up to the Supreme Court, and its constitutionality tested. This is not true simply in some one particular, but probably in many. Hence, it ordinarily requires about two years for the people to know whether they have a law or not. During all this time there is delay. And as the rum sellers, who care nothing for the laws which the people have made, continue to drive their trade, thousands of good people reach the conclusion that prohibition is a failure. Fourthly, at the time a prohibitory law is enacted, a state has executive, legislative and judicial officers who were elected, when that question was not before the people, and who may be unfavorable to the law. These will continue in power from one to six years, and may do much to annul the provisions of the law. Eventually, these officers will have to give place to men who will be elected on that issue. And in the fifth place, there are the usual reverses to be expected, in this, as in all efforts to reform and bless the people by wise and just legislation. There will be communities and cities on the border line between the prohibitory State and some adjoining license State which will be rebellious. The judges and legislators elected from these places will operate against the law as long as it is possible to do it any harm. These are sufficient to show the unreasonableness in demanding that a prohibitory law must go at once into force, or be regarded as a failure. Give the law a fair hearing. When this has been done, it has been found that it has been as successful as other laws against iniquity. In the sixth place, men are in the habit of demanding for a law prohibiting the sale of intoxicants as a beverage, what they do not demand for any other law. All laws against crime are being constantly violated. If one would go through any state in the Union hunting for all the violations of the law against theft, and parade the cases before the people, he would be able to show to the satisfaction of many, that the law was a failure and ought, therefore, to be abolished: that theft ought to be licensed in order to prevent some of the grosser evils. Seventh and lastly, one of the ways in which prohibitory law is made to appear worthless, is by hard dint of lying. The enemies of civilization do not stop at stating the truth. A man who is willing to keep a saloon or enable another to do so, is not very particular about having his statements to agree with the facts. There may be exceptions, but I have given the rule.

The facts are, that prohibition against the liquor traffic can be as easily enforced as a law against any other crime, to the extent of its power. As there is more money and more Devil in the drunkard-making business than any other, it may be expected to protect itself by the ability and genius at its command. But these have not and can not save it from ruin at the hands of a justice-loving and law-abiding people, when the provisions of law are in their favor.

But the question recurs, what are Christians at liberty to do in this matter? To stop and ask this question seems like a satire on our common Christianity. Are we to admit for a moment, that Christians are not at liberty to help their fellow-men? that they are not to brother the race? that they are compelled to higgie and figgle over the possibility of some technicality that will so restrict their actions that they will not be able to do what every man of common sense and philanthropic heart knows ought to be done?

Since we know that liquors containing intoxicating properties are never used as a beverage except at a great risk to the drinker; since we know that these drinks serve no valuable ends, and constantly do much harm, we can certainly agree that it is the duty of all who love their fellow-men, to persuade every one to desist from the senseless and dangerous habit of using intoxicants as a beverage. This will now be almost universally conceded. Some will yet regard temperance workers as fanatics, but they think of them as being very innocent. All they lack is breadth and depth of intellect, which their critics possess. Since, then, much good has been done by the use of moral suasion, not simply in saving drunkards from ruin, but, much more, in saving the young and virtuous from ever falling into the snares of the tempter, it becomes the Christian duty of all who can, to aid in this good work. We are, then, as Christians, bound to abstain from this wrong habit, in which we involve ourselves and many others in danger, and even ruin, and also, to the extent of our influence, time and opportunity, to persuade others away from this vice. We are to have no fellowship with the unfruitful works of darkness, but rather reprove them. But now comes the question: Is it proper for Christians to work and vote for prohibition?

If the God of heaven ever intended that we should have laws

of a temporal character, and that Christians should assist in making and enforcing them; and if human law should be for the protection of the people, to make it as easy as possible for men to do right, and as difficult as possible for them to do wrong, then it is clearly the duty of all Christians who can, to work for such a law, and assist in its enforcement.

I am told by some one that Christianity has no temporal government in it, and that the citizens of the Kingdom of Christ should have nothing to do with human governments. This is incorrect for many reasons: (1) Christ ordained a universal Kingdom, and hence could not have insisted upon governmental forms without antagonizing almost all the political institutions then in existence. As it was His intention to control men by their faith and love, and redeem the world by His truth, it would not be wise to ordain any form of political rule. But it does not follow from this, however, that He is indifferent as to the kind of rulers there are to be on the earth. (2) We know that the Lord does care as to the rulers that we shall have, for, we are directed to pray for them, that we may lead a quiet and peaceable life, in all godliness and honesty. (3) When God had a people in one land, and the aim under that form was not at a universal kingdom, He had a temporal government, and demanded that it should be strictly enforced. God has not reformed since that time, nor has He found that the law He then gave His people, was a mistake. Temporal government was a necessity to their prosperity, happiness, and even to their growth in religion. If that was the case with them, why not with us? And if God was then willing that men should have profitable law, nay, if He imposed it upon them, how can we conclude that He has so changed that He does not now wish that His people should have any temporal law? (4) The estimate that Paul puts upon temporal governments in the thirteenth chapter of the Roman letter, is so different from the position of these modern reasoners, that one would not suppose that they had any kindred religious thoughts.

But some one says, that we are left entirely to our own choosing as to what kind of law we shall have. This, again, is a mistake. The principles of our religion must guide us here as well as in anything else.

The principles that guide men in the duties of every day life

must guide them in their efforts to protect society by the means of law. A very hurtful idea has gone abroad, that a man may hold any political opinion, and engage in any political action he may prefer, without changing his relation toward God. But this is very far from being true. Our actions can never be dissociated from our Christian profession. We are no more at liberty to do wrong to our fellowmen in politics than in trade. We may as well rob men of their just rights in any other way as by the use of political machinery. If we have learned the real meaning of the golden rule, and of the prayer put into our mouths by the Master, "Lead us not into temptation", and hold them as principles of action, they will be as sacred to us when we come to vote, as when we issued from the house of the Lord, on the Lord's day. If it will bring the curse of the Almighty upon us, to ensnare even the smallest believer, then to the extent that we may do that by political action, are we guilty before God, and under His *anathema*.

An attempt is made to escape from this by supposing that we do these things by other hands, and hence are relieved from the curse; but this will excuse no one in the day of judgment. What we do by the hands of another, we do, as certainly as if we acted separately and alone. We may involve another, or even many others in our crime, but that does not relieve us in any way. If a man shall keep a saloon, it will not exempt him from condemnation by hiring a bar-tender to attend to the immediate business. The bar-keeper is guilty, but that in no way exculpates the man who hired him, and directed him in his nefarious work.

If I, in any way, assist the rum-seller in performing his work of ruin, I thereby participate in his crime. We must have, absolutely, "*no fellowship* with these unfruitful works of darkness." With this view we may not sign a license bond, or rent a property for saloon purposes; to do either one, would be to participate in the crime, because we would be aiding and abetting the business. But this is not all: I am not at liberty to vote for a man who will use his official position in the service of rum-selling. If I have been deceived in him, then, I am not to blame, but if I knew what he would do, when I cast my vote, then that use of my citizenship was iniquity before the Lord.

If I may not keep a saloon, nor own one, though kept by some one else, then I may not assist any one in thus sinning against

the race, either by signing a license bond, renting a building for the purpose, voting to license the traffic, or voting for any one who will give, or vote for a license, or a license law. A license law makes the government *particeps criminis* with the rum-seller. Our nation has become confederate with the devil in the work of tempting and damning the people.

We are apt to feel that because a large number of people are associated in this evil work, that no individual person is responsible. The world makes a strange use of corporations, companies and societies. Many men who are almost destitute of piety, and even honesty, yet think that they will be saved because they belong to a respectable church. Some way it gets into the mind that the Lord is going to save the church, and as they are members in regular standing and full-fellowship, that they will glide into glory, whether saints or hypocrites! Others have a kind of undefined opinion that corporations have no souls, and hence that no judgement of the Lord will ever be based on the action of incorporate bodies. About the same use is made of political parties in shielding themselves from the wreck and ruin that they entail upon the world by political action.

We have so completely divorced religion from politics, that it is thought by many, that questions of religious and moral suasion have no place in political plans or legislative provision; and yet the majority of enactments are to prevent wrongs which the pulpit has ever condemned. Murder, theft, larceny, breach of trust, swindling, adultery, bigamy, polygamy, etc., have ever been condemned by the preacher and the philanthropist; and yet no one denies that these are subjects for political action. The man who would vote to license any one of these would thereby break his covenant with Christ. Such would be the decision of every Protestant church. Hence, it is not true that politics has nothing to do with matters before the moral reformer. When Nehemiah went up to Jerusalem, he found his people engaged in many things which were wrong. The power of moral suasion was used, and good results reached. Still, many evils existed. He then told them to set their brethren at liberty, and to quit violating the Sabbath. He made them understand that they should do so, if not, hands would be used on them. This did its work. The wrongs were righted. It was not because these questions were

out of the line of the reformer, or were not proper topics for sermons, but because moral suasion needed to be supplemented by governmental control.

Prohibitionists are, many times represented as abandoning moral suasion, but this is far from the facts. They all persuade men to the extent of their opportunities, but finding that the world cannot be redeemed in that way, that the saloons, by their power to deceive and decoy young men into drinking habits, and so manufacture them into drunkards, faster than they can redeem them, they ask that the work of deception, shall be discontinued; and since their exhortations have no effect on those who are debauching and damning their fellowmen for money, they know of no way of reaching them, but by the hand of the law. They favor moral suasion for all whom it will reach, and legal suasion for the rest. All writers on law agree with the fundamental idea of prohibitionists. They have ever held that the law is made for the lawless, to restrain them from injuring the unoffending and helpless. They are also agreed that it is the province of law to lay every possible obstruction in the way of wrong-doing, and give every possible aid and encouragement to the doing of that which is right. Not because these profound thinkers have not recognized many of these fields as being open to the labors of moral and religious reformers, but because they know the Sons of Belial are to be governed by fear and force, rather than by the kind deeds and kind words of those who would exhort them to a higher life. If there is any place for law at all it must cover this ground.

Another mistake is made in supposing that this is a mere question of policy. Men sometimes put it in this way: "It is plainly our duty to remove the crime of drunkenness from the land, and so far as we can do so by law, as well as by the milder methods of moral suasion and exhortation; but we are left to our own judgment as to the course we ought to pursue; if license will best accomplish this end, then we ought to use it." Suppose I should use that argument respecting any other of the great crimes of the day: Let me say: "It is my duty to remove murder, even though the law must be employed, still I am left to choose as to the form of such law; and if I find that the object is best accomplished by licensing it, then, that is the form of law for which I ought to work", would I not be regarded as a simpleton, or a man who is

without moral perception? I would be told that no plea may be made in favor of licensing the crime of murder; that to license another to commit murder is to fellowship the crime, and hence be a murderer. What applies in the one case applies in the other. I may not plead revenue in favor of the permission; it is but the bribe with which to stop the mouth and muzzle the conscience, that iniquity may run riot unrebuked. If I should license a man to shoot my wife and children, the law would hang me for murder. I might piteously plead, that all my remonstrances were in vain; that I could not help the matter by protest or opposition, that the murder would have been committed anyway, therefore I took a little money from these men, with which to pay funeral expenses; but such pleading would do me no good; they would hang me as a partner in the crime.

Does some one say that murder and the rum traffic are not the same? I grant that they are not just alike. An individual case of murder is a small matter, by the side of a business which kills, in our own country, very nearly one hundred thousand every year. Surely, if a man may not be licensed to kill one person, the business ought not to be licensed which kills by the hundred thousand. Surely, if it makes a man guilty of murder to license a man to kill an individual, it is murder to license the killing of ten thousand! Hence, whether prohibition may be enforced or not, it is a crime to license a work which we know is resulting in the premature death and eternal damnation of millions of our race.

Good is not the legitimate result of evil conduct. Both the object and the means of accomplishing it must be in harmony with the principles of right. We are not at liberty to do evil that good may come.

But why any one should ever think of removing an iniquity by licensing it, no man will be able to find in any sound philosophy or Scripture statement. History does not exhibit reforms being wrought in this way. From the delivery of Israel out of Egypt to their return from Babylonian captivity, their great sin was idolatry. It seemed impossible to keep them out of it; but the Lord never licensed it on that account. Just when He was preparing the tables of the covenant for Moses, with its denunciation against idolatry, the people were preparing to make a calf,

that they might worship it according to the Egyptian manner. Some of our modern philosophers would have licensed idolatry in order to remove its more gross and hurtful features. They would have argued that as they will worship idols any way, as prohibition of idolatry can not be enforced, until the people are educated up to it, we will license and regulate it till the people are educated up to the principles of prohibition. But the Lord had another view of the matter.

The whole law of Moses deals with sin by prohibition. It says: "Thou shalt not." Not only does it forbid the action, but it denounces penalties which are of the same magnitude with the crime. If a man set his stubble on fire, and it should result in the burning of his neighbor's corn, he had to make it good. If his stock destroyed his neighbor's grain, it took the best of his grain, acre for acre, to pay the damage. If his ox should gore the ox of his neighbor, then he could take the dead ox and give the injured neighbor, one that would, in every way be equal to the live ox before it had been killed. If his unruly beast had gored a human being, then, the owner should repair the damages as far as possible, and his ox should be killed, but if this wicked beast had been given to that kind of conduct before, and the owner knew it, then both the ox and the master should be put to death. It would do the owner of the unruly brute no good to say that he did not know that his beast would kill any one. He knew it was liable to do so, and that was enough to make him guilty of murder. His guilt consisted in permitting the beast to go unrestrained, and for doing so, he is regarded as a murderer, and to be stoned to death.

So much for God's plan of dealing with crime. Even to neglect the battlements on the roof of his house, would leave a man guilty of the blood of a stranger losing his life on that account. To open a pit and leave it uncovered, made the man liable for all the injuries which might come because of that neglect. But how does this apply to the case in hand? Is the saloon pit in the way of the people? and are any in danger of falling therein? Has this ox been wont to push with his horns? Has he ever killed anybody? Do his owners know that he has been in the habit of killing people? Yes; all answer, yes. Why, then, shall not this ox be put to death at once? Indeed, why shall not

its owners share the same fate? The only answer that any one can think of that will not deal death both to the saloon and its keeper, is that we are not now under the law of Moses. This will be satisfactory to the saloon keeper, who neither knows nor cares for that law, nor its author. But I am writing for another class of men. We care for the principles of government found in that law. We care for the authority of its Maker. We know that that law is the foundation of our protection and civil liberties. We know that God has not changed, and that principles remain eternally the same. We know, too, if we should deal with this crime of the liquor traffic as God did with crime of even less magnitude, we would stop the business at once, even if it cost the lives of the men engaged in the traffic. Now, what is our duty in the premises? If we are to do that which philosophy, history and the Scriptures declare to be right, we will prohibit the sale of these liquors, for any beverage-use, and punish all violations of the law in a way that will compel men to respect it.

But some one says, that God did not treat the business of liquor selling in that way. There was no such a thing in Bible times as saloon keeping; but there was wine-drinking under circumstances in which drunkenness was the result, and against these He thundered His divine *anathemas* unsparingly. He has not dealt with the crime of drunkenness, or of drunkard-making in any way that would indicate indifference in the matter. In Habakkuk 2:15, the Lord pronounces a "*woe*" on him who should give his neighbor drink, and make him drunken. This is strong enough. The "*woe*" contains the curse of the Almighty. It is the same that Jesus left on those cities which rejected Him, and repented not, after all that had been done for them. I am sure, from a long study of the Bible on this subject, that the man who ensnares his fellow to the ruin of body and soul in this way, will be eternally damned; that God regards him as a murderer. Hence, from every standpoint, I reach the conclusion that it is *our Christian duty* to prevent drinking and drunkenness, *by moral persuasion, if we can, by prohibition if we must.*

There can be no neutrality in the matter. When it is possible for us to save any one, and we do not, we are guilty of a dereliction. If I see a man drowning, and could save him, but do not, I am guilty of his blood. And so it is in this case; if we do

not put forth our hands and save our fellows from this death, we are under the curse of God.

May the Lord help us to rise up in our might and do our utmost to put down this iniquity, which, more than any other, is the curse of our land and the common foe of the race.

D. R. DUNGAN.

THE LORD'S PRAYER.

What is usually called the Lord's prayer is the one recorded in Matthew 6. What is more properly speaking the Lord's prayer is recorded in John 17. In the first instance, Jesus was teaching His disciples how to pray. He said: "After this manner, therefore, pray ye." The prayer that follows these words is comprehensive in thought and concise in statement. A person is not heard for his much speaking. He is heard because of the correctness and strength of his faith, and because of the many necessary things pertaining to his present and eternal welfare that weigh heavily upon his heart. These cause him to pray often and fervently. At this point in our essay it may not be amiss to inquire, what will cause a person to "pray without ceasing"?

1. The command to pray. Christ's disciples are commanded to pray: "In nothing be anxious; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6. "Continue steadfastly in your prayer, watching therein with thanksgiving." Col. 4:2.

2. The habit of praying will do much to divert one's attention from things of earth to God, the giver of every good and perfect gift. In speaking of men in their relationship to each other, we say: "The person who is in the habit of thanking others for benefits received, is not apt to forget his manners." The habit of praying serves to keep us mindful of our dependence and the need of asking for aid from above.

3. The disposition to pray must arise largely from meditation. The more anyone realizes his needs and helplessness, the more he will be disposed to look to God for help.

4. The many rich promises that God extends to those who acknowledge Him and look to Him for help, are great incentives to prayerfulness. "Ask, and it shall be given unto you; seek, and you shall find; knock, and it shall be opened unto you." "And this is the boldness which we have towards Him, if we ask anything according to His will He heareth us." "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things unto them that ask Him." He "is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us; unto Him be the glory in the church and in Christ Jesus, unto all generations, forever and ever. Amen."

The third of the foregoing statements will indicate why there are so few in the church who "pray without ceasing." They believe that God has promised much to those who ask of Him in faith; but, failing to see its necessity, they are not given to prayer. Some may be influenced by the objector, who says: "If God knows what we need before we ask Him, why is it necessary to ask? Will not His infinite goodness prevent Him from withholding what His children need?"

If the fact that God knows our wants is a proof that it is needless to ask anything of Him, why did not Jesus say so? This is what He said: "And in praying use not vain repetitions, as the Gentiles do, for they think that they shall be heard for their much speaking. Be not, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask Him." He taught them *how* to pray. I have heard prayers that seemed like efforts to transmit information to God, as well as efforts to secure benefits. A parent may see a child's needs and bestow them. There may be many instances in which it would be wise for the parent not to bestow blessings on a child until the child longs for what it needs sufficiently to ask for them. If one knows his needs and anxiously desires and asks for them, he might be in a condition to appreciate and wisely use them when given.

I have heard professed Christians say: "All the good there is in praying is its reactive influence. The mere effort put forth in praying gives strength in itself. Beyond this there is no good." It is needless to say that such persons seldom pray. If they do, can it mean anything more than formality? Such teaching re-

duces prayer to a dramatic exercise. The word of God abundantly verifies the statement, that prayer carries with it the idea of acting upon another's ear and heart aside from those of the petitioner. "The eyes of the Lord are over the righteous and His ears are open to their prayers." This rich assurance prompts us to pray fervently. To talk of a benefit called reaction, when we disdain what can lead to such reaction, is manifestly absurd.

Many persons neglect prayer because timidity, or a tendency to embarrassment, indisposes them to pray in the family; so they neglect prayer altogether. Such persons should begin to pray in secret. In this way they can grow to pray in public. Our faith in Christ should be sufficiently strong to dispel every hindrance to steadfastness in prayer.

We will now devote attention to what Jesus said in the prayer on the mountain.

"OUR FATHER."

Who can rightfully and properly say: "Our Father who art in heaven"? Often, persons who have never embraced Christ by faith and obedience, will speak of God as their Father. I have received letters from friends who have never acknowledged Christ, and who are void of religious interest, who, after relating their trials, will say: "Our kind father above will care for us." If God is the Father of all, then all are His children. The blasphemer, the vile talker, and the murderer are His children. Shall we say, by way of compromise, that they are His disobedient children? It is manifest to all who are conversant with the teachings of Jesus and His apostles, that all are not God's children. Only those who are God's children should say: "Our Father who art in heaven." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. "When the fulness of time was come, God sent forth His Son, made of woman, made under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:4-8. See, also, 2 Cor. 6:14-18. Those born of water and of the spirit are in God's family, provided they are led by the spirit of God. To the church at Galatia, Paul said: "For ye are all the children of God by faith

in Christ Jesus. For as many of you as were baptized into Christ have put on Christ."

"OUR FATHER WHO ART IN HEAVEN."

Will the doctrine of the trinity and of God's omnipresence enable us to speak of Him as a being separate from the Son, and as existing personally in heaven? Jesus, in His prayer, speaks of the Father as being in heaven. Again, He said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my father." John 14:12. The twenty-sixth verse of this same chapter speaks of the Father, the Son and the Holy Spirit as three distinct persons. Jesus also said, that He and the Father are one: How are they one? Are they one in nature? Yes, but more than that can be said with respect to their oneness. One spirit, one purpose and unity of action characterizes all of their efforts to redeem the world from sin. The disciples of Jesus should be one as He and the Father are one. They should all speak the same thing. There should be no divisions among them. They should be perfectly joined together in the same mind and in the same judgment. 1 Cor. 1:10. Only the one gospel should be preached. There should not be different interpretations of the one gospel. There should be no denominationalisms.

God dwells in heaven. He is, also, omnipresent. We are often present to others and they to us. If I am in an audience of five hundred persons, I am present to them and they to me. I am present to every one in the room, and yet I am located in a certain seat. If I am in a boat by the shore, and many people are on the shore, I would be considered present. How far must I move away from the shore in order to be considered absent? Must I move away ten feet, one hundred feet, or one thousand feet? I must be far enough away so as not to be reached by their seeing or hearing. To the extent in which I succeed in this direction, to that extent I would be regarded absent. Presence may be near or remote. Those in the back part of an audience, or in the rear of a company, are not present in the sense of being in close proximity to those in front. If a person should be ten miles from me, and we should look at each other by means of telescopes and talk by means of the telephone, would we not, "to all intents and purposes", be present? Several years ago I heard of a boy who slyly got over a

fence into an orchard to steal some apples. As he advanced towards the trees he looked in all directions to see whether anyone observed his movements. Cautiously he approached a tree and filled his pockets with choice fruit, unseen, as he supposed, by mortal eye. The eye of one seven miles away was present and discerned all his movements. Little did he think that a man seven miles away (who happened to be trying his telescope, and who happened to look at this particular orchard at the time of his venture into it) observed all he did. If we could see and hear all that is passing in the universe we would be omnipresent.

"The eyes of the Lord are in every place, beholding the good and the evil." Prov. 15:3. "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of his habitation He looketh upon all the inhabitants of earth." Ps. 33:13,14. "He looketh to the ends of the earth, and seeth under the whole heaven." Job 38:24. God is omnipresent in senses aside from what would be comprehended in the scope of His vision and hearing. What we have said will serve to save us from the pantheistic teachings of some, and, also, from the notion entertained by others, that God, to be omnipresent, must, in His personal being, be diffused throughout the universe.

"HALLOWED BE THY NAME."

This is the language of reverence. When we read it, do we conceive its full import? The Greek word *hagiazō* occurs in the Greek New Testament twenty-nine times. Twice it is translated in the Common Version *hallowed*; once, *be holy*; and twenty-six times, *sanctified*. The substantive, *hagiasmos*, occurs in the Greek New Testament ten times. Five times it is translated *holiness*, and five times *sanctification*. *Hagion* occurs also ten times. Four times it is translated *sanctuary*; twice, *holiest of all*; three times, *holy place*; and once, *holiest*. *Hagios* occurs many times and is translated *holy*, *saint*, or *saints*. Those who read the New Testament will understand that the words *hallowed*, *holy*, *sanctified* and *saint* are from the same Greek root.

When we, or a building, or a place, are sanctified and the name of God is hallowed, what is the process and the effect on us? The word of God makes a distinction between righteousness and sanctification. Christ "was made unto us wisdom from God, and righteousness and *sanctification* and redemption." By the right-

eousness of faith we purify ourselves and thus become *sanctified*. "Being made free from sin and become servants to God ye bear your fruits unto *sanctification* and the end eternal life." Righteousness is the cause and sanctification is the result.

1. A person is sanctified when he is separated from sin and sinful practices. The apostle John said: "Whosoever is begotten of God doeth no sin, because he is begotten of God." "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself and the evil one toucheth him not." "Whoso keepeth His word, in him verily hath the love of God been perfected. Hereby know we that we are in Him; he that saith that he abideth in Him ought himself to walk even as He walked." Those sanctified are partakers of the divine nature. "Like as He who called you is holy, be ye yourselves holy (hallowed) in all manner of living; because it is written: "Ye shall be holy; for I am holy."

2. When the people of God erect a building in which to worship God they usually dedicate it to His service. They sanctify it. This does not change the character of the building as far as its material is concerned. It is still composed of brick and mortar, and wood and nails. It fixes its purpose and enables us to say, when speaking of its uses, that it is a sacred place. It is the sanctuary. When I enter the church building I feel that I am in a holy place. There God is worshipped. There should be nothing going on there but the worship and service of the living God. When we enter such a place, we should thoughtfully and reverently say: "*Hallowed be this place.*" It always pains me to see people pay no more respect to a church building than they do to a town hall.

3. Can we sanctify the name of God? We say, no, if it is meant to be implied that we can add anything to its intrinsic worth. We say, yes, if it is meant to be implied that we can exalt the name of God in our hearts. "*Hallowed be thy name.*" May thy name, oh, Lord, be precious to us. May it call forth from us daily adoration.

"We will praise His name forever,
We will magnify His holy name,
Blessed be His name forever,
Blessed be the name of God."

According to the reading of the Common Version, we are told

to "sanctify the Lord God in your hearts." 1 Pet. 3:15. According to the Revised Version we are told to "sanctify in your hearts Christ as Lord." This is explicit. Set apart Christ in your hearts as Lord, so it will not be necessary to be asked: "Why call ye me Lord, and do not the things which I say?" When Christ is sanctified in the heart as Lord, when He is enthroned there as king, then it can be said: "Ye are of God, my little children, and have overcome them; because greater is He that is in you than he that is in the world." Christ rules every sanctified heart.

"THY KINGDOM COME."

What is the burden of a sermon may be the burden of a prayer. The man who is laboring for the prohibition of the liquor traffic will also, if he be a man of prayer, petition God to speed the day when temperance shall prevail to the utter suppression of what intoxicates. The man who preaches missionary sermons continually will be known even by his prayers as being a missionary man. The first commission of Christ to His apostles reads thus: "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." The first petition of the prayer that He gave His disciples as a model is: "*Thy kingdom come.*" Kingdom here doubtless means the Church. This kingdom is entered by the new birth. "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John 3:5. Those in the kingdom of God here below are in the Church of Christ; those in Christ (Gal. 3:26, 27) are God's children and His heirs. The church of Christ was not fully established and opened for the reception of members during His stay on earth. When was His kingdom opened for the reception of all nations?

1. His kingdom was not set up before the new covenant was in force. It was not in force until after His crucifixion. Heb. 9:16,17.

2. Before His crucifixion He said: "The kingdom of heaven is *at hand.*" This points to the immediate future. Shortly before His crucifixion, He said to Peter: "Upon this rock I *will build* my church." This looks to the future. The apostle Peter, when narrating the incidents that attended the conversion of Cornelius

and his household, said: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning." Acts 11:15. The Holy Spirit fell on the apostles on the first Pentecost after the crucifixion. That was the beginning of the church. From that time on, the church is spoken of not as something about to exist, but as a fact.

3. One characteristic of the Kingdom of God is, that those who enter it receive remission of sins in the name of Christ. "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem." Luke 24:47. Remission of sins *in the name of Christ* began to be granted at Jerusalem on the first Pentecost after Christ's crucifixion.

4. The church of Christ is a proselyting institution. His kingdom is open for every creature of all nations. Jesus after His crucifixion, said: "Go ye, therefore, and make disciples of *all the nations*." They were instructed when to begin. "Tarry ye in the city, until ye be clothed with power from on high." On the day of Pentecost the apostle Peter, under this commission, said: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." Beginning at Jerusalem on the first Pentecost after Christ's crucifixion, we have the opening of an institution whose blessings shall be for all people—Gentiles as well as Jews.

5. Another characteristic of the church—the Kingdom of God—is that penitent believers are brought into it by being baptized "into the name of the Father, and of the Son, and of the Holy Spirit." This began on the first Pentecost after Christ's resurrection.

6. The work of the church is to preach the Gospel. By gospel we mean the provisions that were made for the salvation of the world. The Gospel in promise was preached to Abraham. To him it was said: "In thee shall all nations be blessed." There were no provisions in the Law for all nations. What is pre-eminently the Gospel was first proclaimed by the apostle Peter, by the Holy Spirit sent forth from heaven, on the first Pentecost after Christ's crucifixion. 1 Pet. 1:12; John 7:39.

7. The Lord's supper is an ordinance in the church of Christ. This began to be observed at the beginning of the new institution.

8. The Levitical priesthood, with the law and its sacrifices, continued until Jesus was crucified. The priesthood being changed (Heb. 7:12), there is made of necessity a change, also, of the law. Heb. 8:13. Jesus could not be a priest while the law stood, for He did not belong to the tribe of Levi. He entered upon the office of High Priest after His crucifixion and resurrection. The church did not begin its existence before Christ became High Priest.

"THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH."

This is praying that there may be perfect obedience here as there is in heaven. Christ directed His apostles to teach those disciples to Him, to observe all things whatsoever He commanded them. Those converted on the day of Pentecost "continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers." Those who abide in Christ, by faithful obedience to His word, will finally enter the eternal kingdom. The disobedient will be rejected. 2 Thes. 1:8.

"GIVE US THIS DAY OUR DAILY BREAD."

The Bible Dictionary says: "Bread, a word which in the Scripture is often put for food in general." Christ said to His apostles: "Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food." Those with whom they sojourned were to provide them with the necessities of life. Others were to be disposed to provide for them. When they prayed: "Give us this day our daily bread", it meant: "Open the hearts of others to provide for our wants." When the farmer offers the same petition, it is equivalent to asking God to prosper his crops and his daily toils.

There is a lesson taught by the expression: "Give us this day our daily bread", that we should not overlook. The power of God to sustain physical life is, to a large degree, lodged in food. There is nothing that can take its place. Prayer is not the power of God to take away hunger. It is asking for the power. What would we think of a man who would expect his hunger to be satisfied by prayer without food? When we pray for the spiritual needs of others or ourselves we must be careful not to substitute prayer

for the power of God unto salvation. "The Gospel is the power of God unto salvation to every one that believeth." To expect God to convert a sinner in answer to prayer by a direct influence from heaven, independent of the Gospel, is failing to walk in the light. Cornelius prayed. His prayer was heard. It was answered by the directions which he received to go to Joppa, where he would find Peter, who would tell him the words by which he should be saved. In answer to prayer, he received the Gospel, which is the power of God unto salvation. We should labor and pray that the Gospel, which is God's power to save, may be heralded to all people that they through faith may be saved.

"AND FORGIVE US OUR DEBTS, AS WE ALSO HAVE FORGIVEN OUR DEBTORS."

No one void of a pardoning spirit need ask God for forgiveness. "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your father forgive your trespasses." Those who pray often, unconsciously ask God to withhold pardon from them. They do it in this way. They say: "Lord, forgive us our debts, as we forgive our debtors." That is, do by us as we do by others.

The law of pardon to those who have never been in the Church of Christ is faith, repentance, confession and baptism. To those in Christ who go astray, the law of pardon is faith, repentance, confession and prayer. We do not wish to be understood as saying that those who have never been Christians should never pray. When such persons are under conviction of sin; it would be natural for them to pray. They should ask for light and for a disposition and an opportunity to put on Christ. When Paul was under conviction of sin in Damascus, the Lord told Ananias where he would find him. The Lord said: "Behold, he prayeth." When Ananias came to him, did he tell him to continue to pray until he should find relief? By no means. He said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on His name." It is the wayward child of God who is especially told to pray for the remission of sins. Simon believed and was baptized for the remission of sins. After he became a Christian he made a great mistake in trying to secure the gift of the Holy Spirit by money. Peter rebuked him and said: "Re-

pent of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

When we pray do we know what we should pray for as we ought? Do we ever pray amiss? "If we ask anything *according to His will*, He heareth us."

"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

What does this mean? Does it mean: Cause us not to be involved in sin? Or does it mean: Lead us not into ways beset with wickedness? Some, in their exegesis of this passage, say that it means: "Abandon us not to temptation, but deliver us from evil." Such an interpretation is unwarranted. I see no necessity for attaching to the words of the passage meanings which are not obvious.

1. "Jesus was led up of the Spirit into the wilderness to be tempted of the devil!" Matt. 4:1. Led by whom? By the Spirit. Where? Into the wilderness. For what purpose? To be tempted of the devil.

2. When Christ was in the garden of Gethsemane He prayed: "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." "By the determinate counsel and foreknowledge of God", He must needs go up to Jerusalem and suffer and die. He was led by God to Jerusalem to be tempted of the devil. While He was in the garden of Gethsemane, Satan had already put it into the heart of Judas to betray Him. He was led into such trials as only the wicked could devise. He was betrayed, tried and condemned by those actuated by wicked impulses. "He being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Hence, the import of His prayer in the garden, from one point of view, would be: "Lead me not into temptation—trials by the wicked—but deliver me from evil; nevertheless not as I will, but as thou wilt."

3. Hymenæus and Alexander were delivered by Paul unto Satan, that they might learn not to blaspheme. 1. Tim. 1:20.

4. Every person who becomes a follower of Christ must face a frowning world. He must needs do this. As he thinks of the adversaries of his soul that he, in the providence of God, will be called upon to meet, he can justly feel his weakness and pray: "Lead me not into temptation, but deliver me from evil."

5. Joseph was led, in the providence of God, into temptation, into trials by the wicked. If he had had any conception of what was before him, when he went to look for his brethren, he could have prayed: "Lead me not into temptation—trials by the wicked—but deliver me from evil."

6. Every great reformer feels set for the defense of truth. Being led into such a work, means to be led into trials such as the enemies of such a work can impose. Every one who undertakes the work of a reformer may count the cost it will be to him in trials and tribulations, and, while he determines not to forego what is before him, he may be overwhelmed with such a sense of his weakness as to implore God to lead him not into temptation—trials by adversaries—but to deliver him from evil.

7. Missionaries who have gone forth to bear tidings of salvation to those in darkness, have gone into trials inflicted by those unfriendly to their work. As they thought of the condition of the heathen, they could say: "We must needs go, but trials await us." The way of duty often leads into temptation—into trials by the wicked—trials that are painful and hard to be endured.

Those disposed to dissent from the foregoing, may introduce the apostles James to nullify my conclusions. He said: "Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth He any man." If God does not tempt any one, why should we pray: "Lead us not into temptation"? The truth is, God does tempt men. He tempted Abraham. Gen. 22.

1. God may lead us into temptations—trials—such as the wicked impose, for wise purposes. God does not lead us into temptation in the sense of enticing us to accept of what is wrong.

2. The devil, in his leadership, seeks our overthrow by such trials and allurements as will cause us to yield to sinful practices.

3. The apostle James considered the subject of temptation from a subjective standpoint. He said: "Every man is tempted when he is drawn away of his own lust and enticed." From his point of view he does not even charge it to the devil. The learned MacKnight in his paraphrase of this passage, said: "*Every sinner is seduced by his own lusts*, being voluntarily drawn away from virtue and enticed to sin by it, as by the allurements of a harlot." Temptations that allure, and that are calculated to do harm, are

powerless unless the inner man is in a condition to respond to them. If our lusts are those "which were against the soul", they will, when acted upon, cause us to be led into submission to sin, if we are not watchful and capable of proper self-restraint.

"Blessed is the man that endures temptation, for when he hath been approved, he shall receive the crown of life, which the Lord hath promised to them that love Him." God may lead us into temptation, but, if we are true and faithful to Him, He will deliver us from all evil. 1 Cor. 10:13. W. O. MOORE.

SOME GREEK WORDS—THEIR MEANING.

It is the purpose of this paper to ascertain the New Testament meaning of some Greek words, about the signification of which there has been and still is controversy. We mean by the New Testament meaning, the exact thought expressed by the Savior and the New Testament writers when they used the words that we propose, with some degree of carefulness, to discuss. We begin with the word *αἰών*—*aioon*—which occurs one hundred and three times in the New Testament writings. We shall first examine it in the recorded words of the Lord Himself. Our method shall be a critical analysis and an exegesis of the Scripture texts in which the word occurs. We examine, by itself, the first passage in which the Master is said to have used it. It is in the Sermon on the Mount, Mat. 6:13. It is at the close of the prayer which the Lord taught the disciples to pray. As this prayer is rendered in the Common Version, the disciples are taught to say: "Thine is the kingdom, and the power, and the glory, forever, amen."

The English reader ought to be told, that the words quoted, are claimed by some of the critics to be spurious, but by others to be genuine. It is foreign to our purpose to enter into the discussion of the purity of texts. But where a passage is in dispute, the common reader, when informed of that fact, can form a correct judgment as to the value of any conclusion dependent upon that passage. A correct analysis and exegesis of this particular text will be valuable as showing the meaning, in the mind of the

author, of the word *αἰών*—*aion*. If the passage be genuine, then the significance of the word in the mind of Jesus will be shown. But if it be spurious, the meaning of the word in the mind of the interpolator will be shown. If it be an interpolation at all, it is one made at a very early day, and shows the idea that the word expressed in that early day.

The words *for ever* are the rendering of *εἰς τοὺς αἰῶνας*—*eis tous aionas*—the accusative plural with the article, following the preposition *eis*. There are three propositions: 1. The kingdom is God's. 2. The power is God's. 3. The glory is God's. The prepositional phrase modifies each of them alike. It is syntactically connected to each of them in the same way. In the mind of him who prays, God is honored with the possession of three things, the kingdom, the power, and the glory. How long does the kingdom, power, and glory belong to God? Surely as long as God is God. But as God will never cease to be Himself, the kingdom, power, and glory will never cease to be His. But to state this fact is exactly the office of the prepositional phrase *eis tous aionas*. "Forever" is a good rendering of that phrase into English. The noun *αἰών*—*aion*—has in it the idea of duration, and when in the accusative case preceded by the preposition *eis*, that duration is endless. But we are not dependent upon a single Scripture for so important a conclusion.

We now proceed to examine other cases in the Savior's own words. Jesus said to a fig tree: "Let no fruit grow on thee hence forward forever." Mat. 21:19. "No man eat fruit of thee hereafter forever." Mark 11:14. This case is a very plain one. Whatever may have been the Lord's purpose, and however difficult for us to fathom that purpose, the fact is plain. By the power of His will and His word, He consigned the fig tree to perpetual barrenness. Of that barrenness there was to be, has not been, and will not be an end. In both these passages the endless barrenness of the fig tree is expressed by the word *αἰών*—*aion*—in the accusative singular preceded by *εἰς*—*eis*—and the article. The endlessness of the fig tree's barrenness is so plainly seen in both these Scriptures that a child will not fail to see it. Yet if the phrase *eis ton aiona* were not in it, its endlessness would not be there at all. But we will examine other Scriptures where Jesus uses the word.

"I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever." John 6:51. In the English, "for ever" tells how long the man will live who eats this bread. But, "for ever", is the translation of *εἰς τὸν αἰῶνα*—*eis ton aioona*—and if living for ever means living always, and if "for ever", *εἰς τὸν αἰῶνα*, then the meaning of the Greek is "for ever", and the life of him who eats this bread is an endless life. But confessedly with all believers, the life is endless. But take the word *αἰών*—*aioon*—out of the text, and there is nothing left to express the endlessness of the life. Again, in the fifty-eighth verse of the same chapter, Jesus says: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread, shall live for ever." Here the Greek rendered "for ever", is the same and the syntax the same as in the other case. Here the endless life of those who eat the bread that Jesus gave, and the ending life of those who did eat manna in the wilderness, are placed in antithesis. The animal life, maintained for a time by earthly food, perishes, but the spiritual life, not of the body, but of the soul, fed on heavenly food, never dies, never ceases, and its endlessness is expressed by the use of the Greek word we have under discussion. Take that word out of the mouth of our Lord, and there is no word left in these Scriptures to assure us of the perpetuity of the divine life, unto which we have been begotten with the word of truth, and into which we have been born in obeying the truth.

"The servant abideth not in the house forever: but the Son abideth ever." John 8:35. In these words of the Savior, the Son Himself, the servant, is the sinner, and the house is God's. The honest, common sense reader will not fail to see that Jesus as the Son of the Father abides in the house perpetually. Of His abode there, there will never be an end. It is equally clear, that the sinner, the servant, does not and can not so abide. The Sonship of the one secures him in the never-ending home in the Father's house, while the servitude, the sins, of the other, as hopelessly and as perpetually excludes him from the Father's house and the Father's table. But in the original, the perpetuity of the sinner's exclusion is expressed by exactly the same words that tell the never-ending continuance of the Son in the house of God. The original words are *εἰς τὸν αἰῶνα*, the same exactly that we have

been discussing. The Master uses this Greek phrase to tell how long He will abide in the house of His Father. But, He uses exactly the same phrase to tell how long the servant of sin will be excluded from it. If there is ever to be an end to the sinner's banishment from God's house, then there will likewise be an end to Christ's residence in it. The same words can not correctly describe the length of two things, if they in fact are of different lengths. The same words can not truthfully describe the continuous existence of two things, if one is perpetual, and the other not. But Jesus used words correctly, and did use the same words to tell how long He would dwell in the Father's house, heaven, and also to tell how long the servant, sinner, would be excluded therefrom. Then the word *αἰῶν* does represent the idea of duration of existence, and when in the accusative case preceded by the article and the preposition *eis*, that duration is endless, whether it be that of the glory of the children of God or the shame of those "who know not God and obey not the Gospel." In the fifty-first verse of the same chapter the Savior said: "If a man keep my sayings, he shall never see death." The "never", here, is from the same phrase. The translation here is true to the sense of the passage, perspicuously and pointedly expressing the Savior's thought in good English. Uniformity of translation would have rendered it thus: "If a man keep my sayings he shall not see death for ever." But the sense is just the same. "Not for ever", and "never", amount to the same thing. This text is valuable, in that, it not only shows the meaning of the language under investigation, but it also shows the terms on which a sinner may be made free, may become a son and abide in the house for ever. The terms are, that he keep the sayings of Jesus, obey the gospel. Thus he may cease to be a servant of sin, may become a free son and abide in the house. In the next verse, the Jews, in reply to Him, quote His words showing that they understood well the force and meaning of His language, only that they supposed Him to mean bodily death, which He did not mean at all.

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." Mark 3:29. In the quotation from Mark the rendering is true to the

sense, strictly true, but rendered literally would be: "Has not forgiveness for ever." But the truth told and the doctrine are the same with either rendering. But the Master also said, that the man who blasphemes against the Holy Spirit, not only will never be forgiven, but "is in danger of eternal damnation." The word rendered "eternal", is an adjective derived from *αιών*—*aion*. It is *αιώνιος*—*aionios*—and has the same root as the noun from which it is derived, or rather the noun *αιών* is the root, the adjective being formed by adding the termination *ιος* to the noun. The meanings of the two words are close kin. In the Scripture under consideration it is rendered "eternal", correctly rendered too. We have already seen that sin excludes from heaven, and that in order to enter heaven a sinner must be made free, must be forgiven. But here is a sin to be forgiven. "Hath never forgiveness", hath not forgiveness forever. All sins unforgiven, involve the sinner in the suffering of the penalty. The penalty due this unpardonable sin is, in the language of Jesus, rendered in the Common Version, "damnation." Now if "damnation" be the penalty of a sin that can never be forgiven, or "blotted out", or washed away, "damnation" for such a sin, must be never ending, as long continuous as the sin itself. Then this "damnation" will never "be blotted out." But the Master describes the duration of this "damnation" by the use of the adjective *αιώνιος*—*aionios*. The English adjective "eternal" exactly translates it. It requires that word or its equivalent to render it into English. It occurs seventy-one times in the New Testament, and in the Common Version is translated by the word "eternal" forty-two times, and by "everlasting" twenty-five times, "forever", once, and "world" three times. It is rendered "eternal" with the word "life" thirty times, thus giving us the expression, "eternal life", thirty times. It is rendered "everlasting", with the word "life," thirteen times, giving us the phrase, "everlasting life," thirteen times. It is rendered "eternal" in twelve other passages as follows: "eternal damnation", "eternal weight of glory", "eternal things", "eternal house", "eternal glory" twice, "eternal salvation", "eternal judgment", "eternal redemption", "eternal Spirit", "eternal inheritance", and "eternal fire." It is translated "everlasting" eleven times as follows: "everlasting fire", twice, "everlasting punish-

ment", "everlasting habitations", "everlasting God", "everlasting destruction", "everlasting consolation", "everlasting power", "everlasting covenant", "everlasting kingdom", and "everlasting gospel." It is so plain that this word expresses the unending character or condition and existence of whatever it is used to describe, that no mind, not distorted or biased by previous false teaching, can fail to see it. Sixty-seven times out of seventy-one occurrences it is translated "eternal" or "everlasting." It is certain then that it means "eternal" in every passage where the Savior uses it, and it is so rendered, or by its equivalent "everlasting". In a future paragraph we will examine the Pauline use of it.

We return now to *αἰών*—*aion*—as used by the Lord in regard to the sin against the Holy Spirit as already quoted from Matthew. Blasphemy against the Holy Spirit is not to be forgiven, "Neither in this world, neither in the world to come." Upon the face of the passage the sin against the Holy Spirit will not be forgiven in this world, nor in the one to come, and if ever forgiven at all, it will have to be beyond the world to come. But if this world means the time state, and the world to come the eternal state, then this sin will not be forgiven while time lasts nor while eternity continues to be. So, if this sin is ever to be forgiven, it will be after the close of eternity, and as "The wages of sin is death", there can be no resurrection from this death, second death, until after the end of eternity. The plain common sense of the unbiased and unprejudiced reader will hardly fail to see that "this world" means the time states of existence that will terminate with the destruction of this earth when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up", and "the world to come" the eternal state. To escape this plain meaning of the Master's words, and to find escape for the blasphemer from his horrible sin, Universalists tell us that *αἰών* here rendered world means age, and that in the mouth of God's Son, "this world" means the "Jewish age", and the "world to come" means the "Christ-age."

Of course this assumes that there is an age that is neither Jewish nor Christian, and that in that age the sin unpardonable in either Jewish or Christian age, may be forgiven, and thus the blasphemer against God's Spirit find a way of escape from endless

punishment. In this text *αἰών* is in the dative case with the article preceded by the preposition *ἐν*—*en*—accompanied by *νῦν*—*nun*—now or present, in the first clause, and *μελλόντι*—*mellonti*—to come, in the second. When *αἰών* is in the dative preceded by the preposition *ἐν*—*en*—with the particle *νῦν*—*nun*—and the prepositional phrase repeated with *μελλόντι*—*mellonti*—to come, in antithesis with the *νῦν*, all of endless duration or existence is meant, the first clause with *νῦν* specifying so much of endless duration as is embraced in the period we call time, and the second clause expressing all that lies beyond time.

Take another instance. Jesus said "verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold now in this time, houses, and lands with persecutions; and in the world to come, eternal life." Mark 10:29, 30. "The world to come", in this place, is in the original, *αἰών* in the dative, again with *ἐν* preceding, and followed by a participle, correctly translated, "to come", in the Common Version. One thing is certain, *αἰών* is here applied to the state of existence where eternal life is to be enjoyed. If the life be eternal, then the state or world in which it is to be enjoyed is an eternal one. Besides, in this place it can not be applied to the present life, for earthly blessings are promised to the same man in the present time in contrast with eternal life. No one will deny for a moment that the eternal life here promised, is endless. But in English, its endlessness is expressed by the word *eternal*. But in the original, the word rendered "eternal", is *αἰώνιος*—*aionios*—which we have already shown to be an adjective derived from the word under investigation.

But suppose that we admit the Universalist's definition of the word to be right. He says that the meaning of the word is "age", and that instead of "this world" and the "world to come", we ought to have the "Jewish age" and the "Christian age." The word "age" would do, but there is no good reason for prefixing the adjectives "Jewish" and "Christian." We might, instead of translating the words of our Master: "Neither in this world, neither in the world to come", render them; "Neither in this age, neither in the age to come." But the sense would be precisely the same. But when we say the "Jewish age" and the "Christian age", we put words into the Savior's

mouth that He did not use. In the parable of the sower, the seed that fell among thorns is made to illustrate the man who receives the word, but "the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." Here, "world" is the rendering of *αἰών* in the genitive case. We might say: "the care of this age." But there would be no change of meaning from the Common Version. But to expose the deformity of Universalist reasoning, let us render the word their way in this case. "He, also, that received seed among the thorns, is he that heareth the word, and the care of this Jewish age, and the deceitfulness of riches choke the word." This makes the Savior talk nonsense. Yet if "Jewish age" is the meaning of *αἰών*, this nonsense is what Jesus said. The Jewish order of things was closed up, fulfilled, eighteen hundred years ago, and the Gentile nations were never under the control of the Law. And as we are Gentiles, "the care of this world", the Jewish age, has no place in our hearts, and the word is never choked in us by this care. This is necessarily true, if "Jewish age" be the meaning. But it is false to our observation, to our experience, and to our consciousness. We observe daily the effects of worldly cares on the hearts and lives of professed Christians who were never under the influence of the Jewish age. We have experienced the same in ourselves, and we are constantly conscious of the exercise of such an influence on our hearts and of a conflict in our souls struggling to resist that very influence. Any attempted argument is fallacious when it contradicts our consciousness.

Again, in the parable of the tares of the field, "the harvest is the end of the world." World, here, too, is *αἰών* in the genitive case. How does it sound to say that "the harvest is the end of the Jewish age"? We might say "age", but that would not change the sense at all. But we dare not say "Jewish age" without thrusting a word into the Savior's mouth that He never uttered. Besides, the reapers at this harvest are the angels, and this harvest is the end of the world. The Jewish age ended when Jesus died and arose and ascended. But the angels did not do the things then that are assigned them in this parable. True, some of them were present at His resurrection, an angel rolled away the stone from Jesus' grave, but angels did nothing at that time that Jesus said they would do at the end of the world, the harvest.

"The good seed are the children of the kingdom", Christians. "The tares are the children of the wicked one", wicked, disobedient people. The angels at the harvest, end of the world, are to gather these and "cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Nothing of this kind was done at the end of the Jewish age.

But again, in this parable, "The field is the world." But this time, "world" is not from *αἰών*, but *κόσμος*—*kosmos*. This latter word occurs nearly two hundred times in the New Testament and is rendered "world" in every instance. The word "world" in the English Scriptures is not always the same in meaning. There are at least three Greek words rendered "world." The third one is *οἰκουμένη*—*oikoumenee*—rendered "world" fourteen times and "earth" once. Then there is a word always translated "earth" or "land"—*γῆ*—*gee*. It means, when used literally, "the solid earth." Also, we have already seen that the word "world" occurs in the Common Version three times as the translation of the adjective *αἰώνιος*. This, however, we shall, further along, show to be incorrect. When "world" comes from *αἰών* it has in it the idea of duration of human and divine existence. When it is this world it embraces all of the period of earthly existence, and when it is the world to come it means all of spiritual and eternal existence. When it comes from *κόσμος*—*kosmos*—it means, primarily, this physical world arranged in complete order and beauty, ready for man's use. When it is from *οἰκουμένη*—*oikoumenee*—it has primary reference to the physical world as capable of being inhabited. The word really means "the habitable world." It hardly includes the frigid zones and burning deserts. But these words, like most others, are used sometimes figuratively, and, sometimes, perhaps, synonymously. Yet, in studying any passage of Scripture in which the word "world" occurs it is always a good thing to know from which one of these Greek words it comes.

Now, in the parable of the tares of the field, "The field is the world", the *Kosmos*. "The harvest is the end of the world" the *aion*. Both "The Son of man", and the devil sow in the *kosmos*, and the harvest that will be reaped from this double sowing will be at the end of the *aion*. The field belongs of right to the Son of man, but the devil, as an interloper, sows in a field not his own.

But the harvest will be wholly under the control of the rightful owner. "The good seed" sown by the Son of man produces a crop of Christians, and the tares sown by the devil produce a crop of sinners. Both grow together in the *kosmos*, until the end of the *aion*. Then the angels, at the bidding of the rightful owner of the field, will separate them. When they gather the tares, they "Shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Then, when? At the same time that there is "wailing and gnashing of teeth"; then, at the same time, "Shall the righteous shine forth as the sun, in the kingdom of their father." The shining as the sun, and the wailing are at the same time. But of the shining there is to be no end. How then can there be an end of the simultaneous "wailing and gnashing of teeth"? While the faithful seryant of God shall share the glory of the Son of God in heaven, the wicked servant of sin will share the misery and shame of the devil in hell.

"I am with you always, even unto the end of the world. Amen." Matt. 28:20. Here "world" is from *αἰών* in the genitive case. It means the time-state of things, all that there is included in the duration of what we call time. The Lord is giving His final instruction to His disciples. He tells them to teach *all* nations, to baptize the taught, to teach the baptized the all things that He had Himself commanded, and promises to be with, to sustain and help them in this work as long as it endures. But as this work must continue as long as men and nations dwell on this planet, and as men and nations will continue to inhabit the planet until the Lord shall come, the Lord promises to be with His disciples in doing this work that long, and that will be until the end of the *aion*. *Aion* in this place means all the period of the duration of the dwelling of men in the flesh on this earth. We surely are safe in saying that *αἰών* in the mouth of the Master means always one of two periods of duration, and includes the full period. One of these periods is time, the time-state of existence, the other eternity, the endless state of existence.

We proceed now to further examine the adjective *αἰώνιος*—*aionios*—as used by the Master. We lay down this proposition: that in the words of Jesus, *αἰώνιος*—*aionios*—always means the endless duration of the thing it is used to describe. Proof: It is used by the Savior forty-four times to describe the life that he will

give to those who believe in and obey him. In these forty-four instances, without controversy, it means "endless." No one will dispute that. It is applied once to the word "habitations." "I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Luke 16:9. Here *aioonios* is rendered everlasting. No one will deny the correctness of it either. In the parable of the unjust steward, the Lord commended the wisdom, not the honesty, of the unjust steward, in that, by the use of this world's goods, he made friends who would give him a home when he should need one. He then commands us to make friends by the use of the "mammon of unrighteousness", in order that those friends may, when we fail, receive us into "everlasting habitations." "The mammon of unrighteousness" is earthly wealth, and we are taught to use it in such a way as to make God and His Son our friends, so that we shall be admitted into mansions in the Father's house. Our habitations in heaven are to stand endlessly, and their quality of endlessness is expressed by *aioonios*. But remove that word from the Savior's language and the endlessness of His heavenly promises is gone. But no one wishes to do that.

But when we look on the other side, we see that Jesus not only applies this word to the future life of the children of God, but that He also applies it to the punishment that awaits the sinner. "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into *life* halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire." Matt. 18:8,9. The question before us now, is not what the Savior means by cutting off hands, or whether fire here is figurative or literal. But the question is, whether literal or figurative, how long that fire will burn? There is one, and only one word here to tell how long, and that is our word *aioonios*. Forty-four times, it is used by the Lord and His apostles to tell how long the children of God will live in glory, and everybody agrees that in all these cases it means, in the mouth of the Lord and in the mouths of the apostles, "eternal", "everlasting", "endless". But when they talk about the fire of God's indignation, and His righteous wrath to be visited upon

the children of disobedience, they begin to squirm and quibble and try to deny that the word means endless. But if "eternal life" means "endless life", "everlasting punishment" means "endless punishment." If "eternal glory" means "endless glory", "eternal damnation" means "endless damnation."

"Then shall He say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. The word fire in the language of the Judge, here expresses His conception of the penalty befitting the devil himself. It was prepared specially for him. The devil was the first sinner and for him and his angels there is no way of forgiveness provided. Hence he is a sinner now and will be forever. The punishment due him ought to be such as will be co-extensive with his sin. His sin is eternal, his punishment must be co-eternal, with it. In the forty-fifth verse, same chapter, the Judge says: "These shall go away into everlasting punishment: but the righteous into life eternal." *Aionios* occurs twice in this verse, rendered everlasting with the word punishment, and eternal with the word life. The punishment of the wicked, and the life of the righteous are exactly the same length, for the Judge describes the length of both by the same adjective, *αἰώνιος*—*aionios*. If one is endless the other is. They can not be of different lengths. To deny the endlessness of the punishment, is to deny the endlessness of the life. As long as the righteous man dwells in heaven, so long will he who rejects the gospel and dies in his sins remain in "outer darkness" where there is "wailing and gnashing of teeth."

But *αἰώνιος*—*aionios*—is translated "world" three times, and we have promised to show that the Common Version is incorrect in that. It ought to be rendered "eternal" in all these three instances. The examination of these and a few other passages will give us the Pauline use of the word. "Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." Rom. 16:25. "Since the world began", in the Common Version, comes from two words, in the original, *χρόνος αἰώνιος*—*chronos aionios*—in the dative case. There is nothing in either word to mean "begin." They simply mean "times eternal." The verse correctly rendered, reads, "To Him who is able to establish you according to my

gospel and the preaching of Jesus Christ according to the revelation of the mystery kept secret from times eternal." The meaning of the passage, taken with its context, is this: Paul ascribes glory to God, and God is able to establish the Roman brethren. He will do it according to Paul's gospel, and according to the preaching of Jesus Christ, and the preaching was according to the revelation of the mystery, and the mystery was one kept secret from times eternal until it was revealed by the preaching of the gospel. "Times eternal" or "eternal times" may sound strange to some ears, but it is all right, nevertheless. *Χρόνος*—*chronos*—usually translated "time", means "duration." But duration is eternal. So much of duration as is embraced in the period of earthly existence is called "time." "Time", in this sense, will have an end, and when it ends, "time" in that sense shall, after that, be no longer. But duration antedates this world. In the mind of God the scheme of redemption existed "Before the foundation of the world." It was then a secret unknown to men and angels and demons. But in "the preaching of Jesus Christ", that sacred mystery was revealed. But when in the periods of duration of the remote past, antedating "the foundation of the world", duration was eternal. Duration has never been suspended, and never will be. But when in Greek *χρονος*—*chronos*—expresses that duration, it is eternal, and "times", its translation in English, is eternal. In this Scripture, Paul qualifies *chronos* by *aioonios* following it, and we correctly translate them when, as they are here, in the dative plural, "from times eternal." Any other rendering fails to bring out the real meaning. We are not alone in so rendering it. The Revised Version says, "times eternal."

There are two other places where *chronos aionios* are rendered "world began." 2 Tim. 1:9, and Titus 1:2. In both these cases the words are in the genitive case plural, preceded by the preposition *πρo*—*pro*—which means "before." In both cases the Revised Version, true to the syntax, reads "before times eternal." So we find that in the language of the Savior and of Paul, indeed of all the New Testament writers, *aionios* means "eternal", and that "eternal" is a good rendering of it in every place where it occurs. The same criticisms apply in these cases as in the last passage examined. It is unnecessary to repeat them.

We will only examine one more passage where *aionios* occurs.

"For perhaps he therefore departed for a season, that thou shouldst receive him forever." Philemon 15. "Forever" is here the rendering of *aiōnios* in the accusative. "Him for ever" is, in the original, *αἰώνιον αὐτον*—*aiōnion auton*—the words being in the accusative case. A strictly syntactical translation of the clause would be, "That thou shouldst receive him eternal", or "receive eternal him." This rendering is not only syntactical, but it is also exegetical, that is, it brings out the true exegesis of the passage. Onesimus was a servant, a slave of Philemon. He had run away. In his absence from home, he had learned, under the preaching of Paul, who was at the time a prisoner, his duty to the Lord, and had become a Christian. Paul now sends him back to Philemon. Philemon had held Onesimus as a servant. The relation heretofore existing between them had been that of master and servant. But that relation terminates with this life. Philemon was a Christian, and Onesimus had now become a Christian and the relation of brothers in the Lord now exists between them. When Paul says, "That thou shouldst receive him eternal", he adds: "Not now as a servant, but above a servant, a brother beloved." Philemon was now to receive Onesimus, not as an eternal servant, but as an eternal brother. The brotherhood in Christ, existing between all Christians, is an eternal brotherhood.

J. C. REYNOLDS.

AN ECLECTIC EXEGESIS OF ROMANS 1:18-21.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, *even* His everlasting power and divinity; that they might be without excuse: because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened."

18. *For the wrath of God is revealed:*—Paul intends to conceal nothing. Both sides shall be presented. There is a two-fold revelation; in the one, is seen “the power of God unto salvation”; in the other, the destroying power of God’s wrath. The one is necessitated by the other. If He shows wrath, He must remember mercy; and if the proffer of His mercy is willfully spurned, the weight of God’s wrath will rest on the scorner.

Wrath of God:—We must not, even in the remotest way, connect this with revenge, for then it would be a malignant passion. The wrath of God is the love of the holy God for all that is good, in its energy as antagonistic to all that is evil.

Is revealed from heaven:—The invisible abode of God is referred to—the seat of perfect order—from whence issues every manifestation of righteousness, every victorious struggle of good against evil. Heaven, in this sense, is the avenger of all wrongs. In the case of the persons described in this chapter, the revelation of wrath, as well as the character of their punishment, is fully portrayed a few verses further on.

Who hinder the truth in unrighteousness:—Rather, to hold down, suppress, the truth by their immoralities. Wilful resistance to the truth for the sake of a free indulgence of their lusts—this is the thought.

19. *Because that which may be known:*—*Because* is a strong word, and of limited meaning. As its form implies, it gives a cause, or reason why God is angry with them. They know better, and yet persist in their vices. If they hindered the truth through their ignorance they would be excusable. The prominent persons guilty of these crimes were legislators and governors, who ought to have honored God, by making Him the object of the people’s worship, instead of establishing idolatry with all its attendant corruptions.

For God manifested it:—That is, manifested His existence, unity, power, wisdom, goodness, etc. The apostle’s assertion is confirmed by the writings of the philosophers still remaining to us.

20. *Ever since the creation of the world:*—The observing, reflecting mind has been enabled, by the works of creation, to arrive at the apprehension of certain traits of the Almighty. God’s works sprang from and correspond with His nature. What was

in God came out. It is a revelation of Him. The visible works verify the invisible worker.

Everlasting power:—Paul sums up the traits of God, now, into two, putting "power" first. Power always arrests attention when the spectacle of creation presents itself in its vast varieties. If the sun should become constant in its surroundings—ever cloudlessness—it might fail in its attractiveness. But physical nature is undergoing perpetual change. Sunshine, cloud, rain, wind, lightning, earthquake, etc., keep man watchful and uneasy. Instance: the recent cyclones of the West. There is no salvation revealed in physical nature; frequently destruction, rather: but therein is a powerful manifestation of God.

And divinity:—All *that* in God which differs from us. The whole of that which goes to make up a true idea of God. As His power is everlasting—constant—so His character is the sum total of perfect qualities, it is infinite and alone in kind and degree. This round of divine realities as exhibited in the laws and frame of nature; in the events and dispensations of providence; in the constitution and operation of human minds; and in the existence and testimonies of conscience, ought to have been recognized and respected by these nations. God gave an external world, and a mental and moral nature to apprehend it. A thankful and reverential worship of God should have been induced.

That they may be without excuse:—This is much better than the Old Version: *so that they are without excuse*. Paul means to teach that the purpose of God in thus revealing His character through nature, is to leave men without excuse if they shall disobey him. Had Paul desired to say *so that*, he had explicit language at his command. Wherever the Greek *eis* is used with the infinitive, it denotes purpose. All honest critics declare there is no exception to this rule. This revelation, like everything which comes from God, must have had a purpose. Its purpose could not be the mere communication of knowledge, for knowledge is useless unless it leads to something beyond itself. The first aim of the Creator was to make Himself known to His creature. But if through his own fault, man came to turn away from this light, it was so provided that he should not be able to accuse God of the darkness into which he plunged himself. God did not intend that man should plead ignorance as a pretext. The immediate pur-

pose, then, of a revelation to those so persistent in evil, could not have been to glorify God; for, this natural revelation could not break their fetters, else there would have been no need for a gospel of mercy. Its only possible result was a consciousness of guilt for dishonoring God, and if so, this must have been its *designed* result.

21. *Because that, knowing God, etc.*:—That is, knowing God through His works. This is still the point under treatment. Paul's assertion is verified by Aristotle in his book entitled "On the World." He says: "God having become unseen to every mortal nature, through His works is seen." Cicero, in his "Nature of the Gods", says: "What can be so clear, when we look at the sky and the heavenly bodies, as that there is some deity of surpassing mind by whom these are governed." Again: "If any one doubts this, I cannot see why he should not doubt whether the sun exists." Though ignorant of the plan of salvation, they were not ignorant of the unity and perfections of God. Their sin was in this: that knowing God, they *glorified Him not as God*. Man merely *received* this knowledge. He was *passive* under the light of God. He did not *grasp* and *use* it. If he had, he would have been thus raised from one degree of light to another. He was *active* in idolatry, his whole heart was on that, and he merely suffered God's revelation to be imposed upon him. He glorified everything else—beasts, reptiles, and insects—but not God. His worship was not in accordance with the knowledge given him. Having neglected to set God before itself as the supreme object of its activity, the heathen mind was reduced to the necessity of working in a vacuum, and, thus, as fields unseeded with grain, grow up in noxious weeds, so the minds of these people were filled with errors.

Neither give thanks:—If they failed in the homage of the understanding, one might suppose they would at least have given thanks to their benefactor. But God was the object of none of the popular religions, and, hence, no public thanksgivings were offered to Him in any country.

But became vain in their reasonings:—This was the result of not giving honor and thanks to God. Their minds were at work, but like a disabled engine, they were not working right. They had no solid basis for thought. They had no true centre for their

reasonings to play about. False ideas of God, duty, and destiny corrupt the mind so that its operations are unsound.

And their senseless heart was darkened:—The heart is considered as the seat of personal life, both in the Old and New Testaments. Having spoken of the mind's reasoning qualities, Paul now refers to the impulsive, volitional nature—that inner power which determines at once the activity of the understanding, and the direction of the will. This is that force that sways the judgment hither and thither. One may *admit* a truth, but he does not *feel* like obeying it. His heart is not in the matter. It is considered as a qualifying power throughout the Scriptures. We give but one instance: "If thou believest with all thine heart thou mayest." Acts 8:37. For this part of the man, therefore, to be senseless and darkened, made the matter of correction a hopeless case.

J. W. MONSER.

THE LORD'S PRAYER.

"Neither for these only do I pray, but for them also that believe in me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." John 17:20,21.

This, and *not* that recorded in Matthew 6th chap., is the Lord's prayer *par excellence*.

That was a prayer taught His early disciples, as a specimen, merely, and certainly was not intended to be handed down to all generations, as suitable for all times, places and circumstances.

On the contrary, it was given for a certain clear and well defined purpose, viz., to present, in striking contrast, what prayer ought to be, and what it was amongst the eminently religious people of the day; and hence the Lord prefaces it with the words, "after this manner pray ye."

It was a practical indorsement of the sentiment of the ancient preacher, "God is in heaven and thou upon earth, therefore let thy words be few."

We have sometimes thought that it would improve some of the modern prayers, if the sentiment were more generally known, and acted upon.

So completely mixed up have many of the preachers and people of the present day become, touching the Lord's prayer, however, that they have stereotyped that which was never intended for such a purpose, and entirely ignored the prayer that ought to be recognized. And in most of the churches we hear almost every service either begin or end with the words, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven, give us this day our daily bread", etc.

Now touching the simple grandeur of these petitions, there can be no two opinions. The words are just as expressive and as beautiful as the blessed Lord could utter.

Nevertheless it might safely be questioned if the Master intended them to be suitable, as they stand, to the present state.

Let us just glance, briefly, at one or two of the petitions.

"Thy kingdom come." The disciples who were taught to pray for this, were looking, and waiting, for the coming of the kingdom; and hence the burden of their preaching was "the kingdom of heaven is *at hand*." But after the events of Pentecost, as detailed in Acts, 2nd chapter, we find "the kingdom" an accomplished fact; and therefore it is that the apostle Paul, writing to the Colossian Christians, says: "Giving thanks unto the Father, who delivered us out of the power of darkness, and *translated us into the kingdom of the Son of His love*." Col. 1:12, 13.

Seeing then that this kingdom *has* come—has been set up—and that "King Jesus reigns for evermore", *our* duty is, not to pray for its coming, but for its *extension*; and not only to pray for it, but to work for it; "and this will we do if God permit."

"Thy will be done on earth as it is in heaven."

Now, while the free use of this petition is right, there are, at the same time, certain conceivable circumstances under which it is *very far wrong*.

It is a prayer that the Divine will, as it is known to man, will be acknowledged and obeyed. This "will" may be made known to us in either of three ways; from nature, by intuition, or by revela-

tion. That is, God *could*, in either of the ways mentioned, have made known to us our duty to Himself.

With us, then, the question is, "how has he done so"? Nature tells us much, very much about God; that He is gloriously omniscient, omnipresent and omnipotent; but it does *not* tell us that He is love. It does not tell us, that He "so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life."

Nor does He tell us this by intuition. And the strongest evidence of it is, that "no man or woman ever yet possessed any knowledge of the salvation God has provided, but what he or she derived from His own word."

Then it follows that by direct revelation *only* God has made known to us the salvation provided for the world, and our duty regarding it.

God's *will* being therefore revealed in His *word*, the best (*and only*) way of doing that will is to obey that word. And is it not manifestly wrong, when He has laid down in plain characters, how we are to enter that kingdom that has been set up, to ignore the clear revelation of His will, and at the same time to pray "thy will be done on earth as it is in heaven"?

"Give us this day our daily bread." As in the other case, while it is eminently right and proper to recognize the hand from which all our blessings flow, and to express our feeling of dependence upon the same, it is easy to conceive of circumstances under which the petition becomes a solemn mockery. Let the kind reader exercise his imaginative faculty a little, not much.

We "feel like going to church this morning", and enter a Cathedral, a gorgeous edifice, with a gorgeous cloud-capped spire; a gorgeous organ peals its rich volume of sound as we enter. The gorgeous pews rapidly fill with gorgeous people. Singers from the fashionable music halls and theatres clad in gorgeous apparel warble the praises of Him who was cradled in infancy in a manger, and in manhood had not where to lay His head. "His grace the Archbishop of so and so", or "the very Rev. Dr. Blank, Lord Bishop of so and so", walks across the velvet pile with measured step and slow; and opening a gorgeous little book, while the gorgeous audience humbly kneel on the gorgeous cush-

ions provided for them, reads, with the patent intonation of the "clergy", "Give us this day our daily bread."

Yes, those who fare sumptuously every day, and are clothed in purple and fine linen; those who revel in voluptuous luxury, and sail "to church" in bushels of finery, go through the farce we have just been depicting, and pray with sanctimonious and mock reverence, "Give us this day our daily bread."

Enough has been said, we think, to convince any but a "Clergyman", that this model prayer was never intended to be of perpetual application; whereas the other *is* so intended; nor was there ever a time in the history of Christianity when there existed greater need for it than now. It contains the living, burning thoughts of an earnest heartfelt prayer. The eye of the Master, as it travels down through the ages, takes in, at a glance, the whole situation, and recognizing the absolute necessity for *union* amongst His future followers, He gives expression, in language which while intensely forcible, is sublime in its perfect simplicity, to the ardent petition that "they may all be one."

Oh! that the various prayer books, creeds, and confessions, if they *will* have the Lord's prayer stereotyped, would scratch out the one and insert the other; much, very much, good would come of it.

The great reformatory—or rather restorative—movement of the present century, with which the church of Christ stands identified, is based upon this very error; and it is because we are full of faith in our Lord, that we are full of hope for our cause.

But, in truth, this movement is rapidly making itself felt in every corner of the world, and we get but a very inadequate conception of its onward progress if we look at the number of its adherents, or count its additions, merely.

Doubtless there are many, both of men and women, who, aforetime, were swayed by all shades of theological opinions and faiths; but who have now, with surprising unanimity, agreed to hold in abeyance all their various and conflicting opinions, to cast off all creeds, confessions and faiths, and to meet together as *one*, upon the one creed of the Christian: "Jesus is the Christ, the Son of the living God." But, we repeat, those who view the movement from this standpoint *only*, come far short of forming anything like a just estimate of its importance. For, in reality,

the power that is inherent in our creed—a power that makes itself manifest wherever it is adopted—is slowly perhaps, but none the less surely, making its way amongst the various ecclesiastical organizations of our time, breaking off their rugged edges, leveling down their points of difference, and, here a little and there a little, preparing them for the ultimate and inevitable grand and glorious union, for which the salvation of the world is waiting.

True, this finality appears, as yet, a long way off, and its Alpine summit seems lost in a dense cloud of sectarian opposition; nevertheless, believing that our Master would not pray for what was either impossible of attainment or unnecessary, we, too, will pray for it, and work for it, and, if need be, fight for it. Our path and duty are clear and well defined, not by man but God; the finger of destiny points to it, and our Lord's own voice commands us, "this is the way, walk ye in it."

As *Christians*, then, who have discarded all human creeds as bonds of union and communion, our one distinguishing characteristic is, or ought to be, sincere love for God's word, and an unfeigned anxiety that our lives should be shaped in conformity with its sacred precepts. This in fact, as well as in form, is the very seed germ of the cause of the present restorative movement, for, just as the corruptions of Rome gave "the Monk who shook the world", the keynote of the reformation of the sixteenth century, so, the manifest disintegrating influences of man-made creeds, supplied the keynote, and is in fact the whole gamut, of that of the nineteenth.

On the face of it, our plea appears an eminently wise and reasonable one, and neither love for Christ or desire for the advancement of His cause, would suggest any opposition to it. Nevertheless, we are painfully conscious that opposition is shown, and that of the most bitter and unrelenting kind, and that, too, not, by, His enemies, but by his professed friends! And so far have some of these *friends* (?) allowed their unholy zeal to outrun their discretion, that the wildest and most random stories are fabricated and fulminated touching what we do, or do not, teach. One discovers that we "do not believe in the Spirit's influence", because, forsooth, we deny that the Holy Spirit operates, in conversion and sanctification, upon a number of people at a "penitent form", as a galvanic battery would affect them!!

Another circulates the report that we teach "baptismal regeneration", or, as they prefer to put it, "water salvation", and for no other reason than that they hear us give the Lord's own conditions of pardon, in the Lord's own words! We will possibly alter the complexion of this somewhat ere we finish.

A third proclaims with trumpet tongue that we are "bigots", because we call ourselves *Christians*; thereby implying that the others are not! Could *odium theologium* further go?

And still another charges us with the heinous sin of "intolerance", because we "claim to be right and say all the others are wrong"! Nor are we so ready to repudiate this latter item, for we believe we *are* somewhat intolerant.

And more, we are strongly impressed with the idea that this much abused word is scarcely deserving of the sweeping denunciations it has met with from so many quarters; but think that intolerance is, under certain conditions right and proper, and toleration absolutely wrong. This, we confess, is somewhat heterodox, and yet so simple and rudimental is the proposition, that it is acted upon every day we live, and so far from requiring any elaborate defense or explanation, the statement of one simple rule makes it readily apprehensible by all, a rule whereby we may easily decide, unerringly, when to be intolerant, and when to exercise toleration. That rule is as follows: "In all questions, social, political, or religious, where we have a final and infallible standard of reference or appeal, we shall tolerate *only* such conduct as is in harmony with such final and infallible standard. And in all questions, social, political or religious, touching which our final standard of reference or appeal is *fallible*, we shall exercise the widest charity and toleration, compatible with the well being of the body corporate, social, political or religious." For instance, the judge who sentences the prisoner to death, does so, aside altogether from his predilections and feelings, and solely because the final standard of appeal, the law, compels him, and he dares not exercise toleration.

But, even here, we are sometimes obliged to tolerate crime, if our law can be proved fallible, *i. e.*, susceptible of a double reading by a smart lawyer "driving a coach and four through it."

Now this rule applied to the case under consideration shuts us up to the adoption, without any alternative, of our only course;

that of deciding all questions of toleration by one final and infallible standard of appeal, "The Book."

To illustrate: We are charged with intolerance because we refuse to admit the equal validity of the various party names of Christendom. Well, believing, as we do, that there is, after all, much in a name; that, in fact, party names just perpetuate partyisms, we *do* deny their claim to recognition. True, we may see nothing amiss in the names Anglican, Presbyterian, Wesleyan, Independent, Baptist, etc., *as names*; but when applied to the followers of Christ we enter our warm protest and most unhesitatingly pronounce their tendency to be only evil, and that continually. Smith may see nothing wrong with the names "Brown" and "Jones", *as names*, nevertheless when his wife begins to call herself "Mrs. Brown" or "Mrs. Jones", the affair assumes rather a serious aspect, and requires looking into. And this illustration supplies a striking parallel.

John says: "Ye yourselves bear me witness that I said I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy, therefore, is fulfilled. He must increase, but I must decrease." Chap. 3:28, 29, 30.

And then, in strict conformity with this figure, Paul says to the Corinthians: "For I am jealous over you with a Godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ." 2 Cor. 11:2.

The cause of the apostle's fear is very apparent from the previous letter; they were split up into factions, calling themselves by party names, hence, he says: "Now this I mean, that each one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?" 1 Cor. 1:12, 13. And in the same epistle, chapter 3, the apostle stigmatizes party names as *carnal*; from which the conclusion flows irresistibly that to call the followers of Christ after any one of the human and unauthorized names of the day is, to say the least, an equal evidence of a carnal spirit.

The plea that the various names are required to *distinguish* one body of Christians from another is so utterly absurd, as scarcely

to call for attention. Why, this is precisely the centre and circumference of the whole evil—the quintessence of the bitter fruit of sectarianism. To distinguish, where there ought scripturally to be no distinction, is just to set up various head-centres of as many ecclesiastical organizations, and thus to provide, in place of “one body”, *many churches*, each with its separate law of admission, and rules of membership.

We argue that all such distinctions ought to be obliterated, and that in place of the many churches we have to-day, there should be the “one body” as of yore; “that they may all be one.”

One more illustration: We are dubbed “intolerant” because we refuse to admit the equal right of those who practice “baby affusion” to sit down at the table of the Lord.” But here, again, a principle is involved, and one of such vital and weighty import that it is, to us, far more than a mere question of expediency or courtesy, it is fundamental.

But first, as showing how utterly unreasonable is the popular objection to this practice, let it be observed that in refusing to grant this liberty, we are but carrying into practice a principle recognized by all the so-called churches, if we except, perhaps, a few congregations of Baptists, and the people termed “Plymouth Brethren”; viz.: that “except a man be born of water and the Spirit he cannot enter into the kingdom of God.”

It thus resolves itself into a question of the “mode” of baptism; we deny their *mode*, and denying this we deny their baptism, and denying their baptism we deny their fellowship.

Now, as before observed, we do not stand alone in this, but hold it in common with all the great religious bodies. The Roman Catholic, Episcopalian, Presbyterian, Methodist, Congregational, etc., all hold to the doctrine most tenaciously, and will not suffer any one, knowingly, to fellowship with them unbaptized.

Of course it will not be supposed that we present this as an argument in support of the practice, by any means, for were it not clearly sustained by Scripture teaching, we would emphatically reject it, their example notwithstanding. We merely mention it to call attention to the utter unreasonableness of charging us with intolerance because of a practice which is, after all, so common to others.

Then, to thinking men and women, the question will nat-

urally present itself: "If this which we had deemed a distinguishing peculiarity of the disciples of Christ be, after all, so common an article of faith, how comes it that there is so much *apparent* opposition to it by the other churches?"

This is a religious anomaly we leave the kind reader to ponder at his leisure, and meantime proceed to a further consideration of our theme.

We submit, then, that the doctrine as taught by the *Christians* is the *only view* of the question that will bear looking into, or that can be accepted.

The various creeds teach that when an unconscious babe has two or three drops of water sprinkled upon its face from the tip of a Rev. finger, and the priest has prayed over it, it is *there and then* "regenerated, introduced into Christ's Church, and made a lively member of the same."

Than this, nothing could be more monstrously outrageous; and if anywhere the doctrine of "baptismal regeneration" is to be found, we have it here in all its naked and hideous deformity. It is useless, and worse than useless, to seek to evade the force of this by offering modern explanations. There it stands, and all explanations hitherto have only succeeded in showing that if the words do not mean this, the advocates of the practice *do not know* what they mean.

We have no time to prosecute the train of thought which it leads into; nor, to tell the truth, have we much inclination. We only remark that if our readers will visit the prisons, penitentiaries, and houses of correction, they will find them filled with those who, in their unconscious infancy were made members of Christ's body by the finger of a sanctified priest!! Many of the abandoned wretches we meet in the crowded cities, with the stamp of hopeless depravity on their brows, were, ere the demon of lust enslaved them, and Satan's claims held them fettered body and soul, solemnly "given up to the Lord in the sacred rite of baptism"!

Whereas our infallible standard of appeal teaches that infants need *not* baptism, but require to be brought up in the nurture and admonition of the Lord, and so taught that when they arrive at the age to know good from evil, right from wrong, they will choose the fear of the Lord, confess His blessed name, and be "buried with Him in baptism."

The pious mind, not hopelessly encrusted with a blinding prejudice, can readily perceive the sense in which sins may be "washed away" in such a baptism—can easily understand how such subjects may "repent and be baptized in order to the remission of their sins"; but we defy any mind not twisted out of shape and deformed by familiarity with current theological sophisms, to explain, by any stretch of the most elastic imagination, how such expressions may be made to fit the case of the helpless babe, who has done no sin, and is quite incapable of belief.

We might then profitably ask ourselves, "if there be one single good thing that flows to the babes by their affusion?"

1. Do the children who have been sprinkled in infancy participate in any benefit, temporal or spiritual, of which those who are unsprinkled are deprived?

2. Are they allowed to vote in the affairs of the congregation?

3. Have they any other church privilege which ours are denied?

4. Have they the Holy Spirit abiding with them in any way peculiar to themselves?

5. Do they, as members, eat the bread and drink the wine in commemoration of the Savior's death?

6. Are they *really* born again, regenerated, admitted into the church of Christ, and have all their sins forgiven?

Is there a baby sprinkler of to-day sufficiently *non compos mentis* to affirm any one of these items? We think not.

Then why, in the name of all that is sacred and holy, perpetuate the evil? What! a rite and relic of Papal Rome hugged in the bosoms of the Protestant churches, and fought for as if it were a tenet of the Christian faith. Most astounding!!

Those things having been, over and over again, referred to our final and infallible standard of appeal, and proved absolutely erroneous, to tolerate them would just render ourselves as guilty as the people who practice them.

This, then, is "our plea", what think you of it? Is it not a grand and a glorious one? We desire to see all who love and wish to serve our Lord, *bury* their party names, and *burn* their party creeds, as the things which tend to perpetuate the unseemly strife, and widen the breach which separates the one from the other; and,

uniting as one people, on the one common platform, "the Bible, the whole Bible, and nothing but the Bible", present such an unbroken front to the enemy, that the kingdoms of this world will speedily be captured for and become the kingdoms of Christ. Or, to put it in the words of our Divine Master with which this paper opens, "that the world may believe that thou didst send me."

For no reasonable doubt can possibly be entertained, that the one chief hindrance to the spread of our glorious gospel is the unlovely warring and jarring of the various sects and parties, each one claiming to be heard, clamoring to receive a modicum of public patronage.

Thinking, reasoning people keep themselves aloof from the fray, and look down upon the combatants with ill-concealed disdain.

Whereas, the Christian religion, if presented as God has given it, in place of repelling, would attract, and commend itself to all right-thinking men and women, as the most beautiful, peace making, and peace-loving system conceivable.

Why is it that here, in Australia, the legislators have expelled "The Book" from the public schools?

Because they wish to prevent the rising generation from getting drawn into the vortex of the religious melee! And how utterly absurd and ridiculous is this when spoken of a religion, the one peculiar feature of which is, "peace on earth and good will to men"? In apostolic days the church was a unit, and hence the almost phenomenal success which attended the apostolic proclamation of the gospel.

And as we have *the same gospel* to-day—the gospel that is declared to be "the power of God unto salvation"—there is but one reason why the same success is not ours. Let the friends of Jesus "bury the hatchet", and unite their forces again on the "one body, one spirit, one hope, one Lord, one faith, one baptism, and one God", and the result will astonish its most sanguine advocates.

The kingdom of Satan will for ever fall, blatant infidelity be for ever silenced; and our glorious Christianity, with its regenerating influence, and shorn of the unnatural excrescences which man has fostered, will rise like "the sun of righteousness with healing on his wings", and shedding his benign beams upon all nations, peoples, and languages, will usher in the golden age of the

world, when the knowledge of God and His Christ will cover the earth as the waters the channel of the mighty deep.

"Then let us pray that come it may,
As come it will for a' that;
When man to man the world o'er,
Shall brothers be for a' that."

CHARLES WATTS,

Sale, Gippsland, Victoria, Australia, March 18th, 1886.

FOSSIL MAN.

The progress of geology within the last third of a century, is held by some as presenting facts which not only favor, but demand a far greater antiquity for man's tenancy of the earth than is warranted by the chronology of the Jewish Scriptures. These facts are also regarded as warranting the belief that the race began in a manner and condition far different from that which is represented in Genesis. It is confidently asserted, that the first individuals of the species were of a very low development, intellectually and socially, akin to that observed, at the present time, in the lowest of the savage tribes. The idea that the race began in the condition and under the circumstances described by Moses, is regarded as preposterous in the light of the facts which geology and ethnology have brought to view. Both geology and ethnology place themselves in direct antagonism to the inspired volume as respects the time of man's existence on the earth, and the state or condition in which he began life, the former holding that man has been on the earth many thousands of years, and the latter, that he began life on the grade of that which is characteristic of the lower animals; whereas, divine revelation places his beginning not beyond a period of ten thousand years, and declares that his mental and social nature fitted him for communion with infinite intelligence and virtue. No antagonism can be more pointed and direct than this; so that it is beyond question, that either the scientists (so-called) or Moses must be mistaken. Which one is, is not a matter of doubt with the believer in revelation,

who recognizes the fact that He who gave the revelation, also made the world as it appears in any period of its history, and that Infinite Intelligence can not contradict Himself.

According to the chronology of the Pentateuch, both Hebrew and Greek, man's appearance on the earth is of but a recent date, as viewed by the geologist. Eight or ten, or even fifteen thousand years are of no moment in estimating geological changes. The largest of these numbers could not take us back to the beginning of the present state of things, geologically speaking, a period of time embracing only the alluvium and deltas of our largest rivers. But beyond a period of eight or ten thousand years, the chronology of Moses can not take us. On the other hand, geologists and ethnologists claim that man's advent on the earth antedates the geological present. "Agassiz, who is by no means prone to exaggerated views of the antiquity of man, estimated the age of the human remains found in the conglomerate of the Florida coral-reef at ten thousand years"; and "Dr. Dowler, who examined all the circumstances attending the discovery of the human skeleton found beneath four strata of forest growth in the delta of the Mississippi, concluded that fifty thousand years had passed away since that ancient man breathed the breath of life." (Geological History, Nichol's, p. 279.) Here we have fossil man as far back in time as fifty thousand years, Dr. Dowler being judge.

Besides such facts as these, there are others which are claimed to indicate a still greater antiquity, such as certain human remains found in places and under circumstances which, it is held, oblige us to assign a very remote period for man's first appearance on the earth, a period embracing, possibly, a hundred thousand years, and even more. The fifty thousand years of Dr. Dowler prepare us to accept any number of hundreds of thousands. When we so far exceed the uttermost limit of the Sacred Record as the smallest number of thousands, it does not matter how much farther we go. The Sacred Record is shown to be unreliable; and the amount or degree of this unreliability is a matter of no consequence. The lowest figures so far exceed the time warranted by Revelation, that no hope can be entertained of ever reconciling the conclusions of geologists with the statements of the Sacred Records. Both can not be true; and it simply remains to determine which is the more reasonable.

The discrepancy between the two accounts—one natural and the other supernatural—can not be removed by the geologist so long as he confides in his own conclusions, so long as he looks only at one side of the question, and refuses to consider the fact of revelation, and honestly seeks to know and understand the meaning and purport of the Sacred Record in the light of the whole body of revelation. Not only must the fact of revelation be definitely determined on its own evidence, but the meaning and purport of its facts must be examined and weighed. The Scriptures are of authority as these things are determined, and when affirmatively settled, no fact in nature can shake their authority. When science bears evidence in regard to facts to which the Scriptures also bear evidence, the latter must dominate, if there be a conflict, since the one is certain, and the other a conclusion of a fallible mind. Where facts exist in regard to which the evidence of science is not conclusive, but that of the Sacred Record positive, it is still more evident that the testimony of the latter must dominate that of the former. This is as evident as an axiom of reason.

These things being premised, we are prepared to consider the facts which geology affords in evidence of man's remote appearance on the earth. These facts, as stated, may be regarded as true so far, at least, as appearances are concerned, but really may not be as they appear. It is stated as a fact, for instance, that man was cotemporary with the cave-animals, because their remains are found in company, and, indeed, imbedded in the same cretaceous substance. It appears that these remains were cotemporary; but actually they may not have been, since the men may have occupied the caves long after the animals did, and their stalagmitic imbedding occurred long after the remains of men were left in the cave. The doubt forbids the conclusion of the geologist.

The changes which the surface of the earth undergoes under the action of denuding agents, the geologist regards as occurring very slowly, and that the causes of the changes operate uniformly. The conclusion, therefore, is that each change marks the lapse of a long period of time. The geologist measures time by physical changes, and not by years or centuries; and as these changes are regarded as taking place slowly, we may expect him to reckon by myriads, and not by centuries of years.

Some of the principal facts which are claimed as establishing the very great antiquity of man involve certain human remains found in certain localities, and under circumstances which, it is held, oblige us to place his appearance on the earth at a very remote period, one that can not be reconciled with that indicated by Moses. These remains are found in certain caves which are found in the face of the bluffs that skirt the river Vezere in the province of Dordogne in France. "Here at intervals along the banks of the river are several stations inhabited by troglodites of the palæolithic age", a time when man's development was marked by the use of the rudest instruments made of stone. These caves are situated at different heights in the face of the bluff; one, for instance, but a short distance above the present flood-mark, and another some 80 feet above. Human remains are found in both the upper and lower caves. The character of these remains shows, it is held, that all these cave-dwellers were of the palæolithic age. The race had, therefore, undergone no essential or marked advance during the time the river was cutting its way from the height of the upper cave to the depth of the lower. Though so long the dwellers along this river, "these troglodites had not reached, in development, the Neolithic age, characterized by the use of polished weapons, the pursuit of agriculture, and the manufacture of textile fabrics; an age immediately followed by the period of metals--the dawn of history." (Geo. Hist. p 267). The chasm is nearly one hundred feet deep, and is supposed to be the sole work of the stream. This erosion the cave-dwellers are supposed to have witnessed, and followed, always taking the cave nearest the surface of the stream. "The mammoth, now extinct, was then living; and between the time of the troglodites of the lowest cave to the present, the lapse of time has been enormous as compared with the historical era; for history nowhere carries us back to the age of the mammoth." This is a strong statement, and no attempt is here made to weaken its force. But still the conclusion may be denied. There may be facts on another page of man's history which can not be reconciled with such as the geologist here presents, and he recognizes the fact of their contradicting testimony as to the time of man's tenancy of the earth. If it be impossible to reconcile these discordant facts, are we to discard one, and if so, which? The geologist says, the Sacred Record.

This is because he is too confident in his opinions respecting the significance of his facts, and too ignorant of the import and significance of the facts recorded in the Sacred Scriptures. Or, if he relies on the interpretations of these Scriptures by theologians, he may cite the opinion of those who are as ignorant of the matter in issue as himself. All theologians, so-called, do not understand the Book they profess to teach; so that the opinions of such men can not be quoted as though they were as true and correct as revelation itself. On the other hand, it is not necessary for the believer in the Sacred Scriptures to deny the facts presented by the geologist, when he is satisfied that it is a fact; but he does not feel bound, nor propose to consider the *interpretations* of observed phenomena by the geologist as *facts*. The deep gorge through which the river Vezere runs, may have been cut out wholly by the action of the waters of that river, and the caves in the bluffs of that gorge may contain, and doubtless do, the remains of extinct animals and those of man. The gorge, the caves, the animal remains mixed up with human, and the flowing river are the facts; but the conclusions which the geologist draws from them are not *facts*, but his interpretations; and these he sets up against the declarations of the Sacred Scriptures, where they speak on the same subject. The author quoted above says, that the mammoth, now extinct, lived when men dwelt in the caves in the bluffs of the Vezere gorge; and infers from this fact that the time when both lived must be far beyond any chronology that the Sacred Record can allow. The mammoth may have become extinct many thousands of years ago; but do we know how many thousands? The geologist can not tell, he can only infer; and inferences he wishes us to regard as facts. All such men do not see alike.

An author who wrote to prove a pre-adamite man says, in regard to the magnitude of the geological changes since man's advent, and cotemporaneousness with extinct animals: "Whether, then, we consider the magnitude of the changes since the advent of European man, or his cotemporaneousness with animals now extinct, or his succession upon the continental glacier, *we do not discover* valid grounds for assuming him removed by a distance exceeding six or ten thousand years." So we have one scientist holding to a vast antiquity for man; and another, for a period that may be regarded as within the historic, and both have the same

facts before them, but interpret them widely different. The geologist manufactures about as many facts as he discovers. He sees a deep gorge with a stream at its bottom. In the sides of the gorge he sees caves, and certain remains in them. They belong to extinct animals and the human race which still exists. He sees, also, marks which he regards as proofs that the stream has slowly cut its way to its present bed. Out of these he manufactures the facts of his theory. No species of animals become extinct by the operation of natural laws in a short time, a few thousand years. He finds certain remains mixed up in the same place, and bound by the same cement. The fact he declares to be, that the animals to which these remains belong lived at the same time, and lived and died about the same time. He also declares that the cement which binds them together, fell on them within a comparatively short time after the remains had become skeletons. In these conjectures we have about as many manufactured facts as there are observed phenomena.

Besides the facts respecting the troglodites along the river Vezere, other facts of like character and import are cited, such as the discoveries made in the caverns of Devonshire, Yorkshire, and Derbyshire in England. These caverns have remains similar to those in the caves in France, from which the same conclusion is drawn as respects the antiquity of the race. These remains are declared to warrant the belief, that "Man was cotemporary in Brittain with the mammoth, reindeer, rhinoceros, cave-bear, lion, hyena, etc.; that he was in the unpolished age of stone; that he was a hunter; that he made no pottery; and had not reached the standard of the cave-men in France; * * * that a portion of the human skeleton was found on the floor of a cavern, hermetically sealed with stalagmite, with the remains of extinct animals; and beneath all were bone and stone implements of human workmanship, equally firmly imbedded in a natural limestone cement."

In addition to these cavern discoveries, there are certain changes noted, which have taken place in the face of the country since the time of the Devonshire cave-men. It is supposed that, since that time, "the valleys of Ilsham and Prixham have been scooped out sixty and one hundred feet respectively. Still more suggestive, perhaps, of the long lapse of time are the human remains in the submerged forest-beds of Pentuan, and at Carnon in Falmouth

harbor. Everything here points to a very slow subsidence of the forests, the stumps of the trees being frequently in a vertical position, and gradual accumulation above them of a mass of detrital matter regularly stratified. In the process of mining for tin, these deposits were passed through, and human skulls were found, in one case about forty feet below the surface, and in another, still lower, in the forest bed itself. This very considerable change in the west of England had been already completed when Diodorus Siculus described the district, a few years after the Christian era, in terms which would apply exactly to it now. But before then, occurred the deposition of twenty to forty feet of detritus; before that, the subsidence of the forest; before that, its growth, and during its growth, the presence of man in Devonshire as a cotemporary with extinct animals of whose existence the oldest legends and traditions have not preserved the faintest trace."—*Geological History*, pp. 268–70.

These citations give a fair and impartial presentation of the grounds on which geologists base their opinion as respects the time of man's first appearance in the world. They seem to support the views of geologists. But the force of the argument depends on an unascertained fact, and one that can not be satisfactorily determined. The fact assumed by geologists, in general is that such physical changes as those mentioned above, require a very great length of time to be effected. But this is but an inference, and not very well founded. Ancient cities have been disinterred within the present generation, as those of Mesopotamia, which were deeply buried beneath the surface. Not a few modern cities now rest on more ancient ones. Yet the beginning of these ancient cities are within the historical periods. It is all assumption to regard the Mound Builders of this continent as preadamite; and the claim would never have been made had not a desire to discredit the Sacred Record inspired the thought. Geologists who have no such desire, interpret such facts and physical changes as are mentioned above, differently. The believer in the Bible has no difficulty on the subject. He regards the Revelator as the Creator, and knows that He cannot contradict what He says, by anything that He has done.

That the antiquity of man is not greater than what Revelation makes it, we now propose to show by evidence competent,

veracious, and adequate. We propose to show in the first place, that we must rest contented with the chronology of the Jewish Scriptures, and assign for man only that antiquity which they warrant. That these Scriptures are true and reliable, we shall show by evidence that can not be questioned, and by a method which is recognized as legitimate. This done, they can then be cited as authority on this question.

THE CREDIBILITY OF THE JEWISH SCRIPTURES.

In presenting our first witness, we assume as admitted, that he is worthy of credit in regard to all matters which pertain to man's origin and destiny. This witness is the Lord Jesus Christ. As He created the world and all things in it, animate and inanimate, and has been an observant spectator of all that work, we are assured, that He knows man's history on the earth, just as it has been. He placed him in the world, and has attended him all the years since, and knows all that an infinite mind can know. He speaks from personal knowledge. There are no inferences with Him; there are no conjectures. All with Him is knowledge. What, then, does He testify?

In the first place, He endorses Moses in general. To the Jews He said: "Had you believed Moses, you would have believed me; for he wrote concerning me." In the second place, He endorses his history by quoting it approvingly; and as one or more of the facts recorded by Moses and cited by Christ bear on the question under consideration, these facts become evidence of the strongest character.

The chronology given by Moses is essentially and inseparably connected with His history. Many of the facts make the chronology; so that if one be true the other must be true also. How this is, can be readily seen and understood by consulting the fifth chapter of Genesis. Adam, there, is put down as the first of the human race. We have a connected history from the creation to the deluge, and the names of the members of the line of descent from Adam to Noah. From data there given, we can estimate the time from the creation of Adam to this second beginning of the human race. Were this genealogical record, as we have it in the Common Version, correct, then we would positively know that the flood happened in the year of the world, or, rather, after the creation of Adam, 1656. But since the Septuagint Version of the

Hebrew Scriptures gives a different genealogical record, the exact date of the deluge is not known, only approximately. According to the Septuagint, or Greek Version, the flood occurred in the two thousand two hundred and forty-second year after the creation of Adam. Then, again, there is a discrepancy between the Hebrew and Greek Scriptures in the time that elapsed from the flood to the calling of Abraham, another great and important event in the history of the race. Here there is a difference between the two accounts of 880 years; so that we have the calling of Abraham, by one account, *Anno Mundi*, 2,083, and by the other 2,963 years. From the time of Abraham onward, to the birth of Christ, the received chronology can not be far out of the way. But taking the longest period, we would have but 7,356 years for man's existence in the world up to the present time—1886. But what is this to the geologist? He smiles at such an infant period. With him it is but as yesterday. The number multiplied by ten would not satisfy him. So, we had as well give up all hope of satisfying the demands of his facts. Yet, about 8,000 years are all that can be allowed by any chronology in the possession of the learned world. The Bible is the only book that has any claim on our confidence as respects the time that man was created, and its statements must be received in preference to the conjectures of scientists, however learned they may be.

But let us consider further what our witness testifies. The Bible not only places the creation of man not farther back than 8,000 years, but it also gives us the name of the first man and woman, and how each was created. This fact ought to arrest the attention of men who pretend to a greater knowledge of this matter than our witness. But fools presume to speak in contradiction where God has spoken. When reasoning with the Jews on the subject of divorce, Christ said: "*Have you not read, that He who made them at the beginning, made them male and female, and said, For this cause shall a man leave his father and mother, and cleave to his wife, and the two shall be one flesh.*" This is the language of Moses in the second chapter of Genesis, when recording the command of God to Adam, and through him to the whole race. Two things are to be noted here as of special importance. He says: "*Have you not read?*" This question recognizes the fact and authority of what Moses says on the subject. It recognizes

him as the mouth-piece of God. It is, therefore, God Himself who declares the fact that Adam and Eve were the first individuals of our race. We have no knowledge of any before them.

But the fact that Adam was the first individual of the race is still more evident from the testimony given by the Holy Spirit through Luke. In his genealogy of our Lord, he traces his descent up to Adam, and says of Adam that *he was the son of God*. Man, therefore, has a divine origin. Adam was the *son* of God, and not an ascent by development from any inferior animal. *The Godhead makes this absolutely certain.*

Our Lord endorses Moses, not with reference to any particular fact or statement, but in general. He said to the unbelieving Jews: "Do not think that I will accuse you to the Father; there is one that accuseth you, Moses, in whom you trust. For had you believed Moses, you would have believed me, for he wrote about me. But if you believe not his *writings*, how shall you believe my *words*?" The words italicized indicate that belief pertains to all that either says. It is really *faith* in the person as respects whatever he has said or done. Moses thus endorsed, himself becomes a witness whose testimony can not be questioned. As, therefore, he says that Adam was the first individual of the race, there can be no doubt of the fact. Confirmed by the Holy Spirit by Luke, the Godhead must be discarded, if Moses is not to be believed. This is, indeed, the case with all who reject Moses.

Some men have been so frightened and confounded by the alleged facts of geologists, such as those mentioned a little back, that they have sought a reconciliation of the two records, as the Bible and Geology are called, by supposing that the former concerns itself only with that line of the race or tribe of mankind, that had its progenitor in Adam. Such dreamers pretend to believe that there were a vast number of human beings living at the time that Adam became the representative of one line or tribe; that these had been on the earth many thousands of years; and that it is *their* remains that geologists find fossilized. Such a dream is but the spasm of an irrational fright. The arguments against such a view are more insurmountable than anything the geologists have ever presented. The mode of Eve's creation is enough to settle that question. Here is a fact which no scientist can explain on any natural principles. The Scriptures alone can

explain the phenomenon; and since this mode of creating finds its sole explanation in the origin of the Church and its relation to its head, the singular and exceptional fact is just as true as the atonement of Christ. If there were men and women in great numbers living before the Adam and Eve of Moses, then Eve's mode of creation must have been an interruption of, and an exception to the general mode of reproductive creation, and hence a miracle in the Scriptural sense of the word. The scientist is here confronted with a hated fact—a miracle, as hateful as Revelation itself; so that he had as well admit the one as to be compelled to admit the other. "If weak thy faith, why choose the harder side?"

The doctrine of Fossil Man is closely connected with that anthropological view of the original state of man which supposes that he began life in an intellectual and social state but little removed from that of the animals about him, and that he attained his present state of civilization through long ages of effort, trial and struggle, slowly and gradually, but always upward from a lower to a higher plane. Such was his general ignorance of its laws and forces, and such his helpless condition, that century after century passed away before he attained to a mastery over the commonest obstacles that beset his path in life. His condition is supposed to have been what a child's would be if left to itself with the physical strength of the adult. This view of man's primitive state holds, that the progress of the race upward can be traced through distinct stages of mental and social development and advancement, which are indicated by the kind of weapons and domestic utensils which men and women employed, and by the modes of life pursued; stages of advancement characterized as the Stone, Bronze, and Iron ages, as expressive of their intellectual development; and by the states of promiscuity, polygamy, and monogamy as respects their social advancement. This view, as does geology, requires a great number of thousands of years for man's inhabitation of the earth. But how long he was the merest savage, the anthropologist can scarcely conjecture; but some five thousand years are assigned as the time when he entered on the present stage of civilization, characterized by a knowledge of the uses of metals, and the monogamous relation of marriage. This comes within the historical period, if we admit the writings of Moses. But he lived only in the dawn of the present age. The dark

night that preceded him has left its own record in geological remains. So says the anthropologist. But his assertions are infinitely wilder than the inferences of the geologist.

It must be noted that both of these views—essentially the same in their ultimate conclusion—deny that man began as Moses asserts. They hold that his beginning differed in nothing from that which characterized the animals below him, whereas Moses asserts a special and peculiar creation for Adam, and one still more so for Eve. If Moses is right, they are wrong in warp and woof. These views also deny that the race ever suffered a lapse from a higher state; and hold that, on the contrary, the race has progressed and advanced upward from its creation or beginning to the present time. This is also in conflict with what Moses says. He places man's beginning in a home where his Creator held daily and personal communion with him, and leaves us to believe that Adam was intellectually, morally and socially far from being even an approach to a savage. These views of men run counter to what Moses writes in all matters on which they speak. The one says he began a savage and ignorant, low and degraded, but became civilized, intelligent, and elevated through long years—centuries, of trial and struggle. These so-called scientists deny that man was ever in a special relation with sources or means of advancement beyond what were within his reach; deny that he had intercourse with any intelligence other than that of his ignorant companions. They would have us believe that "the history of every modern civilized race negatives the belief that man was in the beginning endowed with any of the knowledge which has led to his commanding position. On the contrary, the record is one of trial and failure through long ages, and experiment, crowned at last by attainment." "In the uncultivated races we have a graduated scale of progress, touching at its lowest extremity the dawn of intelligence, and at its highest, rising to a parallel with the condition of those semi-barbarous Teutons, who, by virtue of their immense numbers, swept aside the power of Rome, and at this moment represent the highest level of social and intellectual progress." (Geo. Hist., pp. 257-8.) This is what geology and anthropology teach. A strange jumble of fact and nonsense.

From other data, equally reliable as any that such scientists affect to present, and from men in no respect their inferiors, quite

different conclusions are arrived at, and we place the one in antagonism to the other. From a comparison of languages and its general structure, Max Muller says: "As far as we can trace back the footsteps of man, even on the lowest strata of history, we see that the divine gift of a sound and sober intellect belonged to him from the very first; and the idea of a humanity emerging slowly from the depths of animal brutality can never be maintained again. The earliest work of art wrought by the human mind—more ancient than any literary document, and prior, even, to the first whisperings of tradition—the human language forms an uninterrupted chain from the first dawn of history down to our own times. We still speak the language of the first ancestors of our race; and this language, with its wonderful structure, bears witness against such gratuitous imputations. The formation of language, the composition of roots, the gradual discrimination of meanings, the systematic elaboration of grammatical forms, all this working which we can still see under the surface of our own speech, attests from the very first the presence of a rational mind—of an artist as great, at least, as his work. * * * The evidence is sufficient to show that the race of men which could coin these words—words that have been carried down the stream of time, and washed up on the shores of so many nations—could not have been a race of savages, of mere nomads and hunters." (Chips from a German Workshop. Vol. 2, pp. 7, 40).

This accords with the Record, which declares that man was made in the image of God; that Adam had such a command of language that he readily named all the animals that God presented before him, and such observing power that he was so accurate in naming them that the names he gave them became those by which they were to be known. Adam was a fully matured man in body, and strong in intellect, a fit subject, in the estimation of his Creator, with whom he might hold intelligent intercourse and communion. There is no such an idea in Genesis as a palæolithic or neolithic, or any other lithic or metallic age, or of the gradual advance from the wild life of the nomad and hunter to the peaceful life of the tiller of the soil and herdsmen, through long ages of hardships, trials, failures, and successful struggles. When Adam left Eden, he was directed to till the soil, and get his living from it. His first-born followed the same occupation, and his

second son was a herdsman, "a keeper of flocks." The race had its beginning where these so-called scientists place its end. So far is truth and error on this subject apart.

With what implements Cain tilled the ground, or Abel skinned his lambs for use and sacrifice, we know not; but certain it is that, on a certain occasion, "in process of time, Cain brought of the fruits of the ground, an offering to the Lord, and Abel of the firstlings of his flocks and of the fat thereof." Though Moses does not tell us, yet the inference is demanded by the facts of the case, that He who taught Adam in Eden, gave him some instruction after he was banished from the garden. They were taught, certainly, the obligations of thank-offerings and sin-offerings; for these could not have been conceived by either Adam or his sons. The race was not created as children and left to themselves in an unfriendly world to preserve life and keep it without assistance or direction. The provision made for his nakedness while yet in Eden is proof that he was not left alone; and the history of the race from that time to the present, shows a constant superintendence, blessing and punishing where either was called for. This explains the occurrence of the flood of Noah, the destruction of the cities of the plain, and the deliverance of Israel from enslavement in Egypt, and a thousand other events in man's wonderful history.

Within the first thousand years we know that men had acquired a knowledge of many useful things. Within this time they had learned the nature and value of ores, and the methods by which the metals are extracted from them. Among the descendants of Cain, as early as the seventh generation, there were men of whom Moses thus speaks: "And Zillah also bore Tubal-Cain, an instructor of every artificer in brass and iron." His half-brother, Jubal, was "the father of all such as handle the harp and the organ." This knowledge is abreast of the civilization of the present day; and the fact lends no countenance to the insane notion that the race began in appalling ignorance and brutal savagery; that polygamy was an advance upward in the road of progress, and marked a moral and social improvement of the race; and that monogamy was practiced only when man became civilized. The race began in monogamy, and the Creator never designed that anything else should prevail. So our Lord positively

declares *when HE speaks contrary to any so-called science, that science we bury forever as false and foolish.*

One prominent assumption underlies all such views of man's origin and history, and hence vitiates all reasoning based on it, and this assumption is that the race began low and advanced upward; whereas the opposite is the truth. It began high and descended low because of sin, of which all forms and kinds of moral degradation have come. Hence, if at any time subsequent to Adam's departure from Eden, any portion of mankind became savage, degraded and appallingly ignorant, such a state was a lapse from the primitive. If any part of the race is found at the present time living in a state of promiscuity, or even of polygamy, the fact proves that there has been a lapse from the primitive state. The Lord says as much in saying that "the two shall be one flesh"; and the fact that only one woman was created shows that monogamy was instituted and designed.

The barbarous races of the present day are lapses from a prior people. In the antediluvian we have examples of the high and the low, of the good and bad. Abel, the third man of the race, and Enoch, the seventh from Adam, are held up by the apostle Paul as noble and distinguished examples of faith and piety. No greater moral and religious lights ever shown on this dark world. But a lapse soon came. Enoch prophesied against the ungodly, and the flood came, and a new race of men came of the family of Noah. Still bright lights appeared, and revealed the darkness of sinning thousands; and the whole race would have sunk into barbarism had not God selected a part by which to keep alive godliness in the world. This is the great preservative and promoter of civilization; sin, the degrading power which has carried mankind into all the grades and forms of degradation in which he has been found from the days of Sodom and Gomorrah to the present.

The facts recorded by Moses are divinely authenticated, and must, therefore, take precedence of all the conjectures and inferences of men, however familiar they may be with natural phenomena. The history of the race, as supposed to be written in the remains of fossil man, or implements of his workmanship, must be interpreted in the light of the true and certain. It is not incumbent on the believer to make reconciliation between the

word and works of God. About this he is not specially concerned. He is satisfied that both have the same author, one of infinite intelligence and power. What he *sees* in the rocks, or soil, or caves, or caverns he accepts as facts, and does the same as respects all that he *reads*. Each stands on its own foundation; and though Revelation is the more recent comer, it has come to stay. It does not seek to discredit any branch of science when its facts and principles are established, nor is it an imbecile, quietly suffering itself to be throttled, or even dismayed by anything that may be arrayed against it. It is the friend of all truth, and the peer of the greatest. It is, moreover, in possession, and entitled to all the rights of possession, and he who would dispossess it, must assume the burden of proof. When one shall succeed in doing this, he will then be able to blot out the sun, moon, and stars from the firmament of heaven.

The legitimacy of the method here pursued can not be questioned. Logically, we have as much right to array Revelation against science, as science has to array itself against Revelation. But there is no real conflict or antagonism between them. Whatever of antagonism may be apparent, the appearance arises from our ignorance of one or the other. When we come to believe that both have the same author, difficulties will begin to disappear; facts will appear in a new and truer light; and thousands of side-lights, like tributary streams to a flowing river, will come in from regions unthought of before, and show how closely parallel the two great rivers run in their course. The great fact which has produced all the evil in the world, and all the misery and degradation of mankind, is sin, which the scientist denies or ignores; and hence he is always stumbling over facts which present no difficulty to the believer. It is the primary cause of all the lapses into which the race has fallen, and the chief obstacle in the way of their civilization. It darkens the mind and imbrutes the heart, and barbarism follows as a consequence. It begins in the mind and pervades the life, and leaves its subjects in ruins. Sin enthrones the animal and depresses the human. As it grows, it strengthens; and as it strengthens, mankind lapses. All this is plain to him who knows sin, but to him who ignores or denies it, all things will forever appear in a false light.

Then, again, there is another fact of the greatest importance,

and which has had much to do in mankind's falling away from a primitive state of a comparatively high social and intellectual state. This was the dispersion of the race by the confusion of its language. Scattered by this far and wide, life became a struggle with the physical world for existence. The wants of the animal absorbed all the attention and interest of the man, and the mind found excitement or activity in procuring sustenance, and devising means for defence against enemies of all kinds. In the wilds of nature the interests of the present were pressing; but as men became settled and confined to what could be called home, and overcame the obstacles of a wild life, and the struggle for existence terminated in the possession of a sufficiency, men found time to give attention to other matters than those which pertained to the body, and then the mind began to awake to a consciousness of its powers and to its own cravings; and the long descent ceased, and ascent began. In the dispersion, the race began the long descent which led it farther and farther from the light of heaven which shone over it in the plains of Mesopotamia, and at last into all the lowest forms of barbarism and savagery; but when its wanderings ceased, and homes arose on all sides, then the ascent began from this initial point; intercourse gradually arose and prevailed, and the light which had been still kept bright in the old part of the world, found its way into other parts and portions of mankind, and the civilization, born and preserved by this light, gradually sprang up, and extended over the world. As it spread in any of its forms, barbarism and savagery gave way before it; and where it could not prevail, gradual degradation followed as a necessary consequence. Where it does not penetrate, these evidences and fruits of lapse continue in all their strength and deformity. Such are the real phases which the history of the race presents. That which geology and ethnology essay to present is false in every essential particular.

H. CHRISTOPHER.

BOOK NOTICES.

EVIDENCES OF CHRISTIANITY. *Part I. Integrity of the New Testament Text. Part II. Genuineness of the New Testament Books.* By J. W. McGarvey, A. M. Professor of Sacred History and Evidences in the College of the Bible, Kentucky University. Guide Printing and Publishing Company, Cincinnati, Ohio. 1886. pp. 186. Price \$1.50.

We have examined this book carefully and with considerable interest. A book of this kind has long been needed, and since its announcement we have awaited its appearance with anxiety. We had occasion to prepare a Lecture on this subject several years ago, which we subsequently published in this magazine, and the amount of reading, culling, comparing and systematizing necessary in the preparation of such a paper, made us hopeful that some one who had the time and the ability would do the work in book shape for general use. Prof. McGarvey has undertaken this needed work, and has done the work comparatively well.

As its title indicates, he has endeavored to show the integrity of the Text, and also the genuineness of the different books composing the New Testament. These are the two fundamentally vital questions in regard to Christianity. If the world is asked to accept Christianity, we must be able to show that we have the books claiming to be written by inspired men, and that these books contain the words written by these men. In this book the arrangement is good, and the facts and arguments are well selected and forcibly presented.

In a work of this kind, which should and will be used as a book of reference and authority, all the statements should be minutely accurate, but in this particular, we are sorry to say, that many secondary items of fact are not as perfectly correct as they might have been. We take the trouble to point out some of them, so that in a subsequent edition, the author may correct them.

In the first paragraph of the *Preface*, we notice this very inelegant, if not ungrammatical sentence: "But among the army of writers whom the deepening conflict has called into the field,

very few have attempted to reduce the arguments *pro* and *con* to a form suitable for class-room instruction." It is questionable whether it is correct to say: "among the army * * * very few have"; it would certainly be correct to say: "of the army of writers * * * very few have." "Army" is used either in the sense of a unit or of a number of men; if, as a unit, we would not use the personal pronoun "whom", but "that" or "which." If used as indicating a large number of individual men, then the singular verb, "has called", is incorrect. "Among" can not be used in connection with a unit; there must be more than one object before anything can get *among* them. An object can not be *among* one thing. He could have said: "among the *armies* of writers", or "among the writers"; but not "among the *army*"—*among* one army.

On page 23, second paragraph, we find a similar blemish in this sentence: "There is only a very small number of variations which can be suspected of a doctrinal origin; and fortunately none of these affects materially the doctrine of the Scripture as a whole on the subject involved." The expression "none of these" must be regarded as referring to more than one error, and, hence, requires a plural verb—"none of these variations which can be suspected of a doctrinal origin *affect* materially the doctrine of the Scriptures."

On page 10, he says: "Printing from movable types was invented in 1438, and the first book printed was the Latin Bible about 1452." We believe that it is generally conceded that movable types were first used by the Dutch (Lawrence Coster), between the years 1420 and 1426. The Germans, in the person of Johann Gansfleisch of the Gutenberg family, used them about 1438. In 1450, Gutenberg entered into partnership with Johannes Faust, which partnership lasted only a few years, and during this partnership a Latin Bible was printed by them; but Ulrich Zell, a celebrated printer of Cologne, who died about 1500, declared "that Gutenberg, *his master*, had derived his art from Holland, after the model of a *Donatus* printed there." It is not reasonable to suppose that the printing of so large a volume as the Bible, would have been undertaken as the first work in a new discovery. The story that the Bible was the first book printed, we may safely conclude, is an unfounded legend.

On page 30, speaking of the *Sinaitic Ms.*, discovered by Tischendorf, he says that it was found in 1859, when the exact fact is, that Tischendorf *discovered* it in 1844, but did not *obtain* all of it until in 1859. Prof. McGarvey says, that the *Ms.* contains 790 pages, which would be 395 leaves; but it has only 346½ leaves, or 693 pages. He also says, that "Biblical critics unite in ascribing it to the middle or the first half of the fourth century." Tischendorf himself does not place it earlier than the middle of the fourth century.

On same page, speaking of the *Alexandrian Ms.*, he says: "It was sent as a present to Charles I. of England, in 1628, by Cyril Lucas", and that it contains 793 leaves. Lucas, should be *Lucar*, and it has only 773 leaves.

On page 31, speaking of the *Vatican Ms.*, he says: "It now lacks the first forty-six chapters of Genesis, and thirty-two Psalms." Philip Schaff says: "It contains the whole Bible as far as and including Heb. 9:14." Ezra Abbot says: "The manuscript contains, besides the Old Testament, the entire New Testament, with the exception of Heb. 9:14 to end, 1st and 2d Timothy, Titus, Philemon, and the Apocalypse." Prof. McGarvey further says: "and it was not until the year 1881 that a printed edition of the New Testament portion, marked by many imperfections, was given to the world by some Italian scholars." Philip Schaff says, that it was first printed in 1857, then in 1859, then by Tischendorf in 1867, and then in 1868-1872, from type used for the *Sinaitic Ms.*

On page 41, he says, that the Greek Testament of Erasmus in 1516, and the Complutentian in 1522, were the first printed editions of the New Testament. On page 10, as we have already noticed, he says: "the first book printed was the Latin Bible about 1452." The two statements seem to be contradictory. He speaks of "Robert Stephen, a celebrated printer of Paris." We have failed to find his name, except as Robert Stephens.

He says the division into *chapters* was introduced in the Latin Bible in 1248. We do not know what Bible is intended by this term, but it is generally agreed that this chapter-division was made either by Cardinal Hugo de Sancto Caro, who died in 1263, or, most likely, by Stephen Langton, Archbishop of Canterbury, who died in 1228. A division into *verses* was made in 1523, but the present verse-division of the New Testament was made in

1551, the whole Bible was divided into our present verses in 1555, and the first English New Testament so divided was Whittingham's translation, Geneva, 1557, and the first English Bible, the Geneva Version of 1560.

On page 42, Prof. McGarvey says, that in 1633, an edition of a Greek New Testament was published by the Elzever brothers, in which they stated in the Preface, "Now you have a text received by all", and that this edition became the *Received Text* on the Continent. The fact is, that this statement is in the Preface to the *second* edition printed in 1633, but the *Received Text* on the Continent is the *first* edition, printed in Leyden in 1624.

On page 43, speaking of Bengel, he says: "He made some changes in the Received Text, but only such as he found in some previous printed edition." This is true of all the New Testament except the Apocalypse, but in this he made some independent changes.

On page 49, again referring to the *Sinaitic Ms.*, he says, that Tischendorf, on his first visit obtained about forty-five leaves. Why he says "about forty-five", when Tischendorf says forty-three, we do not know.

In note 1, page 60, Prof. McGarvey says dogmatically, that the Council of Laodicea, met A. D. 363. He refers to *Westcott*, but with the book open before us as we write, we are forced to say, that he fixes no definite date, and Beveridge says 365, and others as late as 381.

On the same page, we read: "The rule adopted on the subject begins with these words: 'It was also determined, that beside the canonical Scriptures nothing be read in the churches under the title of divine Scriptures.'" The rule is in Latin, and the above is Prof. McGarvey's translation. The word he renders "churches" is in the Latin *ecclesia*, which is singular, and must be translated *church*. *Westcott* (*Canon of the New Testament*, p. 440) translates it *church*, and on page 541, gives the original. Why Prof. McGarvey took the liberty of making this change, we can not imagine, as we suppose he knew better, and he had *Westcott's* translation before him when he wrote it. In no book, but especially in one intended for a text book, should incorrect quotations be given.

On page 61, Prof. McGarvey says, that *Athanasius* was Bishop

of Alexandria from 326 to 373, and that as "he was made bishop in 326, we may fairly presume that he remembered the books in use as far back as A. D. 300." He was made bishop, June 8, 328. He was born in 298 or 299, so he was made bishop when he was 29 or 30 years old.

On page 62, we read: "Our next catalogue is that of Cyril, who was Bishop of Jerusalem the first eight years in which Athanasius was Bishop of Alexandria. He lived from 315 to 368, A. D." This language would imply that Cyril was bishop only eight years, and these eight years were the first eight years of the episcopate of Athanasius. Athanasius was made bishop in 328, and as Cyril was born in 315, he must have been made bishop in his thirteenth year! The fact is, however, that Cyril was not made bishop before 345.

The next to the last line on page 68, would imply that Origen suffered martyrdom, when in fact he died a natural death.

In speaking of the *Muratorian Canon*, on page 74, our author says: "The manuscript of this document was found in 1740." It was *published* in 1740, when *found* we have not been able to learn.

On page 102, Prof. McGarvey says: "Irenæus, who when a boy was personally acquainted with him." The language of Irenæus is *πρώτη ἡλικία*, which means the "first period" of his life, and he reckons "first period" of life to reach to the 30th or even to the 40th year of age.

On page 106, he speaks as if there were only one Epistle of Clement; but there were two. He refers to the *first*. Continuing the subject, on page 109, he says: "He has nothing from the writings of John, for none of these had gone into circulation, unless Revelation is an exception, and perhaps none of them had been written at the date of Clement's death." It is generally conceded, and the Epistle itself would so indicate, that at the time he wrote, *all* the apostles were dead. If this be true, the reason given for his silence concerning John, is incorrect.

The *Sunday School Times* of May 15, says: "Professor McGarvey's little book is *sufficiently* accurate to have a wide sphere of usefulness open to it among general readers; but it is questionable whether a work which appeals to English translations of the Fathers, rather than to the originals, which cites 'Scrivener's Introduction * * * in the third and latest edition of this

invaluable work', without seeming to know that this 'invaluable' work has been torn to pieces by recent criticism, and which places Alford at the summit of Greek scholarship in England, is the kind of guide which college classes require."

We are sorry that the work was not more accurately and scholarly done, and hope that it may be improved in subsequent editions, if any are published.

The Second Part is much more satisfactory.

THE OLD-PATH PULPIT: A BOOK OF ORIGINAL DOCTRINAL SERMONS. By F. G. Allen. Vol. I, pp. 350. 1886. Guide Printing & Publishing Co., Covington, Ky. Price \$2.00.

The author is the editor of the *Apostolic Guide*, formerly *Old-Path Guide*, hence the title of the book. It is a collection of eighteen sermons on the following subjects: 1. The Principles and Objects of the Current Reformation; 2, The Church of Christ; 3, The Doctrine of Balaam; 4, The Beginning; 5, The Great Salvation; 6, Walking by Faith; 7, The Lord's Additions; 8, Our Strength and Our Weakness; 9, The Divine Drawing; 10, The Will of God; 11, The Witness of the Spirits; 12, The New Birth: Its Nature and Necessity; 13, The Obedience of Faith; 14, The State of the Righteous Dead; 15, Paul's Experience in Paradise; 16, Future Recognition; 17, Our Position: Its Safeness and Strength; 18, A Farewell Talk.

We can cheerfully commend this volume of sermons to our readers as worthy of careful reading. The first sermon is a very clear and satisfactory statement of the purposes of our restorative movement, and those who are public teachers should keep the facts therein contained prominently before their auditors. The sermon on *The Church of Christ*, is in the main correct, but the writer does not make the distinction between "congregation" and "church" as sharp as he should. Our Common and Revised Versions produce confusion of thought by using the technical term "church", and no writer can do the subject justice by using that term. *Ekklesia* has a definite meaning, which *church* has not, and the word used by Jesus and his apostles should be represented to English readers by some English word that would convey the same thought to our minds, that the Greek word conveyed to the

minds of their readers. The word *ekklesia* means "called out, separated" for a special purpose, but the purpose is not specified in the word, and, hence it does not mean a religious, any more than a social or political organization. He says: "We find that each congregation was a little kingdom of itself, with Christ as King. When the whole body of Christ, or Kingdom of God, consisted of the one Church in Jerusalem, it was essentially what every other congregation became when established." In this extract there is an indefinite use of terms that is confusing. Each congregation is not a miniature Kingdom of God; it is merely an association of the citizens of the Kingdom of God for worship and mutual spiritual and social advantage. The Kingdom of God stands independent of all human organizations, it is for all time, for all ages, for all people. It stands as a Kingdom of light and life in opposition and contrast to the Kingdom of darkness and death. Citizenship in it gives life. We become citizens of this Kingdom by obeying its laws of naturalization. Citizens of this Kingdom become members of local congregations of their own volition, selecting the one they prefer, and change their membership as circumstances may determine. A man may be a citizen of the Kingdom of God without being a member of one of these organizations, and, hence, they are not miniature Kingdoms of God. Every citizen of the Kingdom of God should be a member of a local congregation, as they were established by divine authority, and are effective means of spiritual growth; but their purposes are distinct and should not be confounded. A man may be a member of a local congregation and not a citizen of the Kingdom of God, and a man may be a citizen of the Kingdom of God, and be denied membership in a local congregation. These organizations are not miniature Kingdoms of God, or integral parts of that Kingdom. Individuals are the integral parts of that Kingdom, and its only visible manifestation is in its individual citizens. Of course each local organization is independent of all others as organizations, for the purposes of their creation are local. Their purposes and powers do not reach in any way beyond their own membership. If they keep their own members in the way of righteousness, they have accomplished their mission. They do not "ordain" ministers or evangelists; that is, they have no power to license men to be clergymen, and, hence, have no control over those who preach,

only so far as to see that they live righteously, as any other member of the congregation of which they are members. If they are worthy of fellowship in a local organization, they are worthy to preach, but if their congregation retain them in its fellowship when they are unworthy, then other congregations that know their lives, will not encourage them in any public work. No man should go out as an evangelist without having the approval of his congregation, and no man will do it who is worthy of its approval, but this approval does not constitute the man a clergyman, or place him in a class distinct from his brethren. We need a very radical revision of our views and practices in relation to those who preach, and in regard to the functions of congregations.

In the *seventh* Sermon, after quoting Acts 2:47, he says: "While the word church does not occur in the corrected text, it was constituted by this adding together of the saved. It is, therefore, understood, if not in the sacred text." If the *ekkleesia* that Jesus said he would establish was a local assembly of his disciples, then the coming together of these disciples constituted his *ekkleesia*; but if his *ekkleesia* was his kingdom, and its citizens were the "called-out", then the joining of these converts to the company of the other disciples, did not constitute the *ekkleesia*. These converts were not added to the "church", but were placed side by side, in the same separated class, with the other disciples. The disciples were standing apart from all other Jews, a peculiar people, a separated class, known and pointed out as a distinct class of Jews, and the Lord placed these converts along side of, in the same class with the other disciples. By belief and obedience they became citizens of the new kingdom, and the Lord grouped them with His other disciples.

We quote another statement: "The expression, 'and when the day of Pentecost was fully come', is peculiar. The Greek word rendered 'fully come' means, to fill full. And when designating time, it indicates that the time had been foretold, or indicated. The meaning here is that this particular Pentecost had been foretold, its events predicted, and that now the long predicted day had come, and its events were to transpire." Is this statement correct? Does the Greek word here rendered "fully come", when designating time, mean "foretold"? We have not found any authority for the statement, but all the authorities that we

have examined say, that it means that the time had come fully; that Pentecost commenced with the Jewish day at sunset, and this expression means that it was the next morning, or the daylight time of the day.

He further says: "They were all together in one place on that day because Jesus had so directed." We know of no passage in the Bible where Jesus directed his disciples to be together on that particular day. On one occasion when we said that Jesus had not said a certain thing, we were told by a professor in a Bible College, that we should not make such an assertion, as we did not know what Jesus had said to his disciples during his post-resurrection sojourn with them; and, hence, we are careful to say we know of no such command in the Bible. We suppose that they were together on that day because it was the day of the week on which Jesus arose from the dead.

Our author says: "In this age people are added to a great many churches." Here he evidently uses the word "churches" to designate religious organizations formed by individuals. These can not be the *ekklesia* founded by Jesus, for he founded but one, and it will not do to call all these human organizations by the same name and make them minature representations of his kingdom. Men are added to the kingdom that Jesus founded by observing the terms of naturalization which he prescribed. If a man has become a citizen of his Kingdom by complying with the terms of naturalization, he is in the Kingdom of Christ, whether he has entered into any local organization or not. Membership in a local organization is only for spiritual growth, and does not affect his citizenship in the *ekklesia*. "Being added to a church will be of no worth unless, in being added, we are saved from sin." Here, again, we have the same confusion, from confounding the taking of membership in a local organization with the becoming citizens of the Kingdom of Christ. We can not become citizens of the Kingdom of Christ without having our past sins forgiven; taking membership in a local organization has nothing whatever to do with forgiveness of sins; people do not take such membership for such a purpose; they take it on the ground that their sins have been forgiven. His language, "Being added to a church will be of no worth unless, in being added, we are saved from sin", would

imply that the "salvation from sin" was an expected result of "being added to a church"; but no one believes this.

In his Eighth Sermon, he says: "The primary object of the religious work in whose interests we are here assembled, was—
1. To restore the Church to the world as it was when left by the Apostles. It must be admitted by all who respect divine example, that God cast the New Testament churches in just such a mold as He saw was best." We respectfully submit, that the religious work in which we are engaged is *not* to restore the Church to the world as it was when left by the apostles. Before any thing can be restored it must be out of the possession of the one to whom it is to be restored. If we are laboring to restore the Church to the world (mankind), we are saying that the Church has been taken away, out of the reach of mankind, which we can not say, because Jesus said it could not and should not be taken away. To restore anything implies, that the person restoring it has it in his possession. We do not have the Church in our possession, it has us in its possession. The Church of Christ has never been lost, but has, through all ages since it was founded, stood with an open door, ready to receive all who would enter in.

We are before the world urging the people to enter the Church by the only door to it, urging them to become citizens of the Kingdom of Christ by complying with the terms of naturalization. We have nothing to do with the various religious organizations around us, only so far as to condemn them as they substitute new terms of naturalization and impose new burdens upon the citizens of this spiritual kingdom. If we go before the world and proclaim the terms of admission into this kingdom, and exhort men and women to flee from the wrath to come, we have done our duty to the world that far. If, in answer to our teaching and exhortation, a man signifies his desire to comply with the terms, we assist him as far as he needs human assistance, we ask him to make a public confession of his belief in Jesus, and if he asks us to immerse him, we do it, and then we explain to him that it is his duty to take membership in some local organization composed of persons who have become citizens of the Kingdom. We are laboring to restore to the world the correct teaching of the Bible, which has been largely lost through the devices of the devil. We think we have found it, and are presenting it to the world.

"The union of all God's people in one harmonious body, as they were in the apostolic age, is a thing for which every one who loves the Lord should both work and pray." Now, is there not some confusion here? What is meant by "one harmonious body"? When, in the apostolic age, were they all united in one harmonious body? If the disciples, in the apostolic age, were ever united in one body, or organization, it must have been at Jerusalem before the dispersion, and we have no Scriptural authority, that they then had any definite organization. At no subsequent period were they ever united in one organization. The Bible speaks of all Christians as being "one body in Christ", and that "we are all baptized into one body", but these statements do not teach that all Christians are united in one organization. The prayer of Jesus for the unity of his disciples explains what is meant by the unity of his people. He prayed, that they all might be *one*, as he and the Father were one; one in belief, in practice, in purpose and in desire; that his disciples might be *one* in a common belief, and in a common purpose of life. So should we labor and pray, that all Christians should love each other and have the same desire to serve the Master and each other and bring the world into his kingdom; but that we should labor and pray to unite all Christians, and bring all mankind into one visible organization is quite a different thing. "We must learn to work as one body if we would ever accomplish what we should towards the world's conversion." But how can we "work as one body" when there is no "one body" described in the New Testament to do this work? There is no intimation in the New Testament, that all Christians during the apostolic age were in one organization, or that they carried on any work as one organization. The apostles never attempted to form such an organization, or to carry on any work through the whole body. To carry on work as "one body", we must have that "one body", and to have it, it must have an organization. The Roman Catholics, the Methodists and Episcopalians have this idea, and they have such organizations, but to have their respective organizations they have officers not known to the New Testament. They have acted upon the humanly wise maxims, that "in union there is strength", and that "in co-operation there is power", and they have constructed elaborate human organizations which are foreign to the spirit and purposes of

Jesus. We can not "work as one body", unless we adopt similar machinery, and we pray the Lord to keep us from such an apostacy. Christian duty is individual duty, and we must do our work as men who must give accounts of our work as individuals.

The subjects of two Sermons, *The State of the Righteous Dead*, and *Future Recognition*, we regard as "untaught questions", and we have no opinions to make public.

THE TRIALS AND CRUCIFIXION OF CHRIST, *By A. P. Stout*, author of "Journeys and Deeds of Jesus", and "Chronology of Christ's Life." Published by *Standard Publishing Company*, Cincinnati, Ohio. 1886. pp. 160. Price \$1.00.

The mechanical execution of this book is splendid. The narrative is clearly and concisely told, illustrated by a number of diagrams.

We object to the title of the book, in so far as it is the "Crucifixion of *Christ*", and not *Jesus*. "Christ" was his official title, "Jesus the Christ", the *anointed one*. "Jesus" was his name, and it was the "crucifixion of Jesus", or the crucifixion of "the Christ." The author satisfies himself by merely saying that the arrest of Jesus was on "Thursday night, April 14, A. D. 30", without giving any reasons therefor. We think in this he is mistaken. He also, contrary to our conclusions, has Jesus put to death on the next day, Friday, April 15. But few authorities place his crucifixion in A. D. 30. The largest number are in favor of A. D. 29, but the common understanding is A. D. 33.

We think, after very careful study, that the crucifixion was *not* on Friday. For our reasons in full, we refer our readers to our *Notes on the Sunday School Lessons for 1886*, and to the *January, 1886*, number of this magazine.

JUDGE RICHARD REID. A BIOGRAPHY. *By Elizabeth Jameson Reid*. Published by the *Standard Publishing Company*, Cincinnati, Ohio. 1886. pp. 584. Price \$3.00.

This book is presented in nice style, and is embellished with a portrait of Judge Reid.

It is written and compiled by his widowed wife, and she has performed well her task.

It is dedicated to the Bar of Kentucky.

The story of the tragic death of Judge Reid has been published in almost every newspaper in the United States, and it is, therefore, familiar to our readers. Its peculiar circumstances made us wish for just such a Biography as we now have before us. It will be read with deep interest and much profit. He was a noble Christian man, and his life refutes the common error, that a Lawyer can not be a Christian.

We think it extremely doubtful whether Judge Reid fired the fatal shot that ended his life.

THE NEW TESTAMENT COMMENTARY. VOL. III.—JOHN. A COMMENTARY FOR THE PEOPLE BASED ON BOTH VERSIONS. By B. W. Johnson, author of "A Vision of the Ages", "Christian Lesson Commentary", etc. Published by the *Christian Publishing Company, St. Louis, Mo.* 1886. pp. 328. Price \$2.00.

The author prepared and published a volume of explanatory notes on the International Sunday School Lessons of 1886, which were largely from John's Gospel. He has taken the plates of that book, filled up the gaps between the Lessons, changed some headings and added somewhat to the Introduction, and thus has made up this book.

The dedication of the book is: "To Sarah A. Johnson, the faithful companion of a long pilgrimage, whose constant watchcare has greatly multiplied the labors of a not strong constitution." It is impossible to determine whether this language is intended as an apology for any shortcomings of the book, or a complaint against Sarah A. Johnson on account of her constant watchcare. We do not know to what "labors of a not strong constitution" he refers, and which this constant watchcare multiplied, as we are unacquainted with any labors that a "constitution" should perform, except to take care of itself; and since this constitution was not strong, not able to take care of itself, we think the watchcare was very cruel to multiply its labors. The pilgrimage should be commiserated for having such a companion,

and the pilgrimage should be ashamed of itself for so harassing a not strong constitution.

The book gives evidences of hasty preparation, quite a number of comparatively unimportant inaccuracies may be found, but, in the main, the comments are correct and clear. For a standard work, such as this is intended to be, much more care and thoroughness should have been taken in its preparation.

GERMAN PSYCHOLOGY OF TO-DAY. THE EMPIRICAL SCHOOL. *By Th. Ribot, Director of the Revue Philosophique.* Translated from the second French edition, by James Mark Baldwin, B. A., Late Fellow Princeton College. With a *Preface* by James McCosh, D. D., LL. D., Lit. D. Published by Charles Scribner's Sons, New York. 1886. pp. 307. Price \$2.00. Dr. McCosh, in the *Preface*, says: "It contains the combined result of careful observations, experiments, and calculations which can not be obtained otherwise, except by reading innumerable books and monographs most difficult to collect. His interpretations and criticisms also are original and profound."

Dr. McCosh is competent to give an opinion concerning a book of this character, and we give his opinion as being worthy of consideration.

A DEBATE ON BAPTISM: EMBRACING MODE AND SUBJECT. *Between J. A. Harding, of Kentucky, and T. L. Wilkinson, of Brantford, Ontario.* Published by William Briggs, 78 & 80 King Street East, Toronto. 1886. pp. 406. Price \$2.00.

J. A. Harding is a member of the Church of Christ, and T. L. Wilkerson is a Methodist. The two subjects are discussed from these two standpoints, and each disputant presents his arguments with much ability. Of course our sympathies are all with J. A. Harding, and we can not understand why all who heard it or may read it, do not agree with him. To all who desire to honestly study this subject, we heartily commend this book. It is the latest discussion of the subject, and the reader will find all the information that he may need.

NEW TABERNACLE SERMONS. *By T. DeWitt Talmage, D. D.* Publication authorized. Published by E. B. Treat, New York. 1886. pp. 410. Price \$1.50. With likeness of the author.

The book needs no introduction from us, as its author is known by every one of our readers, we suppose. It is offered at a very low price.

PAMPHLETS.

CHURCH FINANCES: THE BEST METHOD OF CONDUCTING THEM. *By J. W. Rust, President of Hopkinsville (Ky.) Female College.*

HEARTFELT RELIGION, A SERMON. *By James C. Creel, of Richmond, Mo. Third edition. Price 10 cents.*

We quote the last sentence: "Then, I say to the poor sinner: Understand with the heart, *believe* with the heart, *obey* from the heart, *love* with all the heart; and you will have the change of heart; and then you will *feel* and *enjoy* in the heart, *heartfelt religion*."

THE NAME CHRISTIAN: ITS ORIGIN AND IMPORT. *By A. M. Collins, A. M., M. D.*

A very thorough and scholarly exposition of the subject.

THE SOLID ROCK, AND HOW TO BUILD THEREON. *By S. B. Herbert, Whiteland, Ind. Price 5 cts.*

A SERMON. THE DISCIPLES OF CHRIST. *Their Origin, Aim, Methods, Numbers, Literature, Educational Enterprises and Mission Work.* Delivered in the Church of Disciples on W. 56th Street, New York, by Rev. B. B. Tyler, Pastor, Lord's Day, March 28, 1886.

The general tone of the *Sermon* would indicate that the writer was of those who were contending for apostolic teaching and practice, but the title, *Rev.* that he assumes, and the official designation, *Pastor*, by which he describes himself, show that he is not one of those whom he is describing.

GRUB-AX UPSET. *A Review of Grub-Ax and Infant Baptism.* *By J. M. Kidwill.* Published by Lipscomb and Sewell, Nashville, Tenn. 1886.

ELECTION IN A NEW LIGHT. *By T. Wright, Melbourne, Australia.*

The argument is presented in an original, clear and forcible manner.

EDITORIAL.

THE RULE APPLIED:—Prof. McGarvey in the *Apostolic Guide*, of May 21, in discussing the use of the organ in public worship, states this correct rule: "The acts and order of congregational worship were appointed by inspired men to whom the gift of inspiration had been imparted for this purpose as well as for others. All that they introduced, therefore, has the divine sanction, whether enjoined by precept or not; and it is equally true that what they omitted was omitted under the same divine guidance."

Did those inspired men appoint that the elders of a congregation should hire a man to take the pastoral charge of their flock, or that the congregation itself should employ, in addition to the elders, a man to do this work?

Did those inspired men appoint that certain men, not elders or deacons, should be set apart to perform certain duties, thus forming a distinct class or order in the church?

Did those inspired men appoint that the congregations in a certain territory should by delegates to a convention employ a man to preach in that district, and employ another man to collect the money to pay the man who was employed to preach?

If the rule is correct as to acts and forms of worship, why is it not correct as to the overseeing and feeding of congregations and evangelistic work? If, because those inspired men were silent about the organ in the worship, we should not have it, then why should not their silence concerning the things we have mentioned, be a sufficient reason why we should not practice them? Why should their silence in one case be a prohibition to us, and their silence in another case be a license for us to do that thing?

In the article from which we have taken this extract, it is contended, that the command is that we shall sing, and that the organ is not necessary to the obeying of this command. We are commanded to preach the gospel to every creature, and we submit the statement, that societies and conventions are not necessary to the obeying of this command, and as those inspired men are silent

on both subjects, why should we not be silent on one as well as on the other?

Congregations were watched over and fed in a manner and by instrumentalities provided by those inspired men, and they were silent concerning the employment of professional pastors, then why and how have we license to employ such persons?

These questions are respectfully submitted to those whom they may concern.

SOUNDING OUT THE WORD:—A writer quotes 1 Thes. 1:8, and says: "These brethren sounded out the word by sending it out, having it proclaimed beyond their own congregational limits. * * * The expression 'sounded out the word of the Lord' certainly indicates that the word of the Lord was preached by them."

This interpretation is, that the congregation at Thessalonica, as a congregation, sent persons out to preach the gospel, that the *congregation* sounded out the word of the Lord by sending out, selecting, employing and supporting preachers to preach to the people in the surrounding territory. This interpretation is made to sustain the practice now advocated of congregations, either singly or several in co-operation, selecting, employing and supporting an evangelist. Is this interpretation correct? If it is not, then the practice based upon it is wrong, unless taught by some other Scripture. The word translated "hath sounded forth", is *ἐξήχηται*, 3 per. sing. perf. ind. pass., and is correctly represented by these English words. If it had been intended to teach that the congregation had proclaimed the gospel, even if this word had been used, it would have been used in the 2 per. sing. act. "You"—*ὁμῶν*—would have been *οὐ*, and would have read: "For you have sounded forth the word." But if this had been the thought, *ἐξήχηται* would not have been used, for it has the idea of a sound coming from a previous sound, "you have made the sound, and that sound has gone abroad." The late Prof. Auberlen makes this paraphrase: "The word of God has been so powerful among you, has produced a movement so lively and loud, that the sound thereof, so to speak, has propagated itself to a distance—the people have heard it everywhere." The *Bishop of Derry*, in the *Bible Commentary*, says: "Forth from you, by the fame which has

gone abroad, the word is propagated—made itself felt and heard, as it were, with the sound of a trumpet. Note the picturesque force of the perfect; the blast hangs on the air as the result of the trumpet having been blown."

The apostle fully explains how the gospel had been sounded out from them: "And ye became imitators of us, and of the Lord, *having received the word in much affliction*, (persecution), with joy of the Holy Spirit; *so that* (in this way, by becoming disciples in the face of persecutions) ye (*ὑμεῖς*—plural) became an ensample to all that believe in Macedonia and Achaia. For from you (*ὑμεῶν*—gen. plu.) hath sounded out (the report of your becoming disciples in the face of persecutions) the word of the Lord, (the gospel that you have heard and obeyed), not only Macedonia and Achaia, but in every place (where we have been) your faith (the report concerning your faith) to God-ward (your courageous faith that caused you to act in the face of persecution and to continue faithful) is gone forth (the fact of your faith has gone from you out to the disciples in every place where we have been); so that we need not to speak anything (we did not have to tell the brethren what had happened in Thessalonica, for the report had already reached them)."

There can not possibly be any thought of congregational evangelization forced into this passage, and we think that Christian writers should be careful not to wrest any Scripture, even unwittingly, from its true meaning.

THE IDEAL MINISTER:—In the March, 1886, number of *The Disciple*, is a sermon by H. O. Breeden on *The Ideal Minister*. His text is: "Thou shalt be a good minister of Jesus Christ." 1 Tim. 4:6. We call attention to this sermon because of the misconception of the meaning of the term *Minister* that is the basis of the sermon. A paragraph near the beginning clearly sets forth the thought upon which he builds.

"In the great reservoir of religious truth—the New Testament—the minister appears with kaleidoscopic character. As the angel of the church, he is the messenger of God; as Christ's ambassador he is sent by heaven's King to make peace with men; as God's steward he is appointed to superintend the domestic affairs

of God's large family; as defender of the faith, he is to stand as a general, to lead God's army against his enemies; as preacher he is to proclaim the glad news of salvation, and as minister he is appointed to serve God's people and perform the sacred duties of the sanctuary."

Now, what are we to understand from this? His duties are enumerated to be: "the angel of the church", "the ambassador of God to make peace with men", "the steward of God to superintend the domestic affairs of the whole church", "a general to lead God's army", "to preach the gospel", and "to perform the sacred duties of the sanctuary." Ministers, then, are a special class in the church distinct from other Christians, required to do certain things by reason of being ministers, and, on the same account having certain exclusive powers. Where in the New Testament do we find such a character described? Are men called to this position by a special command of God? Are they selected by their brethren? Are they self-called? Do we find an answer to either of these questions in the New Testament? There is such a class of men in the world now, known as "priests", "clergymen", or "ministers." If not described and authorized in the New Testament, then they must have come in afterwards, and hence manifestations of that spirit of iniquity, that has wrought such havoc in the world, perverting God's Word and beclouding the minds of men in the fog of humanisms.

In the New Testament we read of angels of certain congregations, but not of an angel of *the* church, consequently, it can not be those characters to which he refers when he says, that the minister is "the angel of the church." Jesus came to make peace with men, and Christians are his ambassadors to proclaim the terms of this peace, but no where is it divinely recorded, that a certain class of men were to be set apart through the post-apostolic ages to be the ambassadors of Jesus for this work. There is no class of men provided for in the New Testament "to superintend the domestic affairs of God's large family." It provides for men to superintend the spiritual affairs of local groups of God's children, and these men are called elders, bishops, feeders, or overseers as a special duty or characteristic is made prominent. These men had nothing to do with "the domestic affairs of God's large family", and hence they could not be the "ministers" of whom he

is speaking. The Roman Catholic organization has such a class of men, as well as her daughter and grand-daughters, but they are not found in the New Testament. There is no character described in the New Testament, or class of men, except the apostles, to stand as a "general", to lead God's army against his enemies. The Jesuits introduced this idea. It is not Scriptural. Where do we find mention in the New Testament of a class of men set apart to "perform the sacred duties of the sanctuary"? In the nineteenth century, what does a man mean by the "sacred duties of the sanctuary"? Is not such language nonsensical?

We wish to emphasize the assertion, that this unholy craze for class distinction by men in the church who have some talent for public speaking, is the spring from which flows the greatest danger to our effort to present to the world apostolic doctrine and practice. In the beginning of our efforts, "pastor" and "pastorates" were banished from our vocabulary, and condemned as the language of Ashdod; now, those terms are upon the lips of preachers, and on the pages of papers that claim to be engaged in this noble and holy work. Then, we eschewed titles, prefixes and suffixes, but now, it is very common to see the names of some of these men in print with "Rev." prefixed, and "D. D.," or "Pastor" suffixed, if not by their authority, at least without their protest.

To be a preacher is to be a "minister", a "clergyman", a "priest" to perform the sacred duties of the sanctuary! To be a preacher is to be in "holy orders", to be ordained to the privileged and titled class in the church! Now, the Church is composed of the clergy and laity! Now, no longer are all disciples kings and priests, but only can the ordained "perform the sacred duties of the sanctuary"! Verily, verily, my co-laborers, do we say unto you, the cause for which we are laboring is in danger. We are drifting, surely and swiftly drifting, to the whirlpool of ecclesiasticism that will engulf all that is distinctive in the plea we are making to a dying and distracted world. Our danger is not from without, but from within. Our plea has conquered the respect of the religious parties, and has gained the ear of the people, and shall we now, when we are just ready to go before the world with prejudice almost gone, ready to reap a glorious harvest of redeemed spirits, lose all the grand and glorious possibilities of the

future, on account of the selfish ambition of some of our co-laborers?

Human nature is the same now as it was when Paul spoke to the disciples of Ephesus: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Peter also gave the same warning: "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, * * *. And in covetousness shall they with feigned words make merchandise of you."

We ourselves are largely to blame in this matter. We have unconsciously fostered this clergy idea, and have failed to condemn it when first it raised its ugly head. We first built schools and colleges to educate our sons under Christian influences; then we founded professorships to prepare young men for preaching, and right there we made the serious blunder. The religious organizations all around us had their schools for educating young men to be "ministers", "clergymen", and when we founded such schools, the young men attending them naturally concluded that they would likewise come out ministers and clergymen. Preaching became, in their minds, a profession for which they had been educated. Profession signifies exclusiveness, dignity, livelihood; hence, followed the longing for titles, for pastorates, for the exclusive privilege of performing the sacred duties of the sanctuary, to be considered the superintendent of the domestic affairs of God's large family, and a general to lead the army of God.

We do not pretend to say that all the young men who have been educated at these Bible Colleges have such feelings and aspirations, but we mean to say, that training in such schools tends to develop such desires and ambitions. We are not opposed to young men who intend to devote their lives to proclaiming the gospel, being educated; we think a literary and scientific education a splendid equipment for any man in any avocation, but it must not be regarded as a *sine qua non* in a Christian before he can tell the story of Jesus. A young man who has the ability and the inclination will find in this country teachers in any department of learning he may wish to investigate. Let him educate himself

as thoroughly as he can, and in the direction of his inclination, and then let him give all of his learning to the Master. Do not put him into a theological hopper to be ground out a clergyman! Educate him as a man, and then if it is in his heart, let him consecrate it all to God. We were speaking to a student a few days since, and asked him: Will your friend return to the University next session? He answered: No. He expects to commence preaching as soon as he can complete his arrangements; he is now negotiating with several congregations. Negotiating, bargaining to preach the gospel! At this writing we personally know of an older man who is *negotiating* with a congregation to preach and pastorate for that congregation. The congregation offers him (at least the elders do) so much money for all of his time for one year. He asks, in addition, time to hold two protracted meetings away from home and to have all the money he may get for holding those meetings! Not a question of converting souls, but of dollars! These are not solitary cases; but, thank God, there are many knees not yet bowed to Mammon, and many who have not trailed their religion in the dust of selfish ambition.

SYSTEMATIC ORGANIZATION:—In the *Christian Standard* of June 5, is an address that was delivered at the co-operation meeting at Springfield, Mo., by S. G. Clay, on *Systematic Organization*. He asks the question: "What, then, are the purposes of church organization?" He answers it: "That the church 'may grow up into Christ in all things'." The answer, by the quotation marks, purports to be taken from the Bible, but the Bible says no such thing. In the passage from which this extract is taken, Paul is writing to the disciples at Ephesus, and says: "that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, *even Christ*." This exhortation has no reference to the purpose of church, or rather congregational organization, but has reference to individual growth and holiness. The purpose of congregational organization is individual growth, by association for worship, for instruction, for exhortation and mutual oversight and helpfulness. Congregations were organized for no other purposes.

"Our churches often are deficient in meeting the obligations they owe to those without." May we inquire, what obligations do congregations owe to those outside of the organization? We would insist that a Scriptural answer be given to this question?

"He (Paul) would tell us, moreover, that 'God hath set different officers in the church to meet the necessities of the body'." We have never found such language used by Paul, or by any other inspired writer. In 1 Cor. 12, Paul is writing to the disciples at Corinth concerning gifts or talents given to individual disciples, and is exhorting them to use those gifts for the purposes for which they were given. He is speaking of the Church in the sense of Kingdom, and not of the local organizations, and says: "And God hath set some"—not officers, but some individual disciples hath he gifted, as is evident from the language of the 8th, 9th and 10th verses—"in the church, first apostles", &c. These are not the *officers*, nor the qualifications of those who are required in the local organizations.

After giving advice in reference to various duties to be performed by the members of the congregation, he says: "Think of it, pastors." To whom does he refer? It is getting so fashionable to call evangelists "pastors", that we do not know whether he refers to *"the pastor"* or to the elders.

Speaking of the financial obligations of disciples, he says: "The Scriptures teach us that one should not be burdened and another eased, but that every one should give as the Lord has prospered him, that every part should supply its proportion in the church. This should be done regularly. Let each lay by in store as the Lord has prospered him, and on the first day of each week put it into the treasury. * * * Then these men (the deacons) ought to make an estimate of the needs of the congregation, to meet all her expenses; and from the most reliable sources, such as the books, etc., get the resources of the church and apportion every man his part of the expenses."

It is undoubtedly right that every member of any organization should give his part towards the expenses of the organization, but what is each one's part in a congregation of disciples, is quite another question. In human organizations, those not corporations for the transaction of business, require the same fees from each member. All are on an equality as to meeting the ex-

penses of the organization, but in a congregation of disciples it is different. The member who can not furnish a cent towards the expenses, has the same rights and privileges as the one who furnishes the largest amount. Each one should give as he is willing, and his willingness should be according to his ability. As *willingness* is the basis of giving, no one can determine that but the individual, and, hence, an assessing committee is entirely out of place. If, however, there should be an assessing committee, it seems to us, that the most reliable source from which to get the information would be the individual, and not "the books. etc." If we go to the county assessor's books to learn what a Christian should give towards his congregational expenses, it seems to us, that the contribution would be more of compulsion than of a willing mind. The Scriptures do *not* teach that "one should not be burdened and another eased", in congregational organizations; there is no question of easing or burdening. When Paul used the language upon which this expression is based, he was urging the brethren at Corinth to *give* some assistance to the brethren in Judæa who were suffering, and he tells them: "For *I* say not *this*, that others may be eased, and ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality." The Judæan brethren were in need, now give to them, and when they have and you have not, then they will give to you. Not one word about their obligation to raise a definite amount of money for the brethren in Judæa, and that each one must give his proportion, so that some of the Corinthian brethren might not be burdened and some of them eased.

Will any one who reads these lines, please turn to his New Testament, and give us the reference to the passage that says: "and on the first day of every week put it into the treasury." Do not refer us to 1 Cor. 16:2, for it does not say anything about putting it into "*the treasury*."

"The funds should be distributed according to the different objects of expenses, for example, pastor's salary, missionary funds, benevolent fund, incidental expenses, etc., etc." Awhile back we asked for information about the sense in which the word "pastor" was used; here it is answered. It refers to the preacher who is

employed for a stipulated salary to preach at a certain place and oversee the congregation; then the whole of the address puts the Scriptural overseers in the back-ground, and gives over all their work to an unscriptural agent in the congregation. This is advised by this class of men, and then they say that the Scriptural overseers are so inefficient, that an unscriptural expedient has to be adopted. Supercede what the Scriptures sanctioned, and then justify the action by the fact that they are superceded! Please notice the order in which the objects of congregational expenses are mentioned. "Out of the abundance of the heart the mouth speaketh." The *first* object for which a congregation should provide, is the "pastor's salary." The *second*, is missionary funds, which go to some other pastor. The *third*, is the benevolent fund. The *fourth*, is the incidental expenses. The etc., etc., objects are probably the Sunday School, the Bibles and the hymn-books. Will any one please give us the reference to that passage in the New Testament which says, that a congregation must tax itself to pay "the pastor's salary", or raise money to contribute to the missionary fund?

PERSONAL EFFORT.

We submit the following taken from an English Tract, to our readers, as containing some truths to which we should give earnest heed.

"This is the age of associations; individual effort is, in a large manner, superseded by corporate action. We do nearly all our good by committees and societies. Many, feeling unable altogether to escape from the responsibility of doing something for the cause of Christ, pay others to act as their substitutes; and thus organizations are necessitated to accomplish, mechanically, as it were, what can only be done effectually by individual effort. Such organizations, no doubt, accomplish a vast amount of good, and it is not easy to see how, in the present state of society, they could safely be abolished; but it must be acknowledged by all who have

thought deeply on the subject, that Christian work has been too exclusively directed into this channel, and that it would be well if, along with this concerted action, there were more of spontaneous and intelligent individual action.

What the world needs more than any thing else—more than gifts of money, rules, speeches, theories, organizations—is the revival of personal agency; the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts, charged with all-healing influences, to sow the desolate wilderness thickly with the good seed of the kingdom. We wish the sower to go forth alone, and, by individual contact with the evil of the world, to remedy it by the influence of personal faith and living love. Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering humanity; and thus, by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcasts of society, and said, "Zaccheus, come down, for to-day I must abide at thy house", we want every Christian who is a debtor to all men to come home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there be a real crucifixion of the flesh in the blessed labors of the cross. Such sowing would do far more good than any other agency. He that sows and he that reaps in such a case would rejoice together in the harvest."

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The Christian

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THE REVIEW.

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INFLUENCE OF BIBLE TEACHING UPON SCIENTIFIC PROGRESS.

M. de Candolle, in his "History of Sciences and Savants during two Centuries", abundantly demonstrates that we are chiefly indebted to Christian thought for the wonderful progress which science has recently made. Speaking of Candolle's researches as set forth in this work, W. H. Larrabee, in *The Popular Science Monthly* for May, declares that "the non-Christian countries are completely foreign to the scientific movement"; that "the Christian religion has been favorable to science by its general influence upon civilization. We can at least affirm that it has been, in the modern epoch, the only religion which has coincided with a real scientific development." Here is a partial recognition of a fact which is attested in all the history of modern intellectual progress, namely, that Christian Thought, as embodied in the Scriptures, has been the leader of all true scientific and philosophic progress.

The chief postulate of modern science is the absolute unity of the force, whose manifold modifications produce the varied phenomena of the universe. But in this it is simply following, even yet at a long distance, the teaching of Moses. The declaration that this force is "all-sufficient" is but a long-distance echo of the doctrine of the Almighty; and the doctrine of the "Conservation of Force" is but a crude imitation of the Scripture teaching that

the great power which is forever expending itself in upholding worlds, or noting sparrows fall, or numbering human hairs, is still unwasting—from everlasting to everlasting He is God. Moreover, the Scripture doctrine of man's superiority and dominion of nature has freed us from superstitious terror, and put man in the attitude of master, owner, investigator, instead of the old-time one of victim and suppliant.

While the Bible does not profess to be a book of Science, nor of philosophy, nor of history, it is true that so far as it deals with the elements of these things, its doctrines are based upon facts and principles, which were utterly hidden to human science and philosophy at the time they were first taught. The above paragraph furnishes evidence of that, and in the pages following we shall offer further evidence of its truth.

In Scripture, Jesus is represented as the Sun of Righteousness, and as the "Light which lighteth every man." In treating this subject the New Testament makes some curious statements which can only be fully understood by the aid of very recent discoveries respecting the nature of light. It is said that the true Light "shines in the darkness, and the darkness comprehends it not." Spiritual light does not immediately illumine the unregenerate mind; "the natural man receives not the things of the Spirit of God." But the same is true of physical light. We can not immediately appropriate the light of the sun. If we could take our position in the upper air, or beyond it, we should be in darkness with sunlight streaming all about us. The light is shining in darkness, but the darkness comprehends it not; does not lay hold of it. We "apprehend" the sunlight because it is arrested and broken and scattered abroad by the countless motes and objects it encounters in the atmosphere. So spiritual light must be radiated from intermediate centers before it can be appropriated by the unregenerate mind. These centers are believers' hearts, and in this sense we are the light of the world. The Word of God is the spiritual bread upon which we feed, yet bread is the product of light. In producing physical bread the light has but one laboratory in all nature—the leaf of the plant. In producing the spiritual bread the Light of men has but one laboratory—the inspired mind. "God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the glorious knowl-

edge of God in the person of Jesus Christ." It is aside from our purpose to trace this analogy in all its details, but it will be found that Jesus in his frequent use of light gave it a deep significance which modern science is helping us to comprehend. Light may be absorbed, and so the light which falls upon certain objects is "turned to darkness." Light has a threefold power—to warm, to illumine, and to excite action and growth. Media may rob it of some of these elements. So a disciple may send forth a gleam of intellectual moonshine, a little philosophic phosphorescence, without the warmth of sympathy, or the power of holiness. Another may radiate much heat and no light—all emotion and no reason; and still another may be warm and intelligent and yet fail in the power of a correct life. Let light shine by "good works". Yet in all these references to this subject, at that time so little understood, the Scripture never trips, but bases its teaching upon a deep and far-reaching analogy, which was entirely beyond the philosophy and science of that day.

It has been pointed out by many writers, that the history of the earth and solar system, so briefly outlined in Genesis, accords with the severest requirements of scientific research; but let us note that the Bible account of the development of the Hebrew nation accords with the strictest requirements of the philosophy of history. No other ancient history can endure this test. Yet in the Scripture history of Israel we have an account of national genesis which conforms to all the facts and philosophy of history. But there was no philosophy of history till these modern times of large research and general ideas. Nevertheless, Israel is represented in the Bible as developing in the way in which we now know it must have developed, and in a very different way from that pointed out in the fanciful and legendary histories of Greece and Rome, as to their own development. According to the Scriptures, when the primitive patriarchal life had been made unsafe, and impossible, by the rise of aggressive and despotic monarchies, we find the Hebrews escaping from an intolerable bondage as an ignorant, barbarous migratory horde. That generation was unfit for the conquest or the occupancy of the promised land, so there was nothing to do but permit them to perish in the wilderness, and the forty years of nomadic life—just sufficient for the passing away of a whole generation—was a necessity of the nature

of the case, and by no means an example of a fancied and arbitrary Divine interposition. Long after coming into Palestine they clung to their semi-military camp-life, and when at last compelled to disperse, they broke up into the chaotic disorganization of which feudalism is the logical outcome. A spirit of independence bordering on anarchy, characterized the long period when "there was no king in Israel, and every man did what seemed right in his own eyes." Through all the stages of feudalism they grew to the zenith of national glory in the monarchy of David and Solomon—monarchy and national unity being the result of the pressure of external dangers, rather than internal cohesion. What happened to them in all general features, is what happened to the tribes which have developed into the nations of Europe. This field is too wide for us to enter into details, but we must be content to point it out for future exploration, noting here what pertains to our purpose, *that as historiographer, Christian thought in clear insight and philosophical treatment, leads skeptical thought by many centuries.*

But it is chiefly in the domain of human nature, in its varied aspects and relations to divine government, that we mark the great superiority of Christian thought. Here it is characterized by the same clear insight, comprehensive grasp, exhaustive analysis, and independence of contemporaneous philosophy which we have noted in these other fields. Of this we might find numerous illustrations, but a few must content us. The brief account of the temptation to which Jesus was subjected by reason of his human nature, covers the whole ground of possible temptations, and discloses every avenue by which sin assails our humanity. The trial in the Wilderness represents all those which come to us by way of appetite or sensual inclination; that upon the mountain, those of pride and false ambition; and that upon the temple, those of unbelief—the all-including spiritual sin. The first class pertain to self, lie in the wilderness solitude of one's own individuality, and have to do with his own living or dying; the second pertain to social relationships in "the kingdoms of the world"; the third to God and His providence. Moral philosophers regard the classification of duties and sins into those with respect to self, to our fellow-men, and to God, as one of their cleverest specimens of exhaustive analysis and generalization; and yet an unlettered tax-gatherer long ago wrought all this deep philosophy into a simple

story, which not only points out every ground of perilous assault, but the surest means of defense and victory.

But if the tempter should be victorious! What then? Sin, in its character, consequences and remedy, has ever been, confessedly, a problem too vast and intricate for human thought. Yet, how simple, consistent and philosophic the treatment of the whole difficult subject by Christian thought. How clearly is sin defined; how faithfully are its consequences portrayed; and how plainly is its remedy pointed out. Sin is the transgression of law. But a law which may be *broken* is no law. If a ball, tossed in air a million times, should remain but once in disobedience of gravitation, away would go the whole splendid generalization. The inviolability of moral and spiritual law is never lost sight of by Christian thought. Offence in one particular is an attempt upon the whole law, and aims directly at the subversion of divine government. Every transgression, therefore, must receive a just recompense of reward. The soul that sins shall die. But while a law may not be broken, it may be made to work out two wholly opposite results. In the language of the Christian teacher all law is "just and good", and if not resisted works out order, harmony and life; but if transgressed the law which was ordained for life is found to be unto death. The same law which drives the majestic steamship, a thing of life and grace, if interfered with, hurls her to atoms; the law which, obeyed by our globe, fills the cycle of the seasons with glorious pageantry, once disobeyed, would work terrific ruin. Many a suffering invalid knows well that the laws of his physical being, which were ordained for life, have, by transgression, been changed to instruments of death. Now the domain of moral law is also the domain of *will*. In our metaphysics this subject is cumbered with many refinements, but stripped of these, *will* is simply the power, in view of a law, not to break it, but to direct it to one or the other of these opposite results. In the face of any authority we are conscious of the power to obey, or disobey and take the penalty. Of this power the parent cannot deprive the child, the King the subject, nor the Creator the creature. Nevertheless, the law is just and good. It is better that the child obey, than disobey and receive punishment. He is a better citizen who observes the law than he who transgresses it and suffers. A broken thing may

be mended; disease may be cured; transgression may be atoned for, but is the mended thing as good as if it had never been broken? Is the cured man as sound as if he had never been sick? Is it better that the laws be observed, or violated and the treasury filled by fines? This introduces us to the whole domain of remedy and brings us to the startling question, "May not there be a breaking beyond all mending? May not disease become incurable? Can not law be violated beyond all atonement? In every sphere is there not a "sin unto death"? Now, experience, analogy and Christian philosophy combine to teach us that in jurisprudence, in medicine and everywhere, remedy is no better than a necessary evil, always fraught with dangers, uncertainties and limitations. Among the Jews this whole matter was represented by sacrifice, and failing to comprehend the nature thereof, they sought to make permanent what was only temporary, and invested it with splendid ceremonies. While righteousness was permitted to languish, sacrifice was exalted, as if a city, discarding all sanitary measures, should glory in physic and surgery. This is the blind, left-handed way in which humanity has always battled with its ills, and it is but just now that skeptical thought is getting an insight of the deep import of the calm utterance of Christian thought for thirty centuries, "Obedience is better than sacrifice." But then it is so much easier to indulge appetite, and take dyspepsia-cure, than to practice self-denial; so much easier to sin and pray for pardon, than to live lives of holiness. The husband or wife supposes that a whole year of neglect, or infidelity, may be atoned for by an album, or smoking-cap, at Christmas, accompanied by hollow protestations of regard. This disposition on the part of Israel was highly offensive to Jehovah, and doubly sinful; for he had taught them that sacrifice and offerings he did not desire; and in offerings for sin he had no pleasure. The chief end of Christ's incarnation was not that he might agonize on the cross, although this was a hard and painful necessity. When God announced His displeasure at offering and sacrifice, the Son had something better to offer—*obedience*—and he said, "I come to do thy will, O, God." In so doing he took away the first, *sacrifice*, that he might establish the second, *obedience*; for where there is obedience there is no room for sacrifice. In order that the Son might illustrate this obedience upon the plane of our common humanity, a body was prepared him, and

to make it a perfect example, obedience was carried to the utmost limit possible to mortals, a painful and humiliating death. In the light of this deep and consistent philosophy alone can we comprehend the hard sayings of Brother Paul, dangerous only in the grasp of ignorance and prejudice; such as "the Captain of our salvation was made perfect through suffering"; not subjectively, as though imperfect in his own nature, but objectively, as an example of perfect obedience for us. Or, again, if we are reconciled to God by the death of His Son, we shall *much more* be saved by his life. In the antithesis here the death represents *sacrifice*, whilst the life the greater principle of *obedience*. But the memorandum here is this—*On this perplexing subject of sin—its nature, consequences and remedy, the utterances of Scripture, from Samuel to Saul of Tarsus, are always consistent, and characterized by a wisdom still far in advance of the philosophy and practices of mankind.*

It was said above that the whole subject of remedy is beset by dangers and limitations. One danger, as we have seen, is to regard it as an essential moral factor, and to perpetuate it as such. Whoever relies upon this in the last resort must be damned. The final resort to remedy is always fruitless. Though *redemption* may be purchased by sacrifice, ultimate salvation must be *worked out*. The sick are *saved* by physic, but do not *live* by it. But the necessary evil of remedy is greatly aggravated by unskillful administration. The medicine must be administered in accordance with the nature of the patient, and must reach his system through natural channels. Does Christianity take note of this in applying the remedy for sin? Does it understand and regard the sinner's moral constitution? Behold the remedy and the order—Faith, Repentance, Baptism; Instruction, Exhortation, Command. The first for the Intellect, the second for the Emotions and the third for the Will. But Intellect, Emotions, Will, is the most logical and exhaustive classification of the psychologists. Faith, for the Intellect; Repentance, for the Emotions; and Baptism, for the Will, reaches the whole moral system. O, the skill of the Great Physician! How little does modern theology comprehend it, and how unscientific does it become, when it insists that this order can be inverted, or any of the steps omitted. To believe, is to yield the intellect to the claims of divine truth; to repent, is to yield the

affections to divine love; to obey, to yield the Will to divine authority; and these constitute essentially the order and limit of all moral activity.

A study of this subject in detail would further impress us with the vast superiority of Christian thought to all the philosophies of mankind with respect to these themes so fraught with danger and destiny. O, ye wayfarers of time, how safely and triumphantly does it lead through the painful and rugged ways of temptation, sin and suffering; where human philosophy is confessedly at fault, and many are lost by trusting to bewildered guides!

But let us examine the relations of scientific thought and Christian thought on the new and disputed ground of evolution. And what if we shall find here those evident and undesigned agreements which we have seen in other fields? Will it not more fully convince us that what is needed between these two phases of thought is, not the pomp and circumstance of glorious war, but acquaintanceship and intercourse; harmony and co-operation? To many religious teachers, evolution is as unfamiliar and fraught with as many terrors as was the Atlantic to the fifteenth-century navigators. But these imaginary terrors will vanish upon proper exploration, leaving only such real dangers and difficulties as are necessary to develop courage and skill. But what is evolution, and how far does it find a parallel in Christian thought? The first item of this doctrine is, that *lying back of matter is a single, unvarying force, of which all the varied phenomena of nature are the products, or manifestations.* In a great factory we find a hundred curious machines, performing a hundred different operations. We say: "A hundred different operations; there must be a hundred different operators." But the superintendent says, "No. All this is the work of a single toiler, the manifestations of a single force." He takes us to the basement where the huge engine is generating it, and storing it up for use in its reservoir, the ponderous fly-wheel. As it noiselessly swims in this revolving cistern we can hardly believe that it is the bustling, jarring thing which fills the whole establishment above with such varied sound and motion. We find it first in the furnace, manifesting itself as heat, and from this point we may trace it, as simple pressure in the cylinder, undifferentiated, rotary motion in the fly-wheel, through all its

divisions and subdivisions, and assure ourselves that under all disguises of form or movement, as light, or heat, or electricity, it is the same mysterious thing. The Evolution Philosophy looks upon Nature as an immense factory, where, under myriad forms, a restless and unwasting energy is performing countless operations. She has been tracing this force step by step, backward, through the complicated machinery, until she has found it all to originate from a common source, and although she can not say whence it is ultimately derived, can follow it out in its wonderful ways, discover the laws of its activities and differentiation, and confidently affirm that in the waving leaf and the tossing sea; in the murmur of the breeze and the thunder's crash, in the fitful spark and the blazing sun, in the gathering mist and the circling worlds, we see the same incomprehensible thing. When Paul confronted human philosophy at Athens it could not make this affirmation. It had not been into the basement of Nature's boundless workshop, but the multitude of operations suggested a multitude of operators. To the ignorant and superstitious this became a false religion, polytheism; to the learned and skeptical, a false philosophy. Paul refuted both at once by declaring that the same creative power produced the world and all things that are in it. But this is the fundamental doctrine of the Evolution Philosophy, and the foundation of all that is distinctive in modern science. Evolution affirms that this single force, in the development we call progress, operates from the simple and homogeneous to the complex and heterogeneous. There is a constant multiplication of instruments and uses—organs and functions—a differentiation in form and movement. This is not only illustrated in our factory, but perhaps more aptly still in animal organisms. In the lowest forms, and in the embryo of higher forms, where progress has just begun, homogeneity prevails. There are no separate organs or separate functions. As we ascend the line of development, we find this tendency to specialization of organ and function more and more evident, from the monad up to its fullest development in man, where we find in the same body a wonderful multiplicity of parts and uses. The operation of this principle gives us the endless variety which characterizes both the organic and inorganic worlds. But variety constitutes neither progress nor perfection, but unchecked and uncoordinated becomes disorder.

ganization and dissolution. There must be some other law operating to the unity, which is the complement of variety in all order and perfection. This law is found in the growing interdependence of parts, which observation shows in the development of every organism. In the earth-worm, where there is little differentiation of organs and functions, little division of labor, there is great independence of parts. Divide it, and each end takes up all the functions of life and becomes a new animal. Now, as we ascend the line of progress, the scale of *perfection*, we find homogeneity and independence to vanish, and heterogeneity and interdependence to increase *pari passu*. In man, the most perfect organism, we find not only a great multiplicity of parts and uses, organs and functions, but as a result the greatest interdependence among the parts. Because no one organ, or set of organs, can perform all the functions of life, they are necessarily dependent on each other; and this mutual dependence is an essential factor in the unity of the body—the inseparable oneness which we represent by the term *individual*. In his "Social Statics", Herbert Spencer says, "Like the development of man, and of life, the development of society may be defined as a tendency to *become one thing*", and the Evolution philosophers find no fitter illustration and explanation of the progress of society than is furnished by human anatomy and physiology. But we remember that Christian philosophy, long ago, resorted to the same means to illustrate the growth and organization of the Church; and this leads us to inquire how far the ideas represented by this common illustration coincide. Let us then institute a comparison:

1. The primary conception of the Evolution philosophy is an all-sufficient, independent, persistent force; of Christian philosophy, an almighty, self-existent, everlasting God.

2. The Evolution philosophy says: "There are many diverse phenomena, but they are different manifestations of the same force, seen in all forms of activity"—Christian philosophy, "there are diversities of operations, but it is the same God that worketh all in all." 1 Cor. 12:6.

3. Evolution philosophy says: "The perfect organism is characterized by great differentiation—many organs in one body." Christian Ph., "We are many members in one body." Rom. 12:4. "For the body is not one member but many." 1 Cor. 12:14.

4. Ev. Ph., "The perfect organism is characterized by great specialization. Each organ has its own function." Chr. Ph., "All the members have not the same office." Rom. 12:4. "If the whole body were an eye, where were the hearing; if the whole were hearing, where the smelling?" 1 Cor. 12:17.

5. Ev. Ph., "The perfect organism is characterized by great interdependence. One organ cannot get along without the others, and all share injury or benefit in common." Chr. Ph., "The eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." 1 Cor. 12:21. "If one member suffer, all the members suffer with it; or, if one member be honored, all the members rejoice with it." 1 Cor. 12:26.

The parallel is complete. Herbert Spencer, in the presence of Paul, is almost convicted of plagiarism. But is there not another principle to be taken into the account, before our philosophy is complete, or our illustration exhausted? The animal organism may have passed through all the phases of evolution, as developed by Mr. Spencer, and still lack its chief and distinguishing character. Your body may be perfect as to the number and arrangement of organs, and each may perform regularly all the functions essential to vegetative life; in short, there may be the utmost differentiation, specialization, and interdependence, but the crowning excellence, that without which life would be nothing to you, may be lacking. This is an inter-sensitiveness, a community of *feeling*, which, seen in its fullest perfection and variety in man, finds its analogue elsewhere, and is really an essential feature and principle of evolution. Now, although in its lower processes, its presence cannot be detected by our present means, we know that in its higher processes Evolution does develop this new principle. Along with the differentiation—the distribution of forces which tends to variety, and the interdependency, which tends to unity, there is developed that which conserves, harmonizes and gives to the organism the perfectness of a whole, an inter-sensitiveness, which may be expressed by the term *sympathy*. In the body it is called sensation; and in society it is the sympathy which makes the whole world kin. It enlists the whole community of members in the service of each one, however insignificant. If one part is wounded, this mysterious agency is aroused, and all available forces are hurried to the

scene of repair. But, this is not only a feature of Evolution, but the last developed, and becomes more prominent at every step of progress. In the lower animal forms sensation is weak and unvaried, and in barbarism, where social evolution is scarcely begun, we find hardly the slightest trace of sympathy. The helpless and crippled are left to perish or are destroyed. How far removed from that state of feeling, is that which fills a land with hospitals and asylums for the diseased and unfortunate! But here again it presents itself as a conservative element, enlisting the whole organization in the care and protection of every part, and is the last and most perfect character of social evolution.

Now, we have seen that Paul, in the Scriptures above quoted, is illustrating the Church by the human organism, but at the close of the twelfth chapter of first Corinthians, from which these quotations are largely drawn, he *seems* abruptly to change the subject; for having exhorted each to the discharge of his proper function, as member of the body, he says, "and yet I show you a more excellent way", according to the common rendering, but, literally interpreted, "I show you the way still beyond this point", the next step in the evolution of the Church. This last step is charity, without which all attempts at spiritual organization and growth must fail. What sensation is to the body, and philanthropy to society, charity is to the Church, and in Col. 3:14, 15, our Christian philosopher exhorts, "above all things, put on charity, which is the bond of perfectness." This is the last stage in spiritual evolution, both as regards the Church as a whole and each individual member. Faith, courage, knowledge, self-control, piety, brotherly kindness, and *finally* charity, is the logical order. Being thus the final product of evolution, the end of growth, it must be more important than the earlier products; and since, in addition, it is the only regulating, conservative principle, the declaration that charity is greatest, is seen to be a deep philosophic utterance of Christian thought. But this principle is far from its full development among men, and many generations may pass before the Church shall fill up the full measure of a man—of a perfect organism. A full-grown charity would destroy the enmities of class and rank; the conflicts of capital and labor; the animosities of trades and professions, and the jealousies and rivalries of cities, tribes and nations. It promises ultimately to

hold humanity in the bond of a single brotherhood, when "the peace of God may rule in the hearts of men." But this sentiment is not the result of legal enactment, nor the creature of legislative authority, but the product of growth, and, so to speak, comes of itself. This explains the singular and confessed inability of legislation in regulating social evils; legislation being nothing more than the expression of advanced public sentiment. That "The kingdom of heaven comes not with observation, but is within", is full of philosophic import. It is the growth of an inward principle; not the pressure of outward authority. But when this principle shall be fully developed, society will be regulated by an *internal*, not an *external* law, and human government, having no further office, will perish. Christian philosophy has foreseen this outcome, and the "stone cut out of the mountain", broke in pieces, and took the place of earthly kingdoms. That "the kingdoms of this world shall become the kingdom of our Lord and His anointed", is both a scientific and Scripture prophecy.

Behold again the height and depth of Christian thought. How it opens the way of the skeptical explorer, and standing in its light how grandly do the vistas of human progress open before him, when in the maturity of manhood, childish things shall have been put away. And this optimism is characteristic of the most advanced skeptical philosophy. Mr. Spencer says: "Progress is not an accident, but a necessity. Far from being the product of art, civilization is a phase of Nature. The modifications that humanity has undergone, and those it still undergoes, result from the fundamental law of organic Nature, and provided the human race does not perish, and the constitution of things remains the same, these modifications must end in completeness." "It is certain that what we call evil and immorality will disappear; it is certain that man will become perfect." It is a dictum of the freshest and most vigorous skeptical thought, that there is a power not of ourselves, which, in the long run, tends to righteousness. Thus skeptical thought joins with Christian Thought in prophesying that "the whole creation shall be delivered from the bondage of corruption." But its prophetic vision brings not the flush and joy of triumph. Perfection, in its view, is but the ripeness which precedes decay. There clings to this Evolution philosophy a fatalism, at once fascinating and appalling, which wrings

from its ablest expounder such sentences as these: "By the side of evolution goes its inevitable correlative, dissolution." "In the corner of the universe where we try to conjecture the world's laws, attraction reigns, integration operates, evolution proceeds. We have reason to believe that for a considerable number of ages, progress will be the law of the region whereof we form a part; but whether man shall have become perfect or not, the time will come when he will not find on the globe the conditions of life. Whether the human race shall have completed its work or not, it will perish, and its work be lost, *unless it shall persist by some inscrutable law.*" This fatality results from the operation of either of the fundamental laws of evolution—that which tends to unity, or that which tends to variety. In the forms of matter about us they are called *attraction* and *repulsion*, in the movements of the Solar System, centripetal and centrifugal force. Here is a coin. In it these two contending principles are present and active, but attraction seems to preponderate. Suppose we augment the repulsive force by introducing heat. Gradually the attractive force is overcome until we have a change of form. The metal becomes a liquid. We continue to supply repulsive force and it becomes a gas, and could we command *sufficient* force, or heat, we might push it to the tenuity of the inter-planetary ether—or to practical nothingness. On the other hand, if we could augment the attractive force, at will, or, what is the same, withdraw the repulsive force, the metal would contract and harden, until its diminutiveness and hardness would pass comprehension, or undergoing some change unknown to experience, pass into practical nothingness in that direction. In the Solar system we may imagine the centripetal force to gradually preponderate, until the planets should be drawn into the sun, and the sun itself to contract and harden, until it should become a veritable diamond—a jewel in the crown of night, which must borrow its light from some far-distant system, where evolution is still going on. On the other hand, the repulsive force preponderating constantly would drive us back to the star-mist, where evolution began its work. In government, centralization leads to the fatality of despotism, while localization leads to the fatality of disintegration and anarchy. Now the startling thought is, that all about us, in the heavens, in society, and in our own bodies, these two forces

are in a state of flux and conflict, and ruin results from the victory of either. Destruction awaits upon either hand of every visible thing. This not only troubles the dreams of philosophers, but it is the night-mare of statesmen. To steer the ship of State between the Charybdis of centralism, and the Scylla of localism, out into the broad Mediterranean of National prosperity, is a feat of which history furnishes no example; but one which we are endeavoring to accomplish. We already see it to be both difficult and dangerous. Not long ago we came near shipwreck on the rocks of localism, and there are indications now that we are swinging a little too near the whirlpool of centralism. In Nebuchadnezzar's image, the iron of centralism, and the clay of localism are rudely and mechanically mixed, without strength or permanency, showing how little the boasted statesmanship of Imperial Rome should know of their proper combination. In fact, it seemed not to comprehend the necessity, or even the possibility, of combination at all, but sought to crush out every opposing sentiment by the most cruel and despotic centralism. The idea that these two elements should coexist, and that they may be adjusted and combined, is a modern one, and marks a new era in social progress. We have them symbolized with artistic effect upon the great seal of the State of Illinois, in the motto—"State Sovereignty--National Union." There they stand—two terms in the problem of social progress, but with what coefficients and exponents they are to be affected, and how developed into a series which shall furnish the conditions of continued peace and prosperity has not yet been shown. We understand both to be necessary to social welfare, but how shall they be united into a stable compound? Not by the mechanical pressure of legislation. The power of all the despotisms from Babylon to Russia could not have forced the mingled seed of the Roman Empire into a social unit. Moreover, attempts to regulate, or arrest, the attractive and repulsive forces, either in the material or social worlds, are liable to disastrous explosions. But Christian thought compasses the whole subject. The Creation was a *genesis*, not a manufacture, and all things, like the poet, are *born*, not made. Things grow, and evolution is the universal law; but growth is the development and coordination of *internal* forces, and the time will come when society will be regulated and united into a stable com-

pound by the bond of a common sympathy—not by the pressure of external authority. The symbol of the power which shall hold men in perpetual peace is not the sword, but the cross. But here we get a *clearer* view of the relations of Christian thought and skeptical thought. They are respectively the attraction and repulsion in the moral world—the centripetal and centrifugal forces, which, in their final coordination and adjustment by the influence of a full-developed charity, shall fill the moral universe with the Urim and Thummim of unity and variety. Both are necessary, and the triumph of one results in the centralism of despotic Mother Church; and of the other, in the anarchy of Rationalism. The degrading superstitions of Rome, and the shallow skepticism of scientific Europe, have been fostered and perpetuated by traditional animosities, which those who aspire to be teachers ought now to allay. The time has come to put away these childish things—to recognize the need of both faith and skepticism in the moral world.

But the fatalism which clings to the Evolution Philosophy pertains to *matter* and its necessary limitations in time and space. It supposes a wave of attraction to have caught our Solar System in a state of extreme diffusion; to have borne it through the deeps of nebulous, gaseous and solid states, and to be still sweeping it on towards the equilibrium and immobility of universal death. The force which produces the life and activity of our corner of the universe is surely being lost, and it will at last become a lump—a chaos of hard clay. But the philosophy here seeks to save itself by resorting to an all-pervading law of rhythm—the ebb and flow of the eternal forces of attraction and repulsion. When the present tide of integration shall have borne our Solar System to the sterile coast of desolation and death, it will be caught by the return tide of disintegration and swept back and dissolved into primitive ether; to be gathered up again in the lapse of immense ages. But while the philosophy saves itself, it loses mankind, leaving it buried beneath the waves of this rhythmic flow. But notice—this conclusion to which skeptical thought is forced, has long been an item of Christian doctrine. Science says, “The more permanent equilibrium which marks the end of evolution can not be absolute. There are always surplus forces disengaged by evolution elsewhere to break it. Force is persistent—all the force

which leaves a body in the process of aggregation, passes out to effect dissolution elsewhere, and a current of force will be found for the disintegration of every aggregate." The force which has been, and is still being lost in the aggregation of our solar system, is not really lost, but directed to some other part of the universe, where it is doing the work of dissolution, driving some dead world back to a nebulous condition—melting its elements with fervent heat. Whenever this force, or its equivalent, returns to our corner of the universe to begin anew the work of dissolution, we know that, under whatever disguise it may approach, it must do this work in the form of heat. The heavens will literally be on fire beyond the orbit of the outermost planet. Now this is science, but it sounds wonderfully like Scripture, and Peter, the fisherman, somehow learned the character and uses of fire and water as cosmic agencies, centuries before the geologists or the philosophers. Not only does Christian thought unfold to her humbler and feebler sister the arcana of her own temple, as we have abundantly seen; but her chief glory is, not that she is more scientific than science, more philosophic than philosophy, but that she introduces to realms which skeptical thought can never explore. A little while ago we heard Mr. Spencer say, "The human race must perish and its work and perfection be lost in the terrific dissolution which begins the next rhythmic change, *unless it shall persist by some inscrutable law.*" This last clause is an involuntary logical recoil from the appalling fatalism, from which skeptical thought must be delivered by revelation. Christian Thought has met this need, and long ago proclaimed this *inscrutable law*, and demonstrated it in the person of Jesus of Nazareth. The fatalism already pointed out belongs to matter, and the limitations of its movements in time and space; but Christian thought represents the body of the risen Jesus, as independent of material limitations—he enters, the doors being shut. His body, though real, is not the material one; liable to corruption, that is, *dissolution*, the form in which the apparition of fatalism always haunts our philosophy, but the spiritual; free from these cumbrances. The natural body, which is seen, is temporal; the spiritual, which is unseen, is eternal, and herein, is declared by Christian thought, to operate the law of persistence, which science rightly declares inscrutable; for this is beyond the province of sight. Here science

for once recognizes the boundaries of her own field, and hands over this matter rightfully to religion. A French savant says, "It belongs to the province of religion, not to that of philosophy, two things which Mr. Spencer distinguishes and M. Renan confounds." Skeptical thought has not always been so prudent, and her attempts to push experimental methods beyond her province result not only in failure but mischief. The attempt to establish by observation and experience the existence and perfections of God leads to failure, but failure here is *Atheism*. Testimony exchanged for induction and the Christ becomes a myth. Failure here is *Infidelity*. We beset the gateways of the unseen with all the implements by which Nature is forced to surrender her secrets, yet fail to detect the inscrutable law of persistence. Revelation ignored, the end is materialism. *Atheism, Infidelity, Materialism*—the genera of all species of unbelief—bare negations all, are but the just penalty incurred by skeptical thought in attempting to glean beyond her own field. Let her not conclude, childlike, that the universe is bounded by her own horizon; but led by the stronger hand of her sister, Christian Thought, let her climb to cloudless summits, whence are seen enchanting vistas of human progress beyond the gateways of time and sense. Let her know that not even on the rim of this wider horizon does humanity range itself, like soldiers into line, to stand on glorious and eternal dress-parade, but that,

With face to the FUTURE with longings as fond
As e'er prompted to noble endeavor;
From the gateways of death, Immortality donned,
Zenith always o'erhead and horizon beyond,
The grand march shall be Godward forever.

B. J. RADFORD.

GOSPEL HARMONY.

Our caption may indicate to some one that we are going to offer some defense of the Gospels: to show that they do not in any way contradict each other. This would be any easy task, but it is not our purpose, at this time, to offer any defense for these books. Only a few infidels have been so wanting in intelligence as to suppose that each of the Evangelists undertook to write a

full account of all that Christ said and did while on the earth, and to present it in the order in which these things occurred. If they were disposed to blind their own minds to the evident purpose of these writings, still their efforts would be comparatively harmless, as the general intelligence of the people to-day exempts them from any such deception. It is everywhere known now that the Evangelists only undertook to record the things done and said by our Lord that would exhibit His divinity, so that all men might believe and know the certainty of those things respecting the claims of those who believed on Him. Luke and John directly announce such a purpose in writing. Matthew and Mark write in the same manner and evidently with the same end in view. This sufficiently accounts for statements made by one not made by the others, and also for the difference in the order in which they are found. It is seen at once by every one wishing for intelligence in the matter, that they have been but little more concerned about the order of the events, than they have respecting a full account of all the particulars in each case. Hence they differ in the items of His biography, and also in the order in which they occur. But as before indicated, there is but little, if any, need of anything being said on this subject.

We want to consider the question of arrangement, reading the four Gospels at the same time, so that we may have an inspired biography of the life of Christ: this is what we mean by "*Gospel Harmony*."

In every age of the Church, there has been a large percent. of the really learned among the disciples of Jesus interested in the study of the life of the Master in this way. Hence, the many attempts to clip and arrange the several accounts, that we might have a consecutive record of what He did and said. If it be objected that they have not all agreed, and therefore that all attempts at satisfactory work on this subject must necessarily be attended with failure, it may be answered that all commentaries on the Scriptures have not agreed, and that the argument will prove that all effort to interpret the word of God must end in failure. The logic is not good. Past mistakes can not be made to mean that we will necessarily always blunder. Almost every question of doctrine and practice has furnished a field for special contest. But that does not mean that there is no Scripture truth.

nor that all attempts to find it will end in failure. There have been wrong methods of interpretation and wrong bases of harmony. But we are not bound to blunder because others have. And while we may continue to exhibit the fallibility of our race, yet it is possible for us to render some assistance in the study of this most incomparable life. We have read the harmonies and considered the bases of others, and now, only propose to contribute our mite in the matter.

There are those who disparage all effort on this subject, simply because they do not appreciate anything that they can not do. Knowing nothing on the subject themselves, they are not willing that others shall have credit for investigations which they have not made. Others there are who think that because the apostles chose to give the life of Jesus in a fragmentary form, that we should therefore study it only in that form. They do not stop to consider that our purpose in reading is somewhat different from theirs in writing. They wrote simply that men might believe, but we are believers, and want to study that wonderful life closely and consecutively. Those men might have given us a full description of the country, and of the cities in which His deeds were wrought. But they have not done so. This, however, does not prove that a knowledge of the Geography of that country would be of no value. We know that it is of great service in understanding many things in the New Testament. Both interpretation and translation would be greatly assisted by a correct harmony. We have long acknowledged the value of parallel passages in the comprehension of difficult texts. But the man who has never studied harmony is very likely to be deceived in the selection of parallel passages. If he depend upon reference Bibles he will have merely a jingle of words with but little of real assistance in determining upon any parallel record.

The mind is greatly assisted in retaining a knowledge of the things said and done by our Savior, by having them in the order in which they occurred. His work among men will appear in its beauty and symmetry when the great facts are narrated consecutively.

I am told, however, that we are undertaking what no one is competent to do. Suppose that we shall not be able to know in every particular case that we are absolutely correct; suppose that

we are not able to have the very fulness of divine light thrown upon the subject, will that hinder us from getting all the light we can? Surely if we are not able to possess all intelligence, we are at liberty to be as intelligent as we can. There is uncertainty respecting the order of some events, but there are very few of such difficulties. I have now been over the four Gospels in this way, text by text, thirteen times, and the things that at first seemed insoluble have become quite clear. There are others that are still in darkness, and of several possible positions, I have chosen that which appears, all things considered, the most reasonable. However, there are only three difficulties about which I feel the necessity of saying that the event is to be left in doubt as to when it occurred. We may yet see some way of removing these features of doubt. But, at any rate, it is our right to give our order and the reasons for the opinions which we hold in the matter.

My first opposition comes from generous endowments of speech; from those who are more adapted to florid rhetoric and fervid imagination, than to close study or critical thought. The blunders that have been committed this year in our S. S. literature are legion, and I feel now that the Gospel of John has been fairly martyred the present year; that, after the Epistle to the Romans, it is the most patient sufferer of the whole twenty-seven books of the New Testament. So many have taken unwarranted liberties with this work that I almost wonder that it has not cried out against the unprecedented butchery. I blush to know that there are thousands of teachers who take these text books into the classes with them and mouth over the blunders of the original authors, seconded by the whole number of quoters. It was bad enough when the International Series turned us back from Nehemiah to Esther, but when our own lesson makers or commentators blunder with the very Scriptures before their faces that make the corrections if they would only read, it is absolutely disheartening. The sermons that are preached on the S. S. Lessons largely disregard the facts of Sacred History. They ornate and embellish well, but they are entirely too frugal in the use of reliable criticism. In behalf of my own eyes and ears I beseech our writers to not give the connections, or take more pains in getting the facts in the case. To give all the blunders, which could be easily corrected, would make it necessary to review almost every

lesson taken from the Gospel of John. I will only take time to note a few of the most glaring of these.

1. Jesus is referred to as beginning His ministry in Zebulon, in fulfillment of Isaiah 9:1, 2. And yet at the time that He went to Capernaum and began the work there indicated, He had been in His ministry for a year and three months. I would not notice a blunder so glaring as this, but it is made by one of the most prominent writers of the present time. Indeed he is one of the most careful of our scribes. Hence, it shows the extent of carelessness on this subject, a carelessness which is not indulged in any thing else.

2. Another author passes by Tabor, "the mount of Transfiguration." A close reader of the Gospels knows that just before that, Jesus was in the coasts of Cæsarea-Philippi, and that just afterward, He and the disciples returned to Capernaum, through Galilee, and hence that the transfiguration was somewhere in the vicinity of Mount Hermon, about fifty miles north from Tabor. The reader of history knows that on the top of Tabor there was a garrison from the time of Antiochus the Great, till the year 70, A. D. Still that old tradition has to be continued in one way or another.

3. In a most beautiful sermon on the healing at Bethesda, Jesus is regarded as attending the feast of Purim, which would have been on the last days of February. The author seems never to have stopped to consider the difficulties, not to say, the impossibilities, of being correct in the statement. (1). From the record in the fourth chapter of John it was scarcely more than two months since He had gone into Galilee and it is not likely that He returned so soon. (2) It is quite certain that Jesus did not attend the third Passover which occurred during His ministry—see John 6:4—and He would hardly pay more attention to a feast of a slaughter of the enemies of the Jews throughout the provinces of Babylon than to a feast of divine appointment. (3). The amount of work the Master did in the meantime renders it quite certain that this feast was not that of Purim. In this short space of time He had gone forth into Galilee, preached in various synagogues, healed a nobleman's son in Capernaum, while the Master was in Cana, appeared at Nazareth, where He discoursed in the synagogue and was rejected by the people,

disappeared from among them and went down to Capernaum, taught at the seaside, fulfilled the prophecy of Isaiah 9:1, 2, gave a miraculous draught of fishes, called Simon, Andrew, James, and John from their nets, healed a demoniac in the synagogue, healed Simon's mother-in-law, and a great number of others who came to his house that evening, journeyed throughout all Galilee, preaching in many of the synagogues and healing many of the people, especially, a man full of leprosy—which gave Jesus such notoriety that He could not enter the cities for the crowd, but was without in desert places, returned to Capernaum where He healed the man sick of the palsy, then to the seaside where He taught the multitudes; passing by the seat of custom, He called Matthew. Now to demand all this, in the time allotted, is preposterous. (4). Soon after returning, Jesus and the disciples pass through fields of ripe corn. If this feast had been that of Purim, they would not have found ripe corn for a month later.

4. Another one of our most prominent writers has the Master, on going into Galilee the second time, to go immediately to Nazareth, and afterward to Cana. In doing this, every one of the Evangelists who has said anything on the order of these things is contradicted. Indeed the proverb referred to in the synagogue at Nazareth was a demand that He should do in that place what had been reported of Him in Capernaum. But up to this time, He had done no miracle in Capernaum, except the healing of the young man, the son of the nobleman, whom He had healed while He was in Cana. Not only so, but they go with Jesus from Nazareth to Capernaum and not one of them ever mentions that the Savior was ever in Cana afterward.

This author also says that Jesus attended four feasts at Jerusalem during His ministry. But if he were limited to the Scriptures for his intelligence he would only be able to find three. There is no evidence that He attended the one mentioned in the sixth chapter of John and the fourth verse. Indeed there is every reason to believe that He did not.

5. Again, this author says, that the time that elapsed between the fifth and sixth chapters of John was about two years. If this were true, then the Savior's ministry lasted about four years and a half. The feasts of the Passover are very easily counted: (1), That in which the Lord cleansed the temple and

preached to Nicodemus; (2), that recorded in the fifth chapter of John; (3), that of John 6:4; and (4), the one during which He was crucified, reported by all the Evangelists. No man is able to find any traces of the fifth Passover during His ministry. Hence between the fifth chapter and the sixth, there can be but one year, and the author has permitted himself to blunder and so mislead nearly the whole number of his readers. When I read this glaring mistake the first time, I supposed it to have been made by the type-setter, and that it had been overlooked by the proof reader; but further examination of the work convinces me that the writer did not take sufficient pains with his work.

Let this suffice for the blunders that are now being made for the want of a knowledge of the harmony of the Gospels. I have quoted from a good class of works, and have referred to mistakes that might be corrected by any one who can read the New Testament. I could quote from the same and like authorities a hundred errors of like character from the lesson books for the present year. Surely, however, we have shown that a much needed study is greatly neglected.

One of the ways in which these errors are continued is the lazy, credulous habit of quoting from others what never had any existence in fact. Over and over again we meet with the same mistakes, which almost any one would be able to correct with a little pains. Some one made the mistake, some one else copied it, and then, being endorsed by two respectable names, it is readily swallowed as being wholesome doctrine. In this way it is permitted to live till it has the venerability of the ages attached, and is able to excite contempt for any one who assumes to "*know more than all these holy men.*" And yet not a man in the whole number, ever studied the subject for a whole hour.

Others having found that the Gospels were not intended by their writers to give the order of the events with exactness, assume the right to cut them all to pieces and make up an account of the Savior's life to suit themselves. Many of these take it for granted that nothing reported in the Gospels ever occurred twice, hence when they find the same things taught in two different books, they must refer to the same occasion, and therefore it must be cut out of one place and put into the other. In the same way they imagine that Christ could not have cleansed the temple but once,

and consequently one of the accounts must be doubled backward or the other carried forward. In this way Mary of Magdala has been reported as a bad woman, and of the seven Marys they have succeeded in finding a way of condensing them into two or three. Of all the works I have ever seen, for unbridled license in the clipping and sewing of texts to make a new Gospel, there is no other work equal to that of McClintock and Strong. It is a very popular work because its publication has been well managed and its agents have been numerous and competent. There are scores of better works that have scarcely been heard of in the literary world.

Such liberties are not permitted when any other book is the subject of investigation. While early historians were not reliable on dates and exact order, surely we are not at liberty to cut their books to pieces and make new ones to suit our fancy.

The prayer which Jesus taught His disciples was first presented to them in the Sermon on the Mount, soon after the second Passover during His ministry, and it was repeated to them in the eleventh chapter of Luke 1-4, after the feast of Tabernacles just in the Fall before His crucifixion. The one time it came as a part of His discourse, and the other, it was when "He was praying in a certain place" and the disciples came to him and asked that He would teach them to pray. To condense these into one account, is simply to make Luke's testimony worthless. So again, a certain man said to the Master, when he was about to go across the sea of Galilee the first time, "I would follow Thee", and the Master said to him: "The foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay His head. And another of His disciples said unto Him, Suffer me first to go and bury my father, and Jesus said to him: Let the dead bury their dead, and come thou and follow me." But according to Luke, this same thing occurred when He had started to leave Galilee for the last time, just at the beginning of the feast of Tabernacles, the Fall before He died in Jerusalem. The tendency of the times is to suppose that but one such occurrence ought to be reported. Hence, our harmonists are in the habit of clipping out one of these. But this is reckless and should not be indulged. There are several of the sayings of Jesus that are reported as having been said a number of times. To clip all but one of these would be to contradict

the other accounts. One of the sayings of the Master was not reported by any of the Evangelists (Acts 20:35), and yet it must have been said by Him many times. If it had not been, Paul would hardly have spoken of it as he did.

A very common blunder of harmonists is to make Matthew the standard and compel all the others to agree with him. But this is a great mistake. Matthew wrote first, and appears to have written hastily, with but little care as to the order of the events. It is very evident that the sermon on the Mount was delivered to all the apostles, and after they had all been chosen and ordained. And yet the calling of Matthew is reported in the ninth chapter of his Testimony and ninth verse, while the sermon on the Mount begins with the fifth chapter. Not only so, but Luke and Mark are agreed almost entirely as to the arrangement of the items, and it is much more likely that they would be orderly in their work, writing as they did at their leisure. John, who wrote a work peculiar to himself, ninety-two per cent. of which is not to be found in the other books, quite certainly followed their order. And if he had recorded all that Jesus said and did the account would have been quite orderly.

A few sensible rules by which the harmony should be determined, would greatly aid in the work. I suggest the following, to which others may, perhaps, be added, but these are certainly necessary:

1. *Every verse of the four Gospels should be quoted*, either in the very form in which it is found in the text, or if associated with another account, at least its substance should be assigned a place. When I was a boy, I bought an old watch. I wanted to study it and so I took it apart and put it together again. But there were a number of wheels that I had no use for, nor could I find any place for them. But my new-made watch would not keep time, and I decided that I was a very poor tinker. But we have a great deal of such tinkering with the Gospels. In most of the harmonies, in fact, all that I know of, verses are left out, to prevent a positive contradiction. A correct rule of Hermeneutics demands that any theory to be adopted, must account for all the facts. But these harmonies do not account for all the facts, therefore they can not be correct.

2. *No statement should be contradicted.* If at any time we

come to the conclusion that we can not proceed without leaving out what has been said by one of the Evangelists, we ought to stop, for we are wrong.

But it should be remembered that where one writer has filled up an account left vacant by another, or by all the others, to permit this one writer to make the account complete, is no violation of the rule.

3. *Where two are agreed as to the order of the occurrences, such order should be adopted*, even though some other writer, if left to himself, would indicate another arrangement. For instance, Luke says: "And when they had accomplished all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." If there was no writer but Luke, we would go directly from Jerusalem, at the end of the forty days of Mary's purification, into Galilee. Matthew, however, demands that we shall go first into Egypt, and as there is no necessary contradiction in the matter, it is safer to go into Egypt after the return to Bethlehem and the visit of the wise men from the East. Again: Matthew, Mark and Luke go with Jesus immediately from the wilderness of temptation to the work in Galilee and begin the Savior's ministry. John, however, goes up the Jordan and to the feast at Cana, where the Master turns water into wine, then over to Capernaum, then to Jerusalem, to the feast of the Passover, then into the country of Judea where Jesus teaches and baptizes (doing the baptizing by His apostles), where He remains till some time in December, or till about four months before the harvest—John 4:35—then He taught the Samaritans two days.

Thus it is evident that the order of the three Evangelists is simply filled up by John, but not contradicted.

4. If at any time three of the Evangelists are indifferent as to the order of the events, and one of them gives the order with any clearness, it should be the duty of the harmonist to follow the arrangement of that one, though it should disarrange the other records.

To indicate the necessity of more thorough study on this subject in as strong a light as I can, I will refer to the feasts at Jerusalem during the last week before the crucifixion. Usually we are told that there were two feasts during crucifixion week, and in order to make out the case, it is common to change the

statement of John 2:1, 2, or leave off the reference to the feast at the house of Simon, and then put every thing that John has said at the feast of the Passover at Jerusalem. We may safely grant that there is no little difficulty in making any division in the thirteenth chapter of John, and yet that division has to be made or the account becomes inconsistent in the extreme, if not contradictory. That there were three feasts that week instead of two, does not admit of a doubt in the mind of any one who is content to receive the account of the apostles, and permit their testimony to be the end of controversy. In John 12:1, 2, it is stated that Jesus came to Bethany six days before the feast of the Passover, where they made a feast for Him. Now, to cut the head off of that statement and make it read two days before the feast, is simply to say that John did not speak according to the facts. There was another feast at the house of Simon the leper two days before the feast of the Passover. Matt. 26:1-16; Mark 14:1-11; Luke 22:1-6; John 13:1-35. Luke and John agree in saying that it was before the feast of the Passover. Luke declares that it was shortly before the Passover, while Matthew and Mark state positively that it was two days before the Passover. The third feast of that week was the Passover itself. One thing is certain: no man can put all that these writers have said respecting the occurrences of this week without finding three feasts. The only way to make them into two, is to dismiss some of the testimony on the subject. One of the rules we have adopted will not permit this.

The main reason for finding but two feasts during this week, is that the first and the second are alike in several particulars; especially respecting the anointing of the Master by a woman in the company.

The mistake is in supposing that nothing would be repeated; and yet this is not strange. We have seen many of the sayings of the Master repeated several times, and several times they said that He cast out demons by Beelzebub the prince of demons; the same things were said to Him many times, and the same responses were made by Him in return. It would require but little more imagination to confound the feast in Galilee, found in the seventh chapter of Luke (36-38) with the account of the two, during crucifixion week, in which honors were conferred upon the Savior by a woman. What has time and place to do with such a ques-

tion in the minds of such harmonists? These had several features in common: the woman, the Savior's feet, the alabaster box, the ointment, the love, the gift, and even the name Simon. In the same way about two-thirds of all that the Savior did and said, might be dispensed with. I want to notice the differences between the feast recorded in the 12th chapter of John and that which is found in Matthew, Mark and Luke.

1. The one found in John 12, was at the house of Lazarus, and the other was at the house of Simon the leper. This is certain from the statements made. If it be said, that John only says that Jesus came to Bethany where Lazarus was, and, hence, that anywhere in the town of Bethany would fill the demand, it should be remarked, that in verses 9-11, it is told of the Jews coming to find Jesus and Lazarus, and they came to that place. They would not have gone to hunt Lazarus at the house of another man. They came to find the miracle worker, and he upon whom the miracle had been wrought.

2. In this, Lazarus and his sisters are conspicuous; in that, their names do not occur.

3. In this, Mary anointed the feet of Jesus; in that, "a woman." It is not at all probable that such an unfamiliar term would have been employed concerning the sister of Lazarus.

4. In this, a pound of ointment; in that, an alabaster box.

5. In this, it was His feet that were anointed; in that, it was His head, and, at most, but a portion of His body.

6. In this, Mary wiped His feet with her hair; in that, nothing like that is known to have occurred.

7. In this, Judas makes complaint; in that, the disciples.

8. This was six days before the feast of the Passover; John 12:1, 2; that, was only two; Matt. 16:2; Mark 14:1, 2.

9. After the feast recorded in Matthew and Mark, Judas went away to arrange to deliver the Savior into the hands of the enemies; but at the feast recorded in the 12th chapter of John, nothing like it can be supposed to have occurred.

Now we may admit that some of these discrepancies can be harmonized on the hypothesis of but one feast, but in four of them, harmony on that basis is impossible:—1st, 5th, 8th, 9th. Hence there are five reasons for regarding the harmony commonly accepted, as improbable, and four reasons why it is impossible to

be correct. We simply know, that these were two different suppers or the writers have not told the truth concerning the matter.

The fact that a number of the incidents at these two suppers were the same, in extraordinary events, will not prove that there was but one. They would render it probable, provided there was nothing to the contrary. But when the position demands that we contradict the word of God to maintain that view, it is high time that all believers were changing the basis of harmony.

Now, having found that there were three feasts during that week: six days before the Passover, two days before the Passover, and the Passover itself, another question comes up for examination; to which of these does the thirteenth chapter of John refer? The following facts will assist very much in answering this question:

1. John does not record the feast of the Passover, though he does give many things that were said that evening. Like his work in general, he only writes what the others had omitted. If he had written an account of the Passover he would certainly have said something about the institution of the communion.

2. There is but a slight similarity between the feast of the Passover and that which is recorded in the thirteenth chapter of John. The features of similarity are so slight, that unless a previously adopted theory demanded that they be confounded, no one would think of anything else than that there were two feasts.

3. John expressly says that it was before the feast of the Passover. John 13:1. Hence to confound the two, we are obliged to say that John did not tell the truth; he said it was *before* the Passover, when it was at the *time of* the Passover. Who is ready to make up a harmony that demands of us that we shall regard the apostles as liars?

4. In the Passover feast (Matt. 26-23) Judas dipped the sop, but in John 13:26, Jesus dipped the sop and gave it to him. No two writers would describe these occurrences as the same; they can not be identified. And yet as a test of the same thing, they would not both occur at the same meal. Hence they were at different feasts.

5. In John 13:28, 29, when Jesus said to Judas: "whatever you do, do it quickly", the other disciples thought that He had ordered Judas to go and provide something for the feast or make

some gift for the poor. But this could not have been the thought of any one at the Passover, for the things for that occasion had been prepared by Peter and John, and they had also been used. Hence, it is simply impossible that this language should have recorded anything that occurred at the Passover.

I have said but little respecting the need of a new and better study of the Gospels in harmony. Some of the blunders we have pointed out may seem to be trivial; they may be regarded as of but very little importance. This may be, but some of them are matters of considerable moment. This is especially true concerning the feasts which took place during the week of crucifixion. The washing of feet as a church ordinance, has its principal support from this one blunder. It is an old mistake which conservatism protects, which, with any investigation in the matter, would have died long ago.

It should be borne in mind, too, that it is impossible to identify the feast reported by Matthew and Mark, which they say took place two days before the feast of the Passover and the Passover itself, not only on account of the difference in point of time, but of the occurrences. There could not have been found a woman at the Passover to anoint the Savior, for none but the apostles were there.

I write this in the interest of a new study of the Gospels, hoping that in some way, we shall be able to get the preachers, and certainly our writers, out of the old and false ruts, and in some way inspire them with a desire to study accurately and chronologically the life of our Master.

D. R. DUNGAN.

THE SCIENCE OF CHRISTIANITY.

Regarding Christianity as a science, I draw illustrations from the various sciences to bring it more vividly and practically before the mind. The term science is from *scio*, I know, or its participle, *sciens*, knowing. Hence science is knowledge, or something

known, not something guessed at, or imagined. But technically and practically knowledge, or things known, must be arranged or systematized in order to be recognized as science.

In the sciences there are certain axiomatic postulata admitted, and certain truths and facts demonstrated, which, as basic elements, once admitted, do not require a redemonstration, but as established principles are ever after relied upon and carried out in practice.

So, in Christianity, there are certain basic truths revealed, and facts proved by testimony, which once accepted as truths and facts, remain with us, as foundation principles upon which the practical superstructure of Christianity rests.

A few examples from science will serve to illustrate corresponding principles and practices in Christianity.

In geometry, it is proved that the square described upon the hypothenuse of a right angle triangle, is equivalent to the sum of the squares of the other two sides. This once understood and accepted, remains with us as a lifetime principle upon which we base many important practices, with the utmost reliance. Based on this and a few other demonstrated principles of the triangle, is the ready practice of the carpenter and bridge-builder, in calculating the exact length of rafters, braces, and other oblique timbers. Utilizing these principles, the surveyor measures the breadth of a river, strait, or lake, by triangulation, without going across. The United States Coast Survey is run upon this principle, and from one measured base-line, hundreds of triangles are constructed through the air, from point to point, and stations accurately located. Seizing these principles, the astronomer, with a measured base-line on the earth, constructs his triangle with the apex at the moon, and measures the distance to our attendant satellite, and thus places himself upon the first round of his astronomical ladder.

In Christianity, we have revealed to us in the Word of God, the basic truths, (*a*) that Jesus is the Christ, the promised Messiah; (*b*) that He is the Son of the living God; (*c*) that He is Lord; and the basic facts, (*a*) that Christ died for our sins, according to the Scriptures; (*b*) that He was buried; (*c*) that He rose again the third day according to the Scriptures. These, with the supplemental fact that, since the ascension, God had made

Jesus both Lord and Christ, were first proclaimed to the world on the day of Pentecost, when the news of the coronation-fact was brought from heaven by the Holy Spirit.

Here the divine and the human witnesses, the Holy Spirit, and the apostles, gave to the world their concurrent testimony to "convince the world of sin, of righteousness, and of judgment", which testimony has been placed permanently on record in the Word of God. Upon the establishment of these basic truths and facts, the apostolic practice was promptly inaugurated, as recorded in the book known as "Acts of Apostles", or more literally, *Apostolic Practice*.

Since the principles of the science of Christianity, together with the divinely authorized practice in making Christians are recorded, we should esteem it a great blessing that we are privileged to go to the Word of God and learn the infallible way.

Any one accepting the Word of God as authority, can find in this book of apostolic practice, that those who preached the Gospel, and made converts, presented the foundation truths and facts, with the testimony upon which they were authenticated, and called upon their hearers to believe upon the evidence given. Those believing, carried their faith into practice, for a faith that works by love is the saving faith. The belief of the truths, called for their confession before men. The belief of the facts was carried out in practice. Facts being actions, those who believed the facts that Christ died, was buried, and rose again, rendered their obedience to the form of doctrine, by dying to sin, being buried in baptism, and rising to walk in a new life.

Those who became obedient to the faith, "continued steadfastly in the apostles' doctrine", which doctrine is found in the Epistles, and serves as the manual of practice in the science of Christianity.

In this manual of the "apostles' doctrine", or teaching, we find the curriculum of the apostolic college, the diploma of which to the full-course graduate, will introduce him with apostolic benedictions, through the portals of eternity.

Thus we find, in outline, that the mission of the Holy Spirit on the day of Pentecost, was to aid the apostles in revealing and demonstrating the truths and facts of Christianity, and prescribing its practice.

Thus panoplied, the apostle Peter, backed by the whole college of apostles, and signaled by the presence of visible luminous tongues, stands upon Mount Zion, and with the telescope of prophecy, draws rays of light from the far distant Hebrew prophets, in a chain of fulfilled prophecy, and with the spectro-scope of testimony, weaves it into the apocalyptic chain, with which God's messenger binds the great dragon, the personification of avowed infidelity.

I remember when bungling carpenters framed barns by what they called "the try rule." That is, they tried the tenon of every brace and other timber, into its appropriate mortice, before the day of "raising." But science furnished another rule, which they called "the square rule", by which every tenon, every mortice, and every timber, was properly dressed for its place with certainty, and no antecedent "trying" required. On "raising day", every piece, like the stones and timbers in Solomon's Temple, came to its place without the sound of an instrument for further dressing. Here was science.

So in Christianity, it is within my remembrance, that people, ignorant of the science of Christianity, were accustomed to work by the "try rule." They called it "experimental religion", in their ignorance of revealed religion. They "tried" to get into the kingdom, without the architectural preparation or dressing, prescribed by the science of Christianity. Some thought they got in, while others gave up in despair.

But in the light of the science of Christianity, and revealed religion, the agony of that dark and dubious road is over, and guess-work yields to superior knowledge.

As thousands are crowding the halls of colleges for instruction in the sciences, so may thousands flock to the apostolic college, over which Christ presides, to receive instruction in the science of Christianity, and be "instructed into the kingdom", and become "workmen that need not be ashamed, rightly dividing the word of truth."

May the light grow brighter, and the truth prevail.

G. R. HAND.

MIRACLES.

Miracles have been attacked by many, and these attacks are famous for their one-sidedness and shallowness. When Mr. Hume declared them unreasonable, or even impossible, Archbishop Whately wrote in reply, "Historic Doubts Relative to Napoleon Bonaparte." In this, he proved that no such personage as Bonaparte ever existed, by the same process that Hume employed to overthrow the credibility of miracles.

In this age, miracles have not only been attacked by infidels, but by professed Christians. These men advocate a New Theology—explain away miracles on scientific grounds; or where this can not be done, attribute the difficulty to the imagination of the sacred writers. They were excited, and overdrew the picture. R. Heber Newton, in explaining the death of Uzzah, which was caused by his touching the ark, says that he was probably struck by lightning, and that the Jews, who were with him, attributed it to the wrath of God. This is but a specimen of other explanations. This is of that spirit which calls Christ a mere man.

We are not ready to make any such concessions, for many reasons. On the other hand, we have ample reasons to believe in the credibility of all of the Bible miracles, and can, so far, find no causes for doubting them. To get the question clearly before us, let me define: (1) What are miracles; (2) Their credibility or reasonableness.

I.

Semeion, (Miracle, John 2:11) a sign, *i. e.*, a mark, token, by which anything is known or distinguished, Matt. 16:3; 24:3; 2 Thess. 3:17; a token, pledge, assurance, Luke 2:12; a proof, evidence, convincing token, Matt. 12:38; 16:1; Jno. 2:18; a sign, wonder, *i. e.*, a remarkable event, wonderful appearance, extraordinary phenomenon, 1 Cor. 14:22; Rev. 12:1, 3; 15:1; a portent, prodigy, Matt. 24:30; Acts 2:19; a wonderful work, miraculous operation, miracle, Matt. 24:24; Mark 16:17, 20; *meton.* a sign, *i. e.*, distinguished person, Luke 2:34; (from *sema*, a sign, mark).—*Greenfield.*

"A mark by which something is known, a sign from the gods, an omen."—*Liddell & Scott.*

"A wonder, or wonderful thing; a supernatural event."—*Webster.*

"A miracle is an effect or event contrary to the established course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act, or by the concurrence, or by the permission of God, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person."

This definition is given by the old theologians, and indorsed and quoted by many modern scholars.

A general idea of what a miracle is, may be gathered from the above definition, especially if the inquirer will, in connection, read several accounts of miracles recorded in the Old and New Testaments.

II.

To determine whether miracles are reasonable, we must inquire, (1) as to their possibility; (2) as to their probability. Are miracles possible? Or in other words, is it possible for anything, out of the regular course of events to occur? Is it possible for Nature's laws to be other than uniform?

Let Nature speak. Earthquakes, volcanoes, &c., are not in conformity with the uniform laws of nature. To all laws there are exceptions. Is it then unreasonable to say that because a resurrection is exceptional, it is impossible?

As reasonable to say that it is impossible to arrest the rill that runs down the hill-side, or to deny the possibility of a comet moving through space.

It is a uniform thing for the Express train, going north, to pass here at four o'clock, every afternoon, but it does not always; sometimes it is eight o'clock.

An engine, in conformity to certain laws, drives the machinery, for years and years; but hold! the master wheel will not turn, and the machinery stands still. Some exception—the uniformity has been interfered with.

Some laws of nature seem to be invariably uniform. For example, the earth revolving around the sun, the recurrence of the seasons, the shining of the sun, &c.

But the fact that there is no interference in these manifestations, does not prove that *all* laws of nature are unwavering, and can not be interfered with.

It is clear that a miracle, or in other words, that a *variation* or suspension of the laws of nature is possible. We have no premises from which to infer that such variation or suspension is not possible.

Those who deny the possibility of miracles, must affirm (1) that they are familiar with all the laws of nature, and (2) that such laws are unvarying and can not be interfered with. Neither of these is true, and hence the claim that miracles are not possible is false.

2. The reasonableness or probability of miracles is easily shown. Many of the Bible miracles are a variation or hastening of nature's processes.

When Elijah increased the widow's oil (see 2 Kings 4:1) by a miracle, he begun with what she had. "What hast thou in the house?" "A little oil." This is invariable. All the Bible miracles begin in nature—have a natural foundation. The prophet could have put money into the widow's hands, but he respected nature too much for this, and used nature as a starting point. The oil, the widow and her son, the borrowed vessels, &c., were all utilized in the work. Thus, the Bible miracles are the farthest removed from any appearance at display, or mere effort to gratify curiosity.

In turning the water to wine, Christ used the water pots, water, servants, &c. The empty goblets could have been filled, but there was a more harmonious and natural way. God loves order. As water is the largest element in wine, it was perfectly consistent and natural for Christ to begin with that element. Instead of taking the water through the earth, grape leaf, vine and fruit, in order to gather up the other necessary elements, He took a *shorter process*, and added the needed elements at once—thus shortening nature's method—reaching the same result by a new and shorter route.

Let it be distinctly understood that miracles are altogether of a benevolent nature—directly benefitting the immediate participants in the most charitable way, and indirectly blessing all the world. Healing the sick, opening the eyes of the blind, causing the lame to walk, feeding the hungry multitude, casting out

demons, raising the dead, were all of a purely philanthropic character. The mere thaumaturgist displays his tricks to satisfy the idle curiosity of the multitude, and these sleight-of-hand performances never have a moral or beneficial bearing. The Bible miracles are the farthest possible remove from these tricks.

As good a being as Christ's friends and enemies claim and admit him to have been, could not possibly have claimed the power of working miracles, when he had no such power. The very fact that Christ claimed to be the Son of God, and the other fact that He is admitted to be the purest, and best of men, by His enemies, together, show beyond a doubt that His claims are true.

The history of the text of the Bible canon is an overwhelming proof of their genuineness and authenticity. Add to this the internal evidence, the incidental, historic and descriptive references to persons and places, the prophetic predictions and fulfillments, and we have a group of evidences that would establish a plea in any court in the land.

Again, miracles show us that we are not yet acquainted with the higher laws of nature. To the Hottentot, the steam engine, Faradic battery, watches, &c., are miracles. To a Zulu, the lighting of a match, firing of a gun, &c., are miracles. What is miraculous to us now, when the "mists have cleared away", will be so no more. All new advances in science, in theology, in ethics, like miracles have been rejected by a certain class of critics, and their rejection of miracles, is only another evidence of their credibility.

Lastly, all the Bible miracles have something incomprehensible connected with them. This is one reason why some reject them. If they would follow this principle—of rejecting everything, all about which they could not understand, they would reject everything. Matter, in all its forms, is as mysterious as miracles. There are as many mysteries about a blade of grass, grain of sand, an animal, and water, as about any miracle recorded in the Bible. There is something mysterious about gold in the ore. If we were not acquainted with the laws of metalurgy, and mechanics, the gold in the case of a watch would be more mysterious still; but being acquainted with these, the mystery is not heightened.

For these reasons, miracles are neither: (1) improbable, nor (2) impossible.

J. W. CALDWELL.

GOD IS LOVE.

The idea of God is the greatest of which the human mind is capable. All thought ceases with the idea of God. You can not go beyond the idea. It is the *ultima thule* of thought and mental activity.

This thought, too, is a reality. There is a glorious Being who ever was, who is, and who shall forever be. The mystery of *eternity* gathers around him. He is the uncreated, the self-existing and self-subsisting creator of all things, being absolute, without conditions or limitations; the Infinite; the cause of all things; the universal Life of all substance and being; the one eternal mind whose presence is everywhere, and *power* and *perfection* are absolute and unchanging. What an idea is this that lights up our minds! Is it not, in its purity, the communion of our minds with the everlasting and primitive parental Being?

This thought is not of earth; it is not merely a human conception; it is not the result of our mental activities, or of our logic. We may not boast of this as something of our own, over which, in vanity, we erect a monument. No, the thought is a ray from the light-fountain, a gleam from the infinite mind, an infinite idea unfolded in the finite intelligence; God dwelling in the human soul, and lifting it up to participate in uncreated and imperishable glories. This idea, when unfolded, when burning brightly in us, is our chief happiness and glorification. It invests the mind with power, with everlasting beauty, with regal majesty, with divine honors, and with the germs of all moral and spiritual progress. This thought is the essence of all great religious books. It is the central glory of Paradise Lost, and the substance of our imperishable literature.

What if a man is shut out from the libraries of the earth? He need not complain. In his own mind he has the worth and fountain of all the libraries of earth. And no one knows how this all-embracing, all-encompassing central idea can expand and elevate our mental powers.

The infinite Father has not been unjust to man. The poorest among us has great opportunities to improve. The Scriptures are possessed by us all; and if we would study the sublime moral ideas presented to us in the Bible, instead of sectarian tenets of speculative belief, we might have our minds stored with great thoughts, which would lift up our minds to dignity, giving our hearts a real refinement. God is the Creator. He laid the foundations of the earth, and spread abroad the heavens, and sowed them with stars as thick as a field. And this infinite Being is love.

John, the revelator, in his first letter, beginning at the fourth chapter, seventh verse, says: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not (God); for God is love. In this was manifested the love of God toward us; because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another". Oh, how this truly penetrates the heart, and awakens its deepest sympathies! Yes, our Father has a heart that yearns over His wayward children. He made ours to respond to it. With what unspeakable delight He looks upon the works of His hands. His eye gazes sublimely and well pleased upon you starry roof, upon the restless ocean, and the dark storm-cloud charged with thunder! With what pleasure does he behold the opening eyelids of morning, its rosy blush, its wings of moving light! Does He not love the summer sunset, with its golden clouds and pillars of beaming glory? And as He walks amidst the forest, He is charmed by the music of birds, and accepts their praise. The green blade of grass and the summer rose attract His eye. Nothing which He has made is without interest to Him. The falling shower and the shining bow in the cloud commend His admiration; He is a being with whom man can hold sympathy. Man can love Him, and ought to love Him, and worship Him with true admiration. But God chiefly loves man because we are His children, made in His image. We were made to talk with our Father, to hold communion with Him, and to be with Him without one intervening cloud. Our whole nature carries this truth in it. In our toil and suffering we sigh for God, and call upon

Him. He is our hope and defence. The picture of His presence makes us weep for very joy, and the mention of His blessed name or abode makes us wild with rapture. He is the life and joy of our hearts. When He smiles upon us, the deepest recesses of our being are lit up with the light of His countenance, and the world is no longer a world of trouble. When our sins drive away His smile from our hearts, we mourn, and our strength is poured out like water. Such is our nature.

No tongue can tell how the great Father loves His people who try to serve Him. He sees them in their conflicts, fears, hopes, despairs, sufferings, and tears. He yearns over them, and lovingly gives them help and comfort. He listens to their speech. With infinite pleasure and sympathy He hearkens to the words of their prayers. He looks upon their labors and toils, and intends to bring them home to His own peaceful presence.

"God is love"! Let this glorious oracle fill our hearts and mouths with eternal joy. Let us look upon the universe and rejoice; and let us contemplate the future with delightful songs, for *"God is love."* Let us attach ourselves to Him as our Father and friend, whose heart is truer to us than is the heart of the mother to her child. He always thinks of His children, and is providing for them every moment of time.

Let us praise Him, for He is good, and His mercy endures forever.

We desire to place piety upon the principle of filial affection for the living God; that man shall worship the Father in spirit and truth, and that through this worship the mind may be enlarged, purified and exalted into the greatness which we adore. The soul can not worship under enthralling fear. Fear breaks the spirit, and makes the mind abject and base; it withers the heart and dries our best sympathies; it makes us mean in our own esteem. With such a service our Father can not be well pleased. He who gave the lark his morning's song, and to the young squirrel his playfulness, takes no delight in sinking down the soul of man with gloom and fear. No, no! let us hold up our heads like the children of a king, for *"God is love."*

The glowing, cheerful face of heaven, the beautiful earth, with its tribes of joyful creatures, demonstrate that our Father is

loving and cheerful. He made the universe to rejoice before Him, and to warble psalms and melodies in His ear.

Fear can not purify the heart. *Brimstone* converts soon die or perish, having no root or principle in their minds. The storming, ranting, hell-fire preacher may number his disciples by thousands; but they are a puny set; their religious life dies, unless continually heated by a fiery stream of sulphur. It is not so with a convert who is affectionately attached to God through strong, enduring moral ties. The light is ever beaming upon him from the loving Father and friend of his spirit.

And every object he meets in heaven and on earth is a memorial of the everlasting goodness and perfection of God. Evening and morning, the vernal bloom, the summer rose, the songs of birds and the love of friends, unite with the Scriptures in enjoining love for love that is infinite and eternal. Let us love our Father; let us feel the animating beat of the great fatherly heart close by our side, spreading through us love, peace and joy. Then, when the hour comes for us to die, it will not affright us, for it will only be going home.

JEROME B. FRANKLIN.

(From the Expositor.)

THE PROBABLE PHYSICAL CAUSES OF THE DESTRUCTION OF THE CITIES OF THE PLAIN.

GENESIS xviii., xix.

A recent interesting article in the *EXPOSITOR*, by Dr. Cheyne, has induced me to return to the consideration of the physical causes involved in the destruction of Sodom and its companion cities, and has suggested some questions which had not occurred to me, when discussing this most realistic narrative, and comparing it with the appearances on the ground, in my recent little book on "Egypt and Syria."*

From a geological point of view we are scarcely warranted in

* BYE-PATHS OF BIBLE KNOWLEDGE, Religious Tract Society.

saying that the recent researches of my friend Professor Hull, or those of Lartet, and other previous observers have "disposed for ever" of the theory that the doomed cities or their sites, in whole or in part have been submerged under the waters of the Salt Sea; and I feel confident that Professor Hull could not assert that they have necessarily had this effect, though his own opinion in the matter may favour that view. What they have effectually disposed of is the theory that the Dead Sea originated at the time of the destruction of those cities, which is quite a different matter. There is indeed the best evidence that this salt lake has existed from early Tertiary times, and that in the ages preceding human history it was much more extensive than at present. But this does not settle the question whether at the time of the destruction of the cities it may not have been a little larger or smaller than at present, or whether there may not have been some local subsidence in connection with the tragic event. The answer to these questions would depend on other considerations distinct from the geological history of the sea.

As to the size of the lake, this would be regulated by the relative amounts of precipitation and evaporation in the Jordan valley and the basin of the sea at the time referred to. As to local subsidence, nothing could be more likely than this in connection with the disturbances recorded in Genesis. Such evidence as we have, however, gives no reason to believe that the climate of Palestine was less humid than at present in the time of Abraham. On the contrary, the probably greater amount of forest surface would justify the belief that it was at least less arid than in modern times. Further, if the country was better wooded, the floods of the Jordan would probably be less violent than they now are, and the level of the Dead Sea would be more constant. As to local subsidence, there are facts noted in a previous narrative in Genesis xiv., which give some reason to believe that this may have occurred. I take it for granted that as Canon Tristram and Dr. Selah Merrill have so ably argued, the cities were at the north end of the sea, and that the vale of Siddim in which their kings met the Eastern invaders was also there. Now these invaders are said to have marched up the western side of the sea by way of Engedi, and to have been met by their opponents in a vale or plain full of bitumen pits. At present it would be difficult for an army encum-

bered with plunder to move along the coast of the Dead Sea northward of Engedi, and it does not appear that the host of Chedorlaomer and his confederates went up the Engedi pass to the westward and round to the plain of Jordan through the hills of the Amorites. It is possible, therefore, that they may have passed along a fringe of low country now submerged, and in which were the petroleum wells. Tristram notes in this vicinity a band of bituminous rock in the cliffs and exudations of mineral pitch, but there seem to be no indications of the numerous petroleum pits referred to in Genesis, and possibly these may be now submerged. Nor would it be wonderful if the locality in question should now be occupied with deep water, since such local subsidence, occasioned by removal of material from below, might be of considerable natural amount. It is proper to add, however, that the disappearance of the bitumen pits may be accounted for in another way, to be noticed in the sequel.

It may be urged as an argument against the occurrence of any subsidence, that the notice of the locality in Deuteronomy xxix:23, would imply that in the time of Moses the site of the destroyed cities was believed to be a land characterized by salt and sulphur and dryness, or in other words a plain covered with deposits similar to that which occur in various places around the sea; yet there is no contradiction between this and the supposition that a portion of the original plain had been submerged. What remained of it might present the characters of aridity and barrenness referred to.

With reference to the causes of the destruction of the cities, these are so clearly stated in a perfectly unconscious and incidental manner in Genesis xix., that I think no geologist, on comparing the narrative with the structure of the district, can hesitate as to the nature of the phenomena which were presented to the observation of the narrator. Nor is there any reason to suppose that the history is compounded of two narratives giving different views as to the cause of the catastrophe. On the contrary, the story has all the internal evidence of being a record of the observations of intelligent eye-witnesses who reported the appearances observed without concerning themselves as to their proximate causes or natural probability.

We learn from the narrative that the destruction was sudden

and unexpected, that it was caused by "brimstone and fire", that these were rained down from the sky, that a dense column of smoke ascended to a great height like the smoke of a furnace or lime-kiln, and that along with, or immediately after the fire, there was an emission of brine or saline mud, capable of encrusting bodies (as that of Lot's wife), so that they appeared as mounds (not pillars) of salt. The only point in the statements in regard to which there can be doubt, is the substance intended by the Hebrew word translated "brimstone." It may mean sulphur, of which there is abundance in some of the Dead Sea depths; but there is reason to suspect that, as used here, it may rather denote pitch, since it is derived from the same root with Gopher, the Hebrew name apparently of the cypress and other resinous woods. If, however, this were the intention of the writer, the question arises why did he use this word *Gaphrith*, when the Hebrew possesses other words suitable to designate different forms of petroleum and asphalt. In this language *Zepheth* is the proper term for petroleum or rock oil in its liquid state, while *Chemar* denotes asphalt or mineral pitch, the more solid form of the mineral, and *Copher* is asphaltic or resinous varnish, used for covering and protecting wood and other materials. As examples of the use of these words in the Pentateuch, Noah is said to have used copher for the ark, the builders of Babel used chemar or asphalt as a cement, and the careful mother of Moses used both chemar and zepheth to make the cradle of her child water-tight. These distinctions are not kept up by the translators, but a comparison of passages shows that they were well understood by the original writer of the Pentateuch, who had not studied the chemistry of the Egyptian schools to no purpose.* Why, then, does he in this place use this quite undecided term *gaphrith*? The most likely reason would seem to be that he did not wish to commit himself to any particular kind of inflammable mineral, but preferred a term which his readers would understand as including any kind of mineral pitch or oil, and possibly sulphur as well. It would have been well if later writers who have undertaken to describe

*I do not know if it is necessary to apologize for assuming that Genesis is a Book of Moses. It is at least quite evident that its editor was trained in the schools of Egypt, and was better qualified to describe natural phenomena than the greater number of his critics and commentators in later times.

the fires of Gehenna in terms taken from the destruction of the Cities of the Plain, had been equally cautious. It is interesting to note in connection with this, that in the notice of the pits in the vale of Siddim, the specific word chemar, asphalt, is used, and it is in this particular form that the bituminous exudations of the region of the Dead Sea usually appear.

It is scarcely necessary to say that the circumstances above referred to are not those of a volcanic eruption, and there is no mention of any earthquake, which, if it occurred, must in the judgment of the narrator have been altogether a subordinate feature. Nor is an earthquake necessarily implied in the expression "overthrown", used in Deuteronomy xxix. Still, as we shall see, more or less tremor of the ground very probably occurred, and might have impressed itself on traditions of the event, especially as the district is subject to earthquakes, though it is not mentioned in theological narrative.

The description is that of a bitumen or petroleum eruption, similar to those which on a small scale have been so destructive in the regions of Canada and the United States of America. They arise from the existence of reservoirs of compressed inflammable gas along with petroleum and water, existing at considerable depths below the surface. When these are penetrated, as by a well or bore-hole, the gas escapes with explosive force carrying petroleum with it, and when both have been ignited the petroleum rains down in burning showers and floats in flames over the ejected water, while a dense smoke towers high into the air, and the inrushing draft may produce a vortex, carrying it upward to a still greater height, and distributing still more widely the burning material, which is almost inextinguishable and most destructive to life and to buildings.

In the valley of the Euphrates, according to Layard, the Arabs can produce miniature eruptions of this kind, by breaking with stones the crust of hardened asphalt that has formed on the surface of the bitumen springs, and igniting the vapours and liquid petroleum.

Now the valley of the Dead Sea is an "oil district", and from the incidental mention of its slime pits, or literally asphalt pits, in Genesis xiv., was apparently more productive in mineral pitch in ancient times. It is interesting in connection with this to notice

that Conder found layers of asphalt in the mound which marks the site of ancient Jericho, showing that the substance was used in primitive times for roofs and floors or as a cement to protect brick structures from damp, and it is well known that petroleum exudes from the rocks both on the sides and in the bottom of the Dead Sea, and, being hardened by evaporation and oxygelation, forms the asphaltum referred to by so many travellers.

The source of the bituminous matter is in the great beds of bituminous limestone of Upper Cretaceous age which appear at Neby Mousa, on the Jericho road and at many other places in the vicinity of the sea, and no doubt underlie its bed and the lower part of the Jordan plain. From these beds bituminous and gaseous matter must have been at all times exuding. Further, the Jordan Valley and the Dead Sea. basis are on the line of a great fault or fracture traversing these beds, and affording means of escape to their products, especially when the district is shaken by earthquakes. We have thus only to suppose that at the time in question reservoirs of condensed gas and petroleum existed under the plain of Siddim, and that these were suddenly discharged, either by their own accumulated pressure, or by an earthquake shock fracturing the overlying beds, when the phenomena described by the writer in Genesis would occur, and after the eruption the site would be covered with a saline and sulphurous deposit, while many of the sources of petroleum previously existing might be permanently dried up. In connection with this there might be subsidence of the ground over the now exhausted reservoirs, and this might give rise to the idea of the submergence of the cities. It is to be observed, however, that the parenthetic statement in Genesis xiv., "which is the Salt Sea", does not certainly mean under the sea, and that it relates not to the cities themselves but to the plain where the battle recorded in the chapter was fought at a time previous to the eruption. It is also to be noted that this particular locality is precisely the one which, as previously stated, may on other grounds be supposed to have subsided, and that this subsidence having occurred subsequently may have rendered less intelligible the march of the invading army to later readers, and this may have required to be mentioned.*

*Lyell notices a subsidence as having occurred within the present century in Trinidad, which gave origin to a small lake of mineral pitch, and the well-known pitch lake of that island is supposed to have originated in a similar subsidence. The later subsidence is said to have caused "great terror" among the inhabitants, and if the petroleum or its gaseous emanations had been ignited serious consequences might have ensued.

It seems difficult to imagine that anything except the real occurrence of such an event could have given origin to the narrative. No one unacquainted with the structure of the district and the probability of bitumen eruptions in connection with this structure, would be likely to imagine the raining of burning pitch from the sky, with the attendant phenomena stated so simply and without any appearance of exaggeration, and with the evident intention to dwell on the spiritual and moral significance of the event, while giving just as much of the physical features as was essential to this purpose. It may be added here that in Isaiah xxxiv. 9 and 10 there is a graphic description of a bitumen eruption, which may possibly be based on the history now under consideration, though used figuratively to illustrate the doom of Idumea.

In thus directing attention to the physical phenomena attendant on the destruction of the Cities of the Plain, I do not desire to detract from the providential character of the catastrophe, or from the lessons which it teaches, and which have pervaded the religion and literature of the world ever since it occurred. I merely wish to show that there is nothing in the narrative comparable with the wild myths and fanciful conjectures sometimes associated with it, and that its author has described in an intelligent manner, appearances which he must have seen or which were described to him by competent witnesses. I wish also to indicate that the statements made are in accordance with the structure and possibilities of the district as now understood after its scientific exploration. From a scientific point of view it is an almost vague description of a natural phenomena of much interest and of very rare occurrence.

Nor do I desire to be understood as asserting that Sodom and its companion cities were unique in the facilities of destruction afforded by their situation. They were no doubt so placed as to be specially subject to one particular kind of overthrow. But it may be safely said that there is no city in the world which is not equally, though perhaps by other agencies, within the reach of Divine power exercised through the energies of nature, should it be found to be destitute of "ten righteous men." So that the conclusion still holds—"except ye repent ye shall all likewise perish."

I may be permitted to add that, notwithstanding all that has been done in recent times, there is still much room for the application of natural science to the interpretation of the more ancient books of the Hebrew Scriptures, which are undoubtedly the productions of men of culture and of keen and accurate appreciation of nature, but which have come down to us through ages of comparative darkness in regard to physical phenomena—a darkness unhappily scarcely yet dispelled even from the higher walks of biblical interpretation.

J. WILLIAM DAWSON.

THE BIBLE NOT A MYSTERY IN THE MODERN SENSE OF THE TERM.

"According to the revelation of the mystery."—PAUL.

The opinion has long been prevalent in the religious world, that the Bible is a great mystery—that it is a sealed book to the unregenerate—that its truths can not be received, its facts appreciated, its commandments obeyed, or its promises enjoyed, until the mind has been enlightened and the heart renewed by some mystical and irresistible operation or influence of the Holy Spirit separate from and independent of the word of truth. For ages this unscriptural and anti-scriptural hypothesis has to a great extent counteracted the efforts of the Christian ministry for the conversion of sinners, hindered the development of Christian character, and snatched from the Church the victory that otherwise she might have achieved. To the extent to which it is received, it nullifies the word of God, sets aside "the gospel of Christ" as "the power of God unto salvation", closes the heart against the reception of the life-giving seed of the kingdom, and sends the anxious inquiring soul out on a fruitless errand in quest of feelings and frames, sights and sounds, in expectation of things marvelous, extraordinary, and supernatural. It is therefore deeply fraught with error, and misleading in the highest degree.

It was in accordance with this popular conception of the

character of the Holy Scriptures that Sir Walter Scott put the following stanza into the mouth of one of his characters:

"Within this awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom our God hath granted grace
To read, to hear, to hope, to pray,
To lift the latch, and force the way;
But better had he ne'er been born
Who reads to doubt, or reads to scorn."

It is said that Lord Byron wrote the same on the fly-leaf of a Bible, thus accepting it as an apt expression of his own conception of the character of that sacred volume. A more striking specimen of mingled truth and error—truth in one sense, and error in another—it would be hard to find. There is a sense in which most of these expressions are true; yet it is extremely doubtful if one reader in a hundred would take them in that sense, nor is it by any means certain that the author himself used them in that sense.

The idea that the Bible is an *awful volume*, that is, a book that fills the mind with gloom and the heart with dread, is one that deters many persons from its perusal. And when others, impelled by a stern sense of duty, open its pages, it is often the case that this superstitious notion concerning the Bible so beclouds their minds and chills their hearts that they are not at all prepared to receive its joyful message of light and love. The Bible is truly a book of serious import, inasmuch as it treats of the highest interests of humanity, both for time and eternity; and it should always be read and studied with that *awe* or *reverence* which is in harmony with its divine origin and gracious purpose; yet it is entirely devoid of that fear-inspiring, terror-striking, gloom-begetting *awe* or *dread*, with which men in their mistaken zeal have invested it. It belongs to false religions to invest their ceremonies with gloom, conducting their services in darkness, and suspending over their portals omens and emblems that make the limbs tremble, and cause the heart to quake with terror.

The Bible, on the contrary, is an open book, an inviting book, a joy-giving and hope-inspiring book. It is a message of mercy from the great loving Father of all, to all the erring sons and daughters of earth. It calls upon them to turn from darkness to light, and from the power of Satan unto God, that they may

receive the forgiveness of sins, and an inheritance among the saints in light. It brings glad tidings to the meek, proclaims liberty to the captives, and the opening of prisons to them that are bound. It binds up the broken hearted, and brings in the acceptable year of the Lord. To them that mourn, it offers beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Its grand key-note is found in the loving cry of the meek and lowly Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

That intelligent men and women can find anything so *awful* in that wonderful volume which is so replete with such messages of love and mercy as those which we have cited, can be accounted for only by duly considering the many unaccountable perversions of scriptural teaching, and of the character and purpose of the Scriptures themselves, which have prevailed through so many ages, and still find a lodging place in the minds and hearts of many who ought to know better.

That the Bible contains *the mystery of mysteries* in the scriptural sense of the term *mystery*, is unquestionably true; but unfortunately this term is now rarely, if ever, used in its scriptural sense, especially when applied to the Scriptures themselves. In the example before us, the whole drift of the stanza shows that the author used the term in its popular rather than its scriptural sense, meaning by it something that is incomprehensible, and, therefore, *awful* or *dreadful*. The mystery of mysteries found in the Bible is, as will be shown, a *revealed* mystery, and therefore intelligible just so far as the revelation goes. Indeed, the mystery revealed is that which above all other things is intended to be understood and received by men. It is simply the great *secret* of the Divine purpose *let out*, in order that it may be read and known, appreciated and enjoyed by all men.

Again, it is implied that the "grace to read, to hear, to hope, to pray", is a special gift bestowed on some only, thus making them the happiest of the race; and, per consequence, withheld from all others, thus making them the most miserable. This implication utterly ignores all personal responsibility, makes God

partial, and is directly contrary to all scriptural teaching on the subject. "God is not a respecter of persons." "The grace of God hath appeared to all men, bringing salvation." The *grace of God* is simply the *favor of God* as manifested in the gift of His Son, and in the revelation of the truth through Him. The "grace to read, to hear, to hope, to pray", is freely and fully bestowed on all men wherever the Bible is found. Some men, it is true, have no inclination to read or hear, and much less to fear and pray; but the fault lies wholly within themselves. It is because their own hearts are corrupt, and their lives sinful; and not because God has arbitrarily withheld from them the grace or favor without which they can not seek to know His will. Light has come into the world—light for all men; but some men "love darkness rather than light, because their deeds are evil"; therefore they hate the Bible, and refuse to read it. Refusing to read, they fail to hear, can not hope, and do not pray.

Finally, as if to cap the climax of this false conception of the character and design of the Holy Scriptures, those on whom has been conferred the special "grace to read, to hear, to hope, to pray", are represented as having still "to lift the latch and force the way", as though the door of knowledge and mercy had been closed and bolted and barred even against the earnest seekers after truth and happiness; and all this in the face of the fact that God is all the time, and all through the Bible, inviting, beseeching, and urging men, even the most sinful men, to come unto Him and live. The Bible sets before men an open door; and whenever they repent, they have free access to the favor and mercy of God. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price."

"Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." "Whosoever will, let him take of the water of life freely." These constitute a fair sample of the loving invitations that abound in the Bible.

The last two lines contain happily a solemn warning that is worthy of the most profound consideration. A proper frame

of mind or heart is essential to a correct understanding and due appreciation of any book that is worth reading at all; and this is pre-eminently true with reference to the study of the Bible, inasmuch as it claims to be a revelation from God concerning man's highest interests here and hereafter.

Men should come to the study of the Bible, therefore, as honest seekers after the truth, and for the sake of the truth, as well as for their own sake. He who *purposely* "reads to doubt, or reads to scorn", not only trifles with his own happiness both for time and for eternity, but also spurns the love and mercy of the Savior, and derides the authority and power of his Creator and Preserver. Better, indeed, had it been for such a man, had he never been born.

So much space has been here given to the consideration of this little effusion of the gifted poet and brilliant romancer, not because of its intrinsic importance, but because it so pithily expresses that popular conception of the Bible which we regard as so misleading and so full of mischief. In order to a thorough refutation of this hypothesis which so beclouds the mind that it shuts out all the "sweetness and light" of revealed truth, we propose to consider (1) the *purpose* for which the Bible was given, (2) the *character* of its contents, and (3) the *scriptural meaning and usage* of the term *mystery* itself.

I. *The purpose for which the Bible was given.* The Bible is a unit, though composed of many parts. It is one great volume, made up of many small volumes. It is therefore a book of books, as well as the Book of books. While each book of the Bible was written for a special purpose, with special reference to the religious wants of the time when it was written, yet that special purpose was, and is, subordinate to the one great leading purpose for which they were all written. They all look forward to one and the same great end; and each in its own time contributed something that pertains to the final accomplishment of that great end. The Bible is not, therefore, a mere collection of heterogeneous works, having no relation to each other, possessing no unity of design, and forming a mere patchwork of various colors; but a series of works, composed at successive periods of time to meet the growing wants of humanity, gradually developing the purposes of God with reference to men, and bound together by one great leading pur-

pose into one grand, harmonious, and complete system of human redemption.

That the main purpose of the Bible is the religious instruction of mankind in order to the development of human character in unison with the Divine character, is a proposition that is sustained by many express statements, as well as by the general tenor of scriptural teaching.

Moses was a teacher, as well as a law-giver. Hence in his farewell discourse to the people whom he had led through a weary pilgrimage of forty years, he says, "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." Again he says, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates: that your days may be multiplied", &c.

What Moses taught them, they were to teach their children, and these in turn their own children; and thus this teaching was to be repeated from generation to generation, down to the coming of that Prophet like unto Moses, whom the Lord had promised to raise up unto them; and then they were to hear Him. It is thus placed beyond all controversy that the five books of Moses were intended for the instruction of the Jewish people at least throughout all their subsequent history.

An event is recorded in Nehemiah 8:1-12, that sets forth this leading design of the Holy Scriptures in the most impressive manner. During their long captivity in Babylon, the Jews had been to a great extent, if not wholly, deprived of that public instruction in their law, which was so prominent a feature in their religious training; and, in consequence thereof, family culture and devotion had been sadly neglected. A whole generation had grown up in almost total ignorance of the law, and even their fathers had forgotten many of its requirements. But after their return, prompted by the exhortations of Ezra and Nehemiah, they

turned their hearts unto Jehovah, and their minds unto the study of His law. Hence we read that "all the people gathered themselves together as one man"; and "they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel." "And Ezra, the priest, brought the law before the congregation both of men and women, and all that could hear with understanding." "And he read therein from the morning until midday before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law."

"And Ezra opened the book in the sight of all the people; and when he opened it all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen Amen, with the lifting up of their hands: and they bowed their heads and worshipped the Lord with their faces to the ground." Thus they manifested their reverence for the law of God, and their sense of shame on account of their own ignorance and sinfulness. Of those who assisted Ezra in this long and laborious service, it is said that they "caused the people to understand the law: and the people stood in their place. *So they read in the book, in the law of God distinctly; and gave the sense, and caused them to understand the reading.*"

At the conclusion of this long service, the like of which has seldom, if ever, been seen since, "Nehemiah and Ezra, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God, mourn not, nor weep. For all the people wept when they heard the words of the law." By this reading and explanation of the law the hearts of the people were deeply moved, their zeal and devotion were kindled anew, and a great reformation was begun that spread throughout all the land. The law then was intended to be read and taught to all the people in order that it might be understood and observed by all the people.

The prophets were all teachers in an eminent degree. The foretelling of future events was simply an incident of their ministry. They were specially called and sent to teach and warn, encourage and lead the people among whom they lived. Their voice was to those who heard them, the voice of God. Those who hearkened unto them, hearkened unto God. Those who refused

to hear them, refused to hear God. Hence the following burning reproof: "Since the day that your fathers came forth out of the land of Egypt unto this day", says Jehovah, "I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers." Therefore he says of them, "This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction", or *instruction*, as the margin reads. See Jer. 7:21-28, and the many parallel passages, for a complete elucidation of this matter.

It may be said in opposition to all this, that the Jews to whom the prophets were sent, were God's covenant people, and in virtue of this relationship were already prepared in mind and heart to receive the divine messages sent to them through the prophets; but that the case was quite different with the unregenerate, uncovenanted, uninitiated Gentiles. It will be a sufficient reply to all this to cite the mission of Jonah to the city of Nineveh. The Ninevites were not Jews, but Gentiles, wicked and idolatrous; yet they understood the preaching of Jonah, believed God, repented of their sins, and were spared. And then there is the young prophet Daniel standing before Nebuchadnezzar, the autocrat of the world, recalling to his troubled mind the forgotten dream, *making known* to him the interpretation thereof, and unfolding the purposes of God for ages to come. And again we see him many years afterward in the banquet hall of the impious Belshazzar and his craven minions, reading out the handwriting on the wall, and *making known* to the terror-stricken monarch his fearful doom. There may have been many other instances in which prophets of the Most High God were sent on missions of mercy to the penitent, or of retribution to the impenitent; but these are amply sufficient to warrant the conclusion, that whenever God has spoken to men, whether Jews or Gentiles, whether kings or subjects, He has spoken for the purpose of being understood.

Not only were the Old Testament Scriptures written for the instruction of those to whom they were at first addressed, but also for the instruction of men in all coming ages. On this point the testimony of Paul is clear and decisive. "For whatsoever things were written aforetime, were written for our *instruction*, that we through the patience and consolation of the Scriptures may have

hope." Rom. 15:4. *Wesley's Revision*. Where there is no understanding, there is no instruction; and neither consolation nor hope can follow. As a book of history, a book of principles, a book of examples, a book of encouragement and of warning, and a book of Revealed Truth, the Old Testament is as instructive, interesting, and profitable, as it was in days of old; and it will ever be invaluable to all who love and serve the Lord. The New Testament can no more take the place of the Old, than the Old can take the place of the New. Each is the complement of the other; and they both stand or fall together.

Turning now to the New Testament Scriptures, we find their object, like that of the Old, to be the instruction, guidance, and comfort of all who may read with an honest purpose of heart to learn the truth. Luke, after alluding to the many narratives of the life of Jesus that had been drawn up, states concisely and clearly the object which he had in view in composing his own narrative. "It seemed good to me also, having traced the course of all things, accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed." Now, how could Theophilus, or any one else, know the certainty concerning these things unless the testimony that presents them is clearly intelligible? If Luke's narrative is a mystery in the current usage of the term, instead of showing the certainty of these things, it would have involved them in hopeless obscurity.

John states the object of his testimony with equal clearness. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." Testimony that can not be understood, can not produce conviction of mind or heart. While there are doubtless many things pertaining to the person and character of Jesus that are beyond our feeble comprehension, the testimony concerning the facts of His life and death, burial and resurrection, ascension and exaltation, is remarkably plain and simple. This testimony setting forth matters of fact we can understand and receive, although we may not be able to scale the heights, or fathom the depths of the person and character of the Savior. The design of Matthew and Mark in recording

their testimony concerning Jesus was evidently the same as that of Luke and John.

In John 6:44, Jesus declares that men are utterly unable to come to Him unless they are drawn by the Father. "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day." This passage, torn from its context, and grievously perverted, is often quoted to sustain the hypothesis that is controverted in this article; and, strange to say, this is done in utter disregard of the explanation given by Jesus Himself in the next verse. Many persons can glibly repeat the 44th verse, who do not know that there is such a statement in all the Bible as is found in the 45th; and yet the 45th contains the only true explanation of the 44th. "It is written in the prophets, *And they shall all be taught of God.* Every one that hath heard from the Father, and hath learned, cometh unto me." This shows clearly that God draws men by *teaching* them. In drawing men, He does not use physical power, but moral and spiritual power. By *teaching* them, God gives to men the ability and the opportunity to come to Him. By *hearing* and *learning* from the Father, men rightly use the ability given, and avail themselves of the opportunity afforded.

Again, the Savior says, "He that rejecteth me and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." How can any one receive the sayings of Jesus, if they are mysterious, that is, incomprehensible? And what justice is there in judging, that is, condemning men by that which is to them an inscrutable mystery? If the teaching of Jesus is not intelligible, it cannot be received; if it is not received, Christ is rejected; and if Christ is rejected, condemnation follows. On this hypothesis the incomprehensibility of the teaching of Jesus is the cause of the sinner's condemnation. To state this, is to refute it.

The ministry of the apostles was pre eminently a ministry of teaching. "Go ye therefore, and make disciples of all the nations." "Go ye into all the world, and preach the gospel to the whole creation." *Disciples*, that is, *pupils* or *learners*, can be made only by means of teaching—teaching that enlightens the mind and convinces the judgment; and the only preaching that can lead to a reformation of life, is preaching that can be understood. In

making provision for the wants of the disciples or converts thus made, the Savior adds—"teaching them to observe all things whatsoever I commanded you." In accordance with this, we hear Paul exclaim—"For the grace of God hath appeared, bringing salvation to all men, *instructing us to the intent that*, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present evil world," &c. The Christian character then is developed by teaching.

Moses was a teacher; the prophets were teachers; the apostles were teachers; elders and evangelists were and are teachers; Jesus was *the Teacher*; through all these the Holy Spirit still teaches, and the Father through the Spirit. The Holy Scriptures, therefore, were intended to enlighten the mind, to purify the heart, to reform the life, to change the relation, and to develop the character of men in order to their present and future happiness.

II. The Character of its Contents. That the Bible is in the main an intelligible book, is shown clearly by the character of its contents, and the practical results of its teaching. A few passages selected from many of similar import in both Testaments will place this position beyond all dispute.

"The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring forever: the judgments of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey, and the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." "I will never forget thy precepts; for with them thou hast quickened me." "Through thy precepts I get understanding: therefore I hate every false way." "Thy word is a lamp unto my feet, and a light unto my path." "The opening of thy words giveth light; it giveth understanding unto the simple."—*David*.

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: and that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable

for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—*Paul to Timothy*.

"Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth."—*Peter*.

"For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."—*Paul to the Hebrews*.

"The seed is the Word of God." "The sower soweth the Word."—*Jesus*.

Such is the character of the Word of God, as that Word is found in the Bible, and as that character is drawn by the pen of inspiration. 1. It is *perfect*. 2. It is *sure*. 3. It is *right*. 4. It is *pure*. 5. It is a *lamp* and a *light*. 6. It gives *understanding*. 7. It is able to make one *wise unto salvation*. 8. It is *inspired of God*. 9. It is *profitable*, (a) for *teaching*, (b) for *reproof*, (c) for *correction*, (d) for *instruction* in righteousness. 10. It *completely furnishes* the man of God unto every good work. 11. It is *living and active*. 12. It is *sharper* than any two-edged sword, *piercing* to the *conviction* of the soul. 13. It is the *life-giving* and *indestructible seed* of the kingdom.

In citing the above passages, it is taken for granted, both that they are intelligible, and that the reader has the capacity to understand them. In this the writer is not chargeable with the fallacy of begging the question. As he maintains that the Scriptures are intelligible, he can consistently appeal to them in proof of their own character and design. But those who hold that the Bible is a mystery in the current import of the term, must sustain their position by an appeal to some other source of authority. By their own position, they are completely cut off from all appeal to the Bible itself. For a man to quote Scripture to prove by what it says that the Scripture itself is mysterious or incomprehensible, is the very height of absurdity. That any man of thought can, or will, commit a blunder so palpable, borders on the mysterious itself. For if the Bible is so great a mystery as many seem to think, we can no more understand what it says with reference to

its own object and character than we can understand what it says on any other subject.

It may be said in reply to this, that the Bible is a mystery only to the uninitiated; and that the Holy Spirit in answer to earnest prayer will enlighten the mind of the honest inquirer, quicken his heart, and open to him the hitherto concealed treasures of the Divine Word. But it should be remembered that the Holy Spirit gave these very Scriptures which are thought to be so dark and mysterious for the express purpose of making known to men the way of life and salvation. Now, did the Holy Spirit fail to accomplish the object intended, because the means adopted were inefficient? Few, if any, will have the hardihood to assert roundly that the Holy Spirit failed to select the right means, adequate means, for the attainment of the end in view; yet He did fail, and failed most signally, if the words to which He gave utterance can not be understood by all to whom they are addressed.

Then if the Holy Spirit failed in this effort to make adequate provision for the spiritual wants of men, what reason have we to hope that He can succeed in any subsequent effort? If the Holy Spirit can not make an intelligible communication in words, can He more easily make such a communication without words? Are sights and sounds, visions and dreams, impressions and impulses, more intelligible, more reliable, and more powerful, than the words of Jehovah, revealed by the Holy Spirit, and made known to the world by divinely-chosen prophets and apostles? No one who has any reverence for the word of God will contend for this; yet how many act as though they relied more on certain frames of mind and emotions of heart, than on the unerring words and unfailing promises of the great Jehovah!

III. The Scriptural Meaning and Usage of the Term Mystery.

1. "According to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets according to the commandment of the eternal God, made known unto all nations unto obedience of faith." Rom. 16: 25, 26. By this comprehensive and explicit statement, four things are made very clear. *First*, that the things contained in the Gospel were once a mystery in the scriptural sense of the term. *Second*, that these things had

been kept in silence through times eternal. *Third*, that they had now been revealed to Paul and other chosen teachers. *Fourth*, that through these teachers the very things that constituted the mystery, the things that had been kept in silence so long, had now been made known, not only to a select few, but also unto all the nations for the obedience of faith.

The Gospel, then, was a mystery before it was revealed; but whenever it was revealed, it ceased to be a mystery. It was a secret until it was made known; but the very moment in which it was made known, it ceased to be a secret. Clear as a sunbeam then is it, that the Gospel of Christ is no longer a mystery or secret; but that it is a revelation of God's will, a disclosure of God's purposes, and a manifestation of God's love and mercy. Inasmuch then as the Gospel is a revelation, it necessarily follows that it is intelligible; for a revelation that can not be understood is virtually no revelation at all. Indeed such a pretended revelation would be worse than none at all; for its only effect would be to perplex our minds, mock our hopes, and deepen our despair.

2. "How that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby when ye read, ye can perceive my understanding in the mystery of Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit, to-wit: That the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel. Eph. 3:3-6. In this passage, the same leading points are developed, as in the preceding. In addition to these, the apostle here states distinctly what the great mystery was that had been kept secret for so many ages, namely, *that the Gentiles should be admitted to the full participation of all spiritual blessings in Christ on terms of perfect equality with the Jews.*

The purpose of God to call the Gentiles into covenant relationship with Himself through Christ, was a mystery, or secret, so long as it was unrevealed; but just so soon as it was revealed, or made known, it became just as intelligible as any other fact or purpose expressed in language equally plain. There is also another point in this passage to which special attention is directed. Paul says emphatically, "whereby when ye read, ye can perceive

my understanding in the mystery of Christ." This ought to settle the matter in all candid truth-seeking minds. If that which we read is incomprehensible, how can we perceive anything by means of the reading? We might as reasonably talk of seeing that which is invisible, or hearing that which is inaudible, as of perceiving that which is not intelligible.

3. In 1 Cor. 2:7, Paul says, "But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory." He then cites in illustration a passage from one of the prophets concerning the things "God hath prepared for them that love Him", and adds—"But unto us God revealed them through the Spirit." And again in the 13th verse, he says, "Which things also"—these things which had been revealed—"we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual", or as in the margin, "interpreting spiritual things to spiritual men." First, we have the wisdom of God hidden or unrevealed, yet foreordained, and embracing the great blessings provided for the lovers of God in the ages to come. Then, we have the veil removed, the secret disclosed, and all these things revealed unto the apostles through the Spirit. And finally, we have all these things spoken by the apostles in words communicated by the Holy Spirit, and thus made known to the world. It is true that *psychical* men reject these things, not because the testimony concerning them is incomprehensible, but because, being through their own choice *psychical* men, they have no desire for these things, and no appreciation of them. That they are such is their own fault, the result of their own perverted desires and sinful conduct, and not because of any inexorable necessity that is laid upon them.

4. In Col. 1:25-27, Paul presents himself as a minister of the Church, called "to fulfill the word of God, even the mystery which had been hid for ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." *Christ in the Gentiles as the hope of glory* was the mystery that had been hidden up to this time "from the ages and from the generations", according to the marginal reading; but was now manifested to all the

saints. This is simply another way of expressing the fact that the Gentiles were to be partakers in common with the Jews of all the blessings found in Christ.

5. Finally, in Tim. 3: 16, Paul exclaims, "And without controversy great is the mystery of godliness"; but with the next breath he sets forth the facts that constitute this great mystery; or in other words, he explains the mystery, and thus lets the secret out. "He who was manifested in the flesh"—the Christ, the Son of the living God, was also "justified in the Spirit", or vindicated in His claim to be the Messiah, was "seen of angels", the messengers or witnesses of His resurrection; was "preached among the Gentiles"; was "believed on in the world"; was "received up into glory." These six facts *made known*, constitute the revelation of the great mystery of godliness.

A thoughtful consideration of the passages cited will enable us to perceive more clearly the original import and scriptural usage of the term *mystery*. It is unfortunate that the current import of terms differs so often and so widely from their scriptural import. Even the theological usage of important terms is often widely different from the scriptural usage of the same terms. This is a most fruitful source of confusion, and the parent of much error both in faith and practice. The word, *mystery*, is simply an anglicized form of the Greek word, *musteeron*; and in its transfer from the one language to the other, it should have brought over only its original classical and scriptural meaning. This, however, is not the case. In the transfer, it lost to a great extent its simple original meaning, and acquired another almost entirely different. Hence the anglicized form does not in the New Testament correctly represent its original, because it does not convey the same idea to the English reader, that the original did to the Greek reader.

In current usage, a *mystery* is something which we can not understand. The thing itself may not be concealed; it may be placed before us; we may have the opportunity of examining it; we may bring to this examination all the means within our power; yet after all our efforts it is still as incomprehensible as it was at first; hence we call it a mystery. But the *musteeron* of the Greek, especially of the New Testament, was simply something concealed from view, and for this reason only not known; but when the veil

that concealed it was removed, then it could be clearly seen and understood. Bagster's Analytical Greek Lexicon defines it: (1) as "a matter to the knowledge of which initiation is necessary", (2) as "a secret which would remain such but for revelation", (3) as "a concealed power or principle", and (4) as "a hidden meaning of a symbol." The second of these is the meaning which the term generally has in the New Testament. In a few instances it is used in the fourth sense, but never in the first or third. The Church is not a secret society into which men are initiated as into Masonry; nor is the Gospel a concealed principle or power: hence, in the New Testament usage of the term, these meanings are entirely out of the question.

Dr. George Campbell in the "Ninth Preliminary Dissertation" to his translation of the Four Gospels, has placed this matter beyond the reach of successful contradiction. In one of the introductory paragraphs, he exclaims: "How few are there, even among the readers of the original, who entertain a suspicion that the words, *mystery*, *blasphemy*, *schism*, *heresy*, do not convey to moderns precisely those ideas which the Greek words (being the same except in termination) in the New Testament conveyed to Christians in the times of the apostles! Yet that there is not such a correspondence in meaning between them, as is commonly supposed, I intend in the present dissertation to put beyond a doubt."

From the first section, the following citation is made: "The Greek word *musteerion* occurs frequently in the New Testament, and is uniformly rendered in the English translation *mystery*. We all know that by the most current use of the English word *mystery* (as well as of the Latin ecclesiastic *mysterium*, and the corresponding terms in modern languages), is denoted some doctrine to human reason incomprehensible; in other words, such a doctrine as exhibits difficulties, and even apparent contradictions, which we can not solve or explain. Another use of the word, which, though not so universal at present, is often to be met with in ecclesiastic writers of former ages, and in foreign writers of the present age, is to signify some religious ceremony or rite, especially those now denominated sacraments."

The next two sections are cited entire. "When we come to examine the Scriptures critically, and make them serve for their own interpreters, which is the surest way of attaining the true

knowledge of them, we shall find, if I mistake not, that both these senses are unsupported by the usage of the inspired penmen. After the most careful examination of all the passages in the New Testament, in which the Greek word occurs, and after consulting the use made of the term by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews in the writings called Apocrypha, I can only find two senses, nearly related to each other, which can strictly be called scriptural. The first, and what I may call the leading sense of the word, is *arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number.

Now let it be observed that this is totally different from the current sense of the English word *mystery*, something incomprehensible. In the former acceptance, a thing was no longer a mystery than whilst it remained unrevealed; in the latter, a thing is equally a mystery after the revelation as before.

To the former we apply, properly, the epithet *unknown*; to the latter we may, in a great measure, apply the term *unknownable*. Thus the proposition that God would call the Gentiles and receive them into His church, was as intelligible, or if you like the term better, comprehensible, as that He once had called the descendants of the patriarchs, or as any plain proposition, or historical fact. Yet whilst undiscovered, or at least veiled under figures and types, it remained, in scriptural idiom, a *mystery*, having been hidden for ages and generations. But after it had pleased God to reveal this His gracious purpose to the apostles by His Spirit, it was a *mystery* no longer.

The Greek words, *apokalupsis* and *musteerion*, stand in the same relation to each other, that the English words, *discovery* and *secret*, do. *Musteerion apokalupthen* is a *secret discovered*, and consequently a secret no longer. The discovery is the extinction of the secret as such. These words accordingly, or words equivalent, are often brought together by the apostles to show that what were once the secret purposes and counsels of God, had been imparted to them, to be by them promulgated to all the world. Thus they invited the grateful attention of all to what was so distinguished a favor on the part of Heaven, and must be of such unspeakable importance to the apostate race of Adam. The terms,

communication, revelation, manifestation, plainly show the import of the term *musterion* to which they are applied.

As this, indeed, seems to be a point now universally acknowledged by the learned, I shall only refer the judicious reader, for further proof of it from the New Testament, to the passages quoted in the margin"—the passages cited above in this article—"in all of which he will plainly perceive that the apostle treats of something which had been concealed for ages (and for that reason called *musterion*), but then was openly revealed; and not of anything, in its own nature, dark and inconceivable."

Of the only other sense which this term has in the New Testament, and which is so nearly related to the one we have been considering, Dr. Campbell says, "The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolic action, representation, dream, or vision." As examples of this usage of the term, he cites such expressions as, "The mystery of the seven stars", "The mystery of the woman, and of the beast that carrieth her," etc.

To the above we add the equally decisive testimony of Albert Barnes. In his comment on Eph. 1:9, he says, "The word 'mystery' means literally something into which we must be initiated before it is fully known (from *mueeo*, to initiate, to instruct); and then anything which is concealed or hidden. We commonly use the word to denote that which is above our comprehension, or unintelligible. *But this is never the meaning of the word in the New Testament.*" Will the reader ponder well this statement which is here italicized? If the word never has this meaning in the New Testament, which is certainly true, how misleading is the current usage of this word in this sense! Dr. Barnes continues with great force and clearness, "It means there, some doctrine or fact which has been concealed, or which has not been before fully revealed, or which has been set forth by figures and symbols. When the doctrine is made known, it may be as clear and plain as any other. Such was the doctrine that God meant to call the Gentiles which was long concealed, at least in part, and which was not fully made known until the Savior came, and which had been till that time a *mystery—a concealed truth*—

though when it was revealed there was nothing incomprehensible in it."

"Thus in Col. 1:26, 'The mystery that hath been hid from ages and from generations, but now is made manifest to His saints.' So it was in regard to the doctrine of election. It was a mystery until it was made known by the actual conversion of those whom God had chosen. So in regard to the incarnation of the Redeemer; the atonement; the whole plan of salvation. Over all these great points was a veil thrown, and men did not understand them until God revealed them. When they were revealed the mystery was removed, and men were able to see clearly the manifestation of the will of God."

Such plain and forcible words from such men as George Campbell and Albert Barnes ought to remove the veil that has for so long a time concealed the true scriptural import of this misused and much abused word. Restore to this word its plain and simple meaning as it was used by the apostles, and many theological errors that have come down from the dark ages will vanish as the mists and fogs of a dismal night before the piercing rays of the rising sun.

There are mysteries, it is true, in the modern sense of the term, things unknown and unknowable, connected with many, and perhaps with all, of the great themes of the Bible; but these incomprehensible things lie back of the point at which revelation begins, and beyond the point at which revelation ends. They are wholly outside of the domain of revealed truth; and the attempt to become wise above or beyond what has been clearly revealed, is folly in the extreme. These mysteries, or secret things, belong exclusively to the Lord our God, as Moses says; and He will make them known in His own good time, that is, if they are ever to be made known to men. On the other hand, the things which have already been revealed or made known, and which are no longer mysteries or secrets, are the things that belong to us and our children; and these are the things which the Bible presents to our consideration, and asks us to receive and observe.

The statement of Peter, that in Paul's Epistles there are "some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their

own destruction", does not in the least conflict with the facts presented above, or the position maintained in this article.

In the first place, Peter does not say that the things to which he alludes are incomprehensible, or hidden, or kept in silence; hence they are not mysteries, either in the ancient or modern sense of the term. He simply says that they are hard to be understood. There is nothing strange in this. Things hard to be understood are found everywhere, found in earth, sea and sky, found in all the ordinary affairs of life, as well as in the Bible.

In the second place, he says that the ignorant and unsteadfast wrest these things which are hard to be understood, as they do the other Scriptures, unto their own destruction. That which is capable of being wrested, can not be absolutely incomprehensible, although it may be very hard to be understood. Mysteries in the popular sense of the term are alike incapable either of use or abuse, with one exception. *Some men make fools of themselves in trying to unravel them.* This is the only abuse of which they are capable. Otherwise they can neither be applied nor misapplied.

In the third place, the statement of Peter embraces only some of the things written by Paul, and clearly implies that all other things written by him may be easily understood by proper effort. Here we rest this matter on Peter's judgment. When we come to things that are too hard for us, we will lay them aside for subsequent investigation, and attend the more diligently to the many things that are more easily understood.

That which is true of Paul's Epistles in this respect, is doubtless true to some extent of all the other Scriptures. In all the books of the Bible, there are beyond doubt some things, and it may be many things that are hard to be understood, more to some persons than to others; yet all that relates to man's personal duties, enjoyments, and prospects, constituting by far the larger proportion of its contents, has been made so plain, "that the way-faring man though a simpleton need not err therein." When this is true, it is sad to reflect that some are so perverse in mind and heart that they will wrest the few hard things that may be found, unto their own destruction.

Reader, as you value the eternal interests of your immortal spirit, search diligently and prayerfully the *Scriptures of Revealed Truth*; and they will make you wise unto salvation.

Receive honestly and earnestly their divine instruction and reproof; and they will enlighten your mind, purify your heart, and quicken your conscience.

Yield yourself submissively and lovingly to their authority and guidance; and they will reform your life, and bring you through a change of relation to the Father, Son, and Holy Spirit, into the enjoyment of the remission of sins, the comfort of the Spirit, and the hope of Heaven.

Listen reverently and obediently at all times to their exhortations, admonitions and warnings; and they will lead you safely through all the toils and trials of earth, give you solid comfort in the hour of death, and open to your enraptured vision "the abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ."

B. F. MANIRE.

THE RELATION OF OUR COLLEGES TO THE CHURCH.

In preparing this paper two things have been pre-supposed: (1) That the reader will understand that the words, "Our Colleges", designate the Institutions of Higher Education of our brotherhood; and (2) That the words, "The Church", point out that body of believers who are known by the names, "The Church of Christ", "The Christian Church", "The Disciples of Christ."

The purpose is to state, in as concise and definite terms as may be, the obligations the members of the household of faith are under to these institutions of learning, and the weight of responsibility under which the colleges are to the church. There is a real value in knowing the practical life and relation of the two. This is a sufficient reason for the study we have undertaken.

While the foundations of our colleges have been laid in almost all, if indeed not in every case by individual disciples associating themselves together for this purpose, and not by the church as an organic body, the relationship on that account is none the less close; the advantage of the one to the other is none the

less great; and the obligation of the one to the other, because of other conditions, is the same as if the organization had been different in this respect. Whatever may be said of legal connection between college and church, which connection we do not stop to discuss, the relationship is that of absolute necessity. The life and growth of the one, implies the existence and the helpfulness of the other. The church needs the institutions of learning called colleges, and the college needs the church, each for its own sake and because of the work each is called to do.

Because the church is called to the work of sowing the seed of the Kingdom; to the work of carrying the Gospel to the world; to the work of holding forth the word of life in every community; to the work of teaching all who become disciples to observe, to be, and to do all things Christ commanded His followers; and to the work of presenting Christ fully, properly and accurately, the church needs colleges. Herein is one part of the relation, the need of the church for colleges because of the kind of work the church is called to do. More closely, what is this necessity? In what is this necessity found? In what does the necessity consist? The answer is found, in part, in the constitution of man. God has made the mind, the intellect, the intelligence, the understanding of man the way of approach, the door of entrance, the channel of communication to the moral life and nature, and to the spiritual desires and wants of every human being. A study of man's nature shows, from an independent source, that Paul understood the philosophy of life when he said: "Faith comes by hearing, and hearing by the word of God." As love replies to character and abides with him who possesses it; as hope responds to promises and anticipates their fulfillment; so faith springs from evidence and rests upon it. But evidence appeals to the mind, to the intellect, to the intelligence, to the understanding of man. The Gospel takes it for granted that the way of communication to the heart of man is the intellect, and that the first and most necessary step in inducing any one to a better life, is to make him wiser concerning himself and the conditions and results of the life to which the Gospel calls. The nature of man and of the institution Christ came to establish; the saving power of the Gospel; the enlightening and health-giving influence of the Church, emphasize the relationship which the other considerations point out. The

Church is to take of the things of Christ, and is to show them to the world. The leaven of righteousness is to be placed in the lump of humanity by the Church. The lump is to be prepared for the leaven, the heart for the reception of the truth, which work is in a very large measure the work of the Church. To be more specific, the agencies through which God reaches His designs in this direction, are the family, the school, the press, the college, the Sunday School, and the Church. Of these six, the family and the Church are specially marked as God's chosen agents to carry the knowledge of Himself to the ends of the earth and to all ages, and to be in a most special manner the repositories and the exponents of His love and mercy as these are exhibited in the gift of Christ. One of the hand-maids of the family and of the Church is the college. Through the life and work of the college the Church prepares, in part, for the reception of the seed of the kingdom; by the college some of the seed is sown; and by the college some of the plants of faith and truth are cultivated and are made to grow. Let us reach a knowledge of the relation by considering that which each owes to the other. The church owes it to itself and to the college to provide adequate means with which to do the work needed by all who enter the halls of an institution of Higher Education and needed by the Church itself. By the words, "adequate means", is not intended such and such buildings, this and that appliance, so many dollars of endowment only, but also the sympathy, the good cheer, the courage, the hopefulness, and the helpfulness which gladden the heart, lighten the burden, and maketh the work joyous. Not only so, but the Church owes it to itself that the supplies in quantity and in kind, be such that the needed work which the college attempts to do may be done promptly, thoroughly, accurately, and systematically. The Church rests under this obligation, in the relationship here contemplated, because prompt, thorough, accurate and systematic work is essential to the permanent growth, large usefulness, and increasing influences of the college; and because an institution of learning, except in its mere machinery, grows not as a stone by additions to the outside, layer upon layer, but as a tree from the inside outward. These things being true, the Church owes it to itself to put the college into the condition that makes it possible to attain the ends for which the

college is established, namely, to create a thirst for knowledge; to train the faculties of man in due proportion and symmetry; to cultivate the better nature; to inspire to excellence of character; and to devotion in whatsoever things are true and good. Again, as the college is one of the agencies by which and through which the Church is to prepare the world for the reception of the truth; by which men and women are to be made light-bearers; by which they are to be fitted for teachers of righteousness, for leaders in thought, and guides in action, the Church is under the most solemn obligations to itself and to the world to put the college into that condition which will command the respect of the Church itself and will compel the good will of the community, the generous aid of liberal men and women, and the general favor of all right-thinking people.

As the Church can expect to receive from the Lord the increase in grace and strength, in numbers and influence, in knowledge and means of usefulness when it puts itself and keeps itself in the line of God's direction, and in the condition which is well-pleasing to Him, so the Church can expect the college, one of its agencies for good, to be held in favor by the world when it is able to do the work needed, and when it is in fact what it professes to be.

In this connection, then, let it be said again, that which the Church owes to the college, a debt to be discharged, is to supply the conditions favorable to growth; favorable to honest work; favorable to faithful and continued effort; favorable to high ideas and lofty aims; and favorable to the development of Christian manhood and womanhood.

Let it be marked well, that this is not simply one obligation among many, under which the Church rests to the college, but in fact almost the only duty the Church of Christ owes to the college; namely, to furnish the means and bring about the conditions favorable to honest, earnest, faithful work, and to healthy, continuous growth. Having studied the one side, let us turn to the other, that is, the obligation under which the college is to the Church. This obligation is indicated by several things:

1. The real work of a true college, so far as it relates to present and permanent usefulness to the Church and to the world, depends almost entirely upon its courses of study, and upon the

faithfulness and efficiency with which its Faculty carries them into daily work and life. No where in all the domain of human action and human responsibility is it more important to do the right thing, in the right way, and from the right motive than in education. More colleges fail to do the work expected; to reach the high plain desired; to exert the influence anticipated; and to discharge the debt they owe to themselves, to the Church and to the world from a lack of what may be called educational insight and ability, than from almost all the other causes combined. The one thing above all other things which a college owes to itself and owes to the Church is, that its educational tone, educational insight, educational tendency, and educational influence be such as to command the favor and to compel the respect of all whose favor and respect are worth having. The failure of the college in these respects is generally caused by two things: 1. Learning, knowledge—information is confounded with education—education is supposed to be nothing more than learning. 2. The tendency to conform to the desires of the present, to bid for present favor, to do that which is *wanted*, rather than to adhere fully and faithfully to that which is *needed*.

Learning is one part of the educational ability of a college, a most important part, a part to the praise of the colleges of our brotherhood let it be said not often wanting, but learning is no more the whole of the educational ability a college ought to possess, than three is the whole of thirty. It certainly is not too much to say, that not more than one out of every twenty of the professors in the colleges of our brotherhood, is wanting in the learning or information adequate to the demands of the chair he occupies. So far as acquaintance enables a judgment, I am certain there are nineteen competent, in this regard, for every one who lacks. Equally safe is it to say that sixteen out of twenty constantly confound the learning which nearly all possess, with the educational insight and conception which, at least, three-fourths of every twenty do not have. This mistake being fundamental in nature and most mischievous in kind, the character of some of the work done by some colleges is not the return the Church ought to receive as a compensation for that which it bestows, or ought to bestow upon its institutions of higher learning. The over-anxious desire for present effect, for immediate, visible results

is no less harmful. The present is considered very frequently regardless of the life-time tendencies created, the dwarfing influence upon the minds of students; the false ideas of life, truth, and honor; the loss of self-respect on the part of the college, and the disregard of the exalted work and high office for which a college is called into being. This error, like the other, is fundamental in its nature and fatal in its character. The root of this evil is found in false notions of education, and in what true success and genuine usefulness consist. These false notions and mistaken ideas of education manifest themselves in a hundred ways—they shorten this and cut off that; they substitute here and omit there; they even enroll the professors' wives for the sake of numbers, and herald to the world as graduates those who have studied in but one department, &c. The interests of the church are too sacred; the relation of the college to the life-work and possibilities of young men and women are too great; the dignity of the educational calling is too high; and the divine perfection of the Great Teacher whom all should follow, is too lofty for the Institutions of Higher Education of our brotherhood to be anything less than the best in honor, in ability, and in Christian culture. Let this be enforced by the substance of a remark made several years ago by President C. L. Loos, of Kentucky University. One day at Bethany, in a Faculty meeting, when the educational policy of the institution in regard to certain matters was under consideration, he said: "Bethany College can forego the presence of from five to twenty students every term, but Bethany College can not afford to enter the race with educational quacks and frauds." In the light of our study, permit the repetition of a statement already made, namely: The real work of a college, so far as it relates to present and continued usefulness to the Church and to the world, depends almost entirely upon its courses of study and upon the efficiency with which they are carried into effect. The college owes it to itself and to the Church to make its courses of study long enough to give time for symmetrical development; deep enough to require the exertion which gives increase of strength; variety sufficient to call into action every faculty of the mind; and wide enough to prevent the prejudice, the narrowness, and the superficial thinking which are always the results of youthful studies along single lines of thought, no matter how exalted the theme, how profound the

efforts, and how lofty the ideals. The efficiency in any walk of life, of the men and women who go out from the halls of learning, depends very much upon three things: 1. The length, breadth, depth, and symmetry of the course of study they take; 2. The faithfulness with which they are held within definite limits so fixed as to adapt themselves to individual wants and preferences; 3. The character of those by whom they are guided in the ways of knowledge and into the paths of peace and righteousness.

In the foregoing paper we have sought to give some of the elements which enter into the relationship between our colleges and the Church of Christ.

J. A. BEATTIE.

REMARKS.

We publish the foregoing paper by request, but we are not willing that it should appear without some remarks by us. We have announced that we are not to be held as endorsing an article because we publish it, and in many cases we regard that announcement as sufficient, but in other cases we deem a special disavowal as in order. The writer of the foregoing is a personal friend, and as an educator we hold him in very high esteem. His connection with a college has naturally given a special bent to his thoughts.

"Our Colleges", of the caption of the essay, he says, "designate the Institutions of Higher Education of our brotherhood." "Our brotherhood" has no Institutions of Higher Education, nor any other kinds of institutions. "Our brotherhood" is not an organization to own real-estate, to engage in business enterprises, either educational or elymosinary. "Our brotherhood" is but a designation of the people of God, of those who are the disciples of Jesus according to his divinely appointed ways unencumbered by any speculations of men. Christians, as Christians, have only two purposes in life—to save their own souls and the souls of their fellow-men. They have the ordinary relations and duties of men and women, and they should discharge those duties from the high plane of the spirit of the Master. A man marries, but he does not marry as a Christian obligation, but having married he deports himself as a husband and father on the plane of Christianity. A man is a citizen of a country, but he is not a citizen because he is

a Christian, but being a citizen, he discharges his civil duties from the standpoint of Christian precepts.

Jesus came into the world to provide a way by which we might gain heaven, and the obligation was placed upon Christians to show that way to others. The Gospel is the power, or means, of God to salvation, and by its provisions we can save ourselves and be instrumental in saving others. Higher Educational Institutions are not divinely appointed means of salvation, for they are not mentioned in the Bible, and men are saved without them, hence there is no obligation resting upon Christians to establish them.

From a social and civil standpoint, education is desirable, and as citizens we should endeavor to educate the children, and as Christians we should use our best endeavors to have all schools supplied with teachers who are Christians, and if Christians can not do this in the public schools, then it would be eminently wise for them to establish schools in which such teachers could be placed; but these schools must not be considered as of the Church, or as "Our Colleges", and we must understand that there is no Christian obligation resting upon any Christian to assist in sustaining any such schools, and the only claim that they have upon his patronage, is the obligation resting upon him to bring up his children under Christian influences.

"The relationship" (between the Church and the Colleges) "is that of absolute necessity. The life and growth of the one implies the existence and the helpfulness of the other." This is a very singular and startling statement to come from a man who takes the Bible alone as his text-book of Christian knowledge. The Church of Christ depending for its life and growth upon schools that *may* be built up by Christian men, when there is not the least intimation in the Bible that God wished His people to build Colleges! The first preachers of the Gospel were unlearned men, and the disciples, without college training, went everywhere preaching the Gospel, and their preaching was successful. It does not require much College learning to make a man successful as a preacher. The secret of success is to be found in earnest devotion to the cause, and not in learned controversies with scientific infidels. A man might preach until doomsday controverting the theories of Darwin, and defending the inspira-

tion of Genesis, with all the ability that every College might give him, and he might be a miserable failure in converting souls to Christ. The successful evangelists of our day are not college bred, or if they are, they do not let it appear in their addresses. Paul was an educated man, but how very little does he show it. It is necessary that there should be some Pauls now, so that *occasionally*, and only occasionally, the vagaries of scientists should be exposed; but such men will be found when the occasion occurs.

"Again, as the College is one of the agencies by which and through which the Church is to prepare the world for the reception of the truth." How has he learned that the College is one of the agencies by which the Church is to accomplish her mission? No inspired writer has given any such statement. Is he not presuming too much when he makes this statement? We should be careful lest we too much exalt agencies, about which God was entirely, and may we not say, *significantly* silent. God seems to regard the wisdom of this world as antagonistic to Christianity, and we should therefore not be too zealous in exalting Institutions that teach human wisdom, and that teach the Bible as any other system of philosophy and morality. We are satisfied that there is too much scientific, literary, analytical, college-study of the Bible, and not enough closet-study of it. The Bible should be studied more on our knees, with a full realization that it is the *Word* of God. We are opposed to making the Bible a *text-book* in our schools, for that secularizes it, and places it on a level with the various systems of human philosophy; but we are in favor of having it in every school as the book of devotion, of worship. We would have every pupil trained to feel that when the Bible was opened in the school room, that God was about to speak, and we would require that every day's work in school should commence with the reading of a portion of the Bible, and we would have no teacher in any school who could not read it reverently. We would educate the children so as to prepare them for greater usefulness, and having educated them, we would hope that the home training and the Gospel would cause them to become disciples and consecrate their learning to the cause of Christ.

We agree entirely with Prof. Beattie in his ideas of College work, and commend them to the careful consideration of those who are engaged in this work. There are too many Colleges, too

many institutions of education aspiring to be Colleges and Universities, too many men striving to build Colleges in order to get good remunerative places as Presidents. A man has an ambition to be President of a College, and not finding a presidential vacancy, persuades some man with some money to give fifteen or twenty thousand dollars towards building a College, and during the year while this money is being expended, he travels around begging his brethren and the world to assist. With buildings inadequate and incompleting, he takes his seat as President, with a third-rate faculty and no appliances, and seeks patronage on a false showing. We should exercise as much common sense in building Colleges as we do in building railroads—never build one until the demand requires it, and then we would not have so many burlesque Colleges.

THE PERFECT AGREEMENT OF THE FOUR EVANGELISTS IN THEIR RECORDS OF THE LAST EVENTS OF THE LORD'S LAST DAYS ON EARTH.

To show this agreement has been frequently attempted, but without success. The question hinges upon the fixing of the date of the month, and the night of the week, when our Lord took His last Passover Supper with His disciples. If it be assumed, (and a mere assumption it is,) that that date was the night of the 14th to the 15th of the month, and that it was that of Friday to Saturday, then it must be granted, that John contradicts this in his record in 18:28, where he says, that when the Lord was brought by the Jews to the Prætorium, (Pilate's hall of judgment), they themselves did not enter it, lest they should defile themselves, and be unable to eat the Passover lamb, (in the original "*To Pascha*"). To surmount this contradiction by John, two hypotheses have been resorted to. 1. That this expression "*To Pascha*" does not refer at all to the Paschal lamb, but to the other sacrifices of the feast, to the so-called "*Hhaghiga*." But this hypothesis is altogether against the *usus loquendi* of the Greek, the Hebrew, and

the Neohebraic dialects. See the Siphri to Deut. 16:2, which says:

"'Flock and herd': But the Passahh comes only from sheep and goats, why then is it said, 'Flock and herd'? (Answer.) Sheep for the Passahh, and Kine for the *Hhaghiga*."

And the reason, why the latter is brought in such juxtaposition with the Passahh is given there, to show namely, that both of these sacrifices must be procured from private purses, and not from the temple treasury as other sacrifices are. It is evident, therefore, that no Jew would call the "*Hhaghiga*" by the word, "*Passahh*." 2. Another hypothesis is: That the Supper of John 13, was not a Passover Supper at all, but merely a parting meal, which, however, the other three evangelists mistook for the Passover Supper, and elaborated it with all the ceremonies belonging to it, and even misstated the time when it took place, viz., on the night of Friday to Saturday, while the truth was, as John has it, that it took place on the night of Thursday to Friday. This hypothesis is adopted by Riehm, in his "*Handwörterbuch des Biblischen Alterthumes*", which we may take as voicing forth the ideas of present German Orthodoxy and of more serious Rationalism. But this hypothesis stamps the Evangelists Matthew, Mark and Luke as unreliable historians. See especially Luke 22:15. Is this charge against them true? I say unqualifiedly, No! And to that part of the hypothesis, that our Lord's last Supper was merely a parting meal, and not the yearly Passover meal, I say again unqualifiedly, that it is not true; for on a careful re-reading, in the original, of the records of the three first Evangelists, and comparing these with the original ordinance of the Passover sacrifice in the Hebrew Pentateuch, it became indubitably evident to me, that our Lord kept *His* Passover, in accordance with that original ordinance, on the evening of the 13th to the 14th of the month, and that that evening was one of Thursday to Friday. And this is the record not only by John, but equally so by the other three Evangelists. Let any one read the passages to which I will now call his attention, and laying aside any prejudgement, he will then discover, as I did, that the post-Biblical Jews departed from the plain ordinances of Jehovah in their celebrating the Passover sacrifice on the evening of the 14th to the 15th of the month, for He ordered the celebration to take place on the evening and night of the 13th to the 14th of the month, according to our

reckoning of dates. *Exod. 12:1-8.* Jehovah told Moses and Aaron, that the month of the Exodus was to be henceforth the first one of the year; that they should order the congregation of Israel to take a lamb, each for a family, *on the tenth day of that month.* Now, as the twenty-four-hours day consisted of an evening, a night, a morning and a day, (See *Lev. 23:32*), therefore the taking of that lamb might be any time *during* those 24 hours. But when it is said, that they should keep that lamb *until* the 14th day of that month, the time must have expired with the *beginning* of the 14th day, that is with what *we* call the evening of the 13th day. Then it is said, that on that evening the lamb was to be killed, and its blood sprinkled upon the door casings of the houses in which they were to eat it, the eating taking place during that same night. The somewhat unusual Hebrew words "*ben hogharbaim*", which the English Common Version renders, "*In the evening*", and in the margin, "*between the two evenings*", I render "*on the evening*", *i. e.* "*during the evening*"; for "*ben*" is used in the sense of "*in*", or "*on*", in the following places in the Old Testament: *Zachariah 13:6.* "*Ben Yodeyoho*"—"in thy hands"; *Prov. 26:13,* "*ben horhhorvouth*"—"in the streets"; *Jonah 4:10,* "*ben lailoh*"—"in a night." And the word "*Gharbaim*", is formed like the word "*tsahazaim*"—"noontide", both of which are dual forms of certain times. *Exodus 12:12.* On that night, *viz.* of the 13th to the 14th of the month, Jehovah was to pass with the destroyer throughout the land of the Egyptians, and killing every first born, He would pass over and spare the houses of the Israelites. *Verse 15,* here says: "Seven days shall ye eat unleavened cakes" (*matsouth*). Beginning, therefore, with the evening of the 13th to the 14th, the *first* of these seven days would end at the evening of the 14th to the 15th; the *second* at that of the 15th to the 16th; the *third* at that of the 16th to the 17th; the *fourth* at that of the 17th to the 18th; the *fifth* at that of the 18th to the 19th; the *sixth* at that of the 19th to the 20th; the *seventh* at that of the 20th to the 21st. The ordinance was moreover, not only to eat unleavened cakes during the seven days, but even (Hebrew, "*Ach*") to destroy all leavened dough on the first day of those seven days, *i. e.* on the 14th day of the month, which in our reckoning begins with the evening of our 13th.

Verse 16. The first and the seventh days of the feast, *i. e.*,

the 14th and 20th of the month, were to be observed as holy convocation days, in which no work but that for the necessities of life alone were allowed to be done; and this last distinguished these two days from the sacredness of the weekly Sabbaths.

Verse 17. The observance of the *feast of unleavened cakes*, was to be on the 15th day of the month, *i. e.* on the second day after the feast day of the Paschal sacrifice, which latter feast was commemorative of the sparing of the houses of the Israelites, where that sacrifice was made and eaten on the 14th day of the month in the evening, *i. e.* the evening of our 13th to the 14th; while the former feast, that, namely, of unleavened cakes, was on the 15th of the month, and commemorative of the Exodus from Rameses, where they baked cakes from the then yet unleavened dough, which they brought with them from their homes, which they left. See Exodus 12:39.

Comparing verses 37-41 here, with Lev. 23:5, 6; Numb. 33:3; and Deut. 16:1-4, it becomes evident, that the Israelites had a general rendezvous at Rameses, *from* which place they started in a body on the 15th day of the month, and *towards* which place they started from their various localities in Egypt, on the *night* of the 13th to the 14th. Let the reader observe critically the word "*lailoh*"—"at night", in Deut. 16:1, and the same word here in Exodus 12:30, 31, and the word "*halailoh*"—"the night", in verse 42, and he must conclude, that the Israelites started from their homes on the same night they ate their Passover, *i. e.* the night of the 13th to the 14th; then let the reader compare with these, Numbers 33:3, and he will see, that they started *in a body* from Rameses, on the 15th day of the month, (which began with the evening of the 14th day), on the morrow of the Passover feast day, for surely they did not eat their Passover-lamb in Rameses. Then, too, it is clear what is meant by Exodus 12:41, "the self-same day"; and again Lev. 23:5, 6, shows us, that there were two commemorative feasts, the 14th being the Passover feast, and the 15th, the feast of unleavened bread, commemorative of the departure from Rameses. It is certain from this, that the Israelites had fully 24 hours for their gathering to Rameses from all parts of Egypt. Let me yet call the reader's attention, that verses 37-41, in Exodus 12, must be taken parenthetically, while verse 42 connects itself logically with the narrative in verses 29-36.

Exodus 13: 6, compare with Deuteronomy 16: 38. "Seven days shalt thou eat unleavened cakes, and on the seventh day is a feast unto Jehovah." Of course the first of these seven days was the 14th of the month, beginning with the evening before it, and this "*seventh day*", was the 20th, which according to our time-reckoning began with the evening of the 19th and ended at the evening of the 20th, when according to Israelitish reckoning the 21st began. In Deut. 16: 3, and 8, it is said: "Thou shalt not eat by it (*i. e.* the Paschal lamb,) leaven, seven days shalt thou eat by it unleavened cakes, the bread of affliction, for in haste didst thou go out from the land of Egypt, that thou mayest remember the day of thy going out from the land of Egypt all the days of thy life." And yet in verse 8, we read: "Six days shalt thou eat unleavened cakes, and on the seventh day is convocation unto Jehovah thy God, no work shalt thou do." But there is no contradiction here, apparent as it may seem; for in verse 3, there comes the first of the seven days of unleavened cakes on account of the Paschal-lamb feast, and after this day come the six days of unleavened cakes in remembrance of the Exodus, which together make up the seven days; while in verse 8, these last six days alone are kept in view, in order to give the injunction of keeping the seventh day of the *entire* feast week, *i. e.* inclusive of the Paschal-lamb feast day, as a day of sacred gathering for worship. These verses in Deuteronomy are therefore in perfect accord with Exodus 13:6.

Let us trace, now, in the Old Testament books the times of the Paschal-lamb feast, and that of the unleavened cakes subsequent to the exodus from Egypt.

Numbers 9: 1-14. No mention is made here of leaven, or unleaven, because they had the manna for their bread. But some of the people were incapable of participating in the common celebration of the sacrifice on account of their having ceremonially defiled themselves with dead bodies. For these, as well as for all such *in all future times*, the order was given, that their sacrifice be postponed for just one month. Here, because the order was for all *future times*, when the manna would have ceased, the unleavened cakes, (as well as the bitter herbs of Exodus 12: 8), are mentioned in verse 11. No order is, however, given in this exceptional case, for keeping the six days of unleavened cakes, from which it

becomes still further evident, that the feast of the Paschal-lamb sacrifice was a distinct one from the unleavened cakes feast.

Numbers 28: 16, 17. Here the distinction between the 14th day as the Passover day, from the 15th day, which was another feast day, is clearly made.

Joshua 5: 10-12. In Gilgal the Israelites make the Passover sacrifice on the 14th day of the month, *in the evening*, of course the evening when the day begins with them. In this place, "*in the evening*", is given with the usual Hebrew word "*Bogherev*", and is the best linguistic definition that can be desired on the "*Ben hogharbaim*" of Exodus 12:6. See notes above to this verse.

2 Kings 23: 21-23. No mention is made here of the day, but in

2 Chron. 30: 1-3, and 13-15, both the day of the Paschal sacrifice, as well as the seven days of unleavened cakes are mentioned. The latter was in this case voluntary, since the feast was a postponed one, and did not demand it, according to Numbers 9:11. Incidentally we notice in this place, (Chronicles), in verses 16 and 17, that a change of rite took place at that time, viz., the Levites did then the slaughtering, and the Priests sprinkled the blood on the altar. This was necessitated by the ordinance in Deut. 16: 5, 6, and the author of Chronicles says, that this was done "according to the law of Moses the man of God", which must refer to some oral tradition.

2 Chron. 35: 1. Here the 14th day is mentioned, but neither here nor in the above, does the author say, whether the killing of the Paschal sacrifice was done in day time or in the evening. If a change from evening to day time had been made, the author would have mentioned it, as he did the change noticed above.

Ezek. 45: 21. In the new order of sacrifices, the 14th day is retained, and also the 7 days of unleavened cakes.

Ezra 6: 9. The 14th day of the month is mentioned, and also the change of rite, as in Chronicles.

In the above statements of ordinance and practice, the distinction is clearly made between the feast of the Paschal-lamb sacrifice, and that of unleavened cakes; the first was commemorative of Jehovah's *passing over* and sparing the houses of the Israelites, when He destroyed the first born ones of the Egyptians, while the second was commemorative of the redemption and

exodus from Egypt and bondage. The case seems unimpeachable. And yet the Jewish traditions, which date to about the times of our Lord, and which are preserved to us in writing, changed the time of the celebration and eating of the Paschal lamb, and ignored totally that clear distinction of the two feasts.

I shall cite here the traditional commentaries on the Scriptures adduced above, 1. from the *M'chilta*, which is a commentary on the greatest part of Exodus; 2. from the *Saphro*, a commentary on Leviticus; and 3. from the *Siphri*, a commentary on Numbers and Deuteronomy. These three commentaries are the sources from which the *Mishna* was codified, which codification is further discussed by the G'maras of Jerusalem and Babylon. I shall also cite from the Septuagint, the Greek version of the Old Testament, which is still older than those three commentaries. In translating from these I will not strive after a pure English diction, preferring verbal accuracy to elegance of style.

M'chilta to Exodus 12:6. "Ben hogharbaim: (English Common Version, 'in the evening'; margin, 'between the two evenings.') Do I understand this to mean with the reddening of the sun? There is a teaching in saying; (Deut. 16:6) 'at even.' If at even may it be then when it became dark? There is a teaching in saying: 'at the going down of the sun.' Perhaps at the going down of the sun then thou shalt cook and eat (verse 7)? There is a teaching in saying: 'at the season that thou camest out from Egypt', here the subject was interrupted, hence, 'and thou shalt cook and eat', means when it gets dark. Rabbi (137-194, A. D.), says: Behold he says: 'there thou shalt sacrifice the Passahh in the evening'; do I then hear just as it sounds? There is a teaching in saying: 'the season of thy going out from Egypt', to-wit., when did the Israelites go out from Egypt? From six hours (our 12 M.) and upward. And so he says: 'and it came to pass in the midst of this day they went out', &c. Exodus 12: 41. Rabbi Nathan, last $\frac{1}{4}$ of 2d Cent. A. D., says: Whence is there an evidence, that 'Ben hogharbaim' means from six hours and upward? Although there is no evidence, there is an intimation: in Jeremiah 6: 4, 'Prepare battle against her, arise, and let us go up at noonday! Woe unto us, for the day has turned, for the shadows of the evening have inclined.' Rabbi Shimon ben Yohhai—140-163 A. D.—says: 'The Scripture passage intends to put the last (act) first, and the first last, viz., the season of thy going out from Egypt for the slaughtering, about the going down of the sun for its roasting, in the evening for its eating.' Ben Bathira—about 70 A. D.—says: 'Ben hogharbaim' means between two evenings slaughter it; give an evening to its slaughtering, (and) give an (other) evening to its eating."

It should be mentioned here, that the first traditional authority in the above, which is anonymous, is that of Rabbi Ishmael, who lived in the first century, after the destruction of Jerusalem by Titus, for to him all the anonymous traditions of the M'chilta are ascribed. All the above authorities, except the last one, take it for granted, that even the Paschal-lamb in Egypt, was slaughtered in day time. But this is certainly a wrong assumption; for however the time might have been changed, after the Exodus, from the evening to day time, when the lambs were slaughtered in the Temple, (See Deut. 16:6; 2 Chron. 30: 1-3, and 13-15,) there is no need of understanding that it was so in Egypt, or in the Wilderness, or even at Gilgal, where no intimation is made, that the Paschal-lamb was slaughtered any where else but at the door of each family's dwelling. The last mentioned authority above, Ben Bathira, is a noteworthy exception, in so far that he authorizes the slaughtering in the evening, *i. e.*, of our 13th to 14th, for it gives the eating time for the next evening. This Ben Bathira was, however, a *persona ingrata* with the Scribes and Pharisees, whom I find frequently carping against the "House of Bathira", or the "Bathiran school." His interpretation, which was a mere compromise, was never accepted.

Te Septuagint to Exodus 12: 16. They render the "Ben hogharbaim", with "PROS Hesperan"—"TOWARDS evening", not "EN tee hespera"—"IN the evening", which shows them to mean, some time in the afternoon of the 14th day. But every tyro in Hebrew knows, that "Ben" never can mean "Pros"—"towards", their rendering is, therefore, evidently influenced by the prevailing Rabbinic interpretation. Now, remembering, that this translation of the Pentateuch dates some centuries before A. D., we can see how old this Jewish traditional misinterpretation is.

M'chilta to Exodus 12: 14. "'And this day shall be unto you for a memorial', &c. What does this teach in saying? The day which is to thee as a memorial thou shalt observe as a feast day. But we have not heard (here) which one it is! When he says, Exodus 13: 3, 'Remember this day which ye went out from Egypt', &c., the matter is yet in suspense, but when he says; Numb. 33: 3, 'And they journeyed from Rameses, in the first month, in the fifteenth day of the first month, on the morrow after the Passahh the children of Israel went out with an high hand', (the matter is clear, for,) when did the children of Israel

eat the Passahh? On the nights of the good day, (holy day), and they did not go out but on the good day itself."

Here the anonymous traditionist, (R. Ishmael, S, p. 8) involves himself in absurdity, for the sake of being consistent with the current, but false traditional interpretations. For notice, if the Israelites ate the Passover on *the night just before they departed from Rameses*, then they had hardly twelve hours for gathering to Rameses from all the parts of Egypt where they resided, or they must have all eaten the Passover in Rameses itself. Either of these is absurd, while every thing is perfectly in order, when we read the record of the ordinance as plainly given, viz., to observe two memorial days, one of the Passover, which began on the evening of our 13th to the 14th, and which was in memory of Jehovah's sparing the first born of Israel, and the other on the 15th day in memory of the departure from Rameses, when and where they baked their unleavened cakes from the yet unleavened dough, which must have been made without yeast. Compare in chapter 12, verse 14 with 37, and see that verse 42, refers to the incidents related in verses 29-36. Consistency is indeed a jewel, but in this case it is a spurious, traditional pebble.

M'chilla to Exodus 12: 15. "Seven days shall ye eat unleavened cakes", (this means) seven days *with* the first good day. Thou sayest so, but is it not *except* the first good day? There is a teaching in the saying (verse 18) '*until* the twenty-first day.' If until the twenty-first day, then I may except the one next to the twentieth? *i. e.*, the 21st. There is a teaching in the saying, 'seven days shall ye eat unleavened cakes', to make the first one obligatory, and the rest of the days voluntary. Or is it not but to make the first voluntary, and the rest of the days obligatory? There is a teaching in the saying, (verse 18,) 'on the first, on the fourteenth day of the month', (by which) the Scripture determined *it* as an obligation; thou must not say as the language of the last, but as the first, *i. e.*, to make the first obligatory and the last voluntary. One Scripture says, (Exodus 12: 15,) 'seven days shall ye eat unleavened cakes', and another, (Deut. 16: 8,) 'six days shalt thou eat unleavened cakes', how shall these two readings be held up? (Thus:) This seventh was included in the general rule, and went out as an exception from the rule, in order to teach by it, that as the seventh is voluntary so are all voluntary. Or, (say perhaps,) as the seventh is voluntary so the first night too is also voluntary? There is a teaching in the saying, (Exodus 12: 18) 'on the first, on the 14th day of the month', the Scripture determined *it* as an obligation. Here, therefore, thou must not say as the language of the last *i. e.* Deut. 16: 8, but as that of

the first; (*i. e.* Exodus 12: 18) say not: The seventh was included in the general rule, and went out from the general rule to teach (something extra) in the rule, viz., as the seventh is voluntary so all are voluntary. Another way, (to explain the difficulty). One Scripture says six, and another says seven; how shall these two Scriptures be held up? Except (by understanding), six (days thou shalt eat) from the old crop, and the seventh day from the new."

This last opinion is given in the Siphri to Deut. 16: 7, in the name of Rabbi Shimon, son of R. Eliezer, 137-194, A. D. Also in the Jerusalem Talmud, in the G'mara to Mishna 1, chapter 6, Treaties Psahim.

M'chilta to Exodus 12: 15. "But on the first day ye shall destroy leavened dough.' But on the first day, (means) during the preparation day of the good day, (*i. e.*, according to the traditionists, the 14th of the month). Thou sayest, on the preparation day of the good day, or is it not on the good day itself? There is a teaching in the saying, Exodus 34: 25, 'thou shalt not kill by the leaven the blood of my sacrifice', (this means) thou shalt not kill the Passahh while the leaven yet exists. So says R. Ishmael. Rabbi Jonathan, a pupil of R. Ishmael, says: This is not needed; for, behold it is written already, (verse 16), 'no manner of work shall be done in them', and burning is a kind of work. What, then, is the teaching in the saying, 'ye shall destroy leavened dough? (It means, ye shall do so) during the preparation day of the good day. R. Youse, the Galilean (1st Cent. A. D.), says: You shall destroy leavened dough, (means) during the preparation day of the good day. Thou sayest so, or is it not but on the good day itself? There is a teaching in the saying, "But", which divides, (*i. e.*, the preparation day from the feast days)."

In Exodus 34: 25, the traditionists, as seen above, read *Z'vohhi*—"my sacrifice", in the singular, and the Massoretic text points it in the same way, and our English Common Version follows them. But it should be pointed in the plural, viz., *Z'vohhai*—"my sacrifices", for the ordinance refers to the sacrifices of all the three feasts. The LXX read here in the plural, "*Thumiamatoon mou*", but in Exodus 23: 18, which refers to the same subject, they read in the singular, and render the word, "*Thumiamatos mou*"—"my sacrifice."

The reader will see, that the traditionists try in their above comments to extricate themselves from a difficulty of their own creation. Ignoring from the start the very existence of a memorial day on the 14th of the month in memory of Jehovah's sparing the first born ones of Israel, they make this memorial day one

and the same with the one of the Exodus from Egypt, (Rameses) on the 15th day, and hence do not well know what to do with Deuteronomy 16: 3, 8, which speaks of seven days and also of six days of unleavened cakes. And the way in which they do extricate themselves to their own satisfaction, is a very good illustration of our Lord's charge against them, that they make the law of God void by their traditions. And, alas, Christian readers, too, of the Old Testament, frequently become confused by these traditions, which have been perpetuated in the pointed Massoretic text, and the Septuagint translations, which are usually followed unquestioned.

M'chilla to Exodus 12: 17. "And ye shall observe the unleavened cakes." Keep watch over them that they do not become (ritually) improper. From this they, (*i. e.*, the general traditionists,) deduced, that if it (*i. e.*, the dough) blew up in bubbles, it should be washed in cold water, (*i. e.*, to stop fermentation). Leavened dough must be burned up, and yet he that eats it is absolved from guilt. When the dough is cracked, it must be burned up, and he who eats it is guilty of death. What is (to be regarded as) leavened dough? When the cracks on it are like the antennæ of grasshoppers. When is a dough to be regarded as cracked? When the cracks intermix with each other. So says R. Y'hoodah (Ben Eeloy, second half of 2d Cent. A. D.) But the Wise Men, (*i. e.*, all those considered as authority), say, he that eats of either of these is guilty of death. What dough is to be regarded as leavened? That whose surface has become as pale as that of a person whose hair stands up from fright."

From the above specimen of Rabbinic culinary ritualism, the reader will see, that the traditionists have not the remotest idea, that the word "*homatsouth*"—the unleavened cakes—refers to the feast of "*Matsouth*", which extended from the 15th to the 20th day, of the first month, inclusive. And the LXX have read this word, "*hamitsroh*", and rendered it, "*teen entoleen tauteen*",—"the same commandment." Now this mutilation of the text by the LXX, is perpetrated also by R. Yashiah, a pupil of R. Ishmael, who says to the passage in question thus: "Read not so, *i. e.*, *homatsouth*, but, 'And ye shall observe the *mitsvouth*—commandments; as one does not allow the unleavened cakes to get leavened (soured), so should no one allow a commandment to become soured (by delay), but when it comes to thy hand, do it at once.'" And yet any unprejudiced reader can not fail to see, that Exodus 12: 17, refers to the feast of unleavened bread, and not to the culinary

signs of the dough. But the traditionists ignoring the distinction of the two feasts, and making them both to be on the 15th of the month, instead of on the 14th of one, and on the 15th of the other, they must needs mutilate even the text, and insult common sense, so as to maintain their traditional authority.

M'chilta to Exodus 12: 18. "On the first, on the fourteenth day of the month.' The Scripture determined it as obligatory 'until the twenty-first of the month.' What is the teaching in the saying, 'in the evening'? Because he says, (verse 15) 'seven days shall ye eat unleavened cakes'; this tells me of days only, whence do I know of the nights? There is a teaching in the saying, 'until the one and twentieth', to include the nights also."

What a perverted exegesis is this! And yet it is in perfect accord with the traditionists' false position of ignoring the 14th day of the month as the special Paschal memorial feast, and as the first of the feast week. Ignoring this, they begin the feast week with the 15th, then the second day of the feast is with them the 16th, the third the 17th, the fourth the 18th, the fifth the 19th, the sixth the 20th, and the seventh the 21st. But the language of the eighteenth verse is as clear as language could make it, that the evening, which according to Israelitish reckoning, began the 14th day, also began, *eo ipso*, the seven days feast week, during the whole of which they were to eat unleavened cakes exclusively, and no leaven was permitted (verse 19). Beginning, then, with the 14th day as the Paschal memorial day, we have according to Scripture, the 14th as the first day, the 15th the second, the 16th the third, the 17th the fourth, the 18th the fifth, the 19th the sixth, and the 20th the seventh and last day, ending with what we call the 20th in the evening, but what an Israelite would call the beginning of the 21st.

In view of this plain scriptural reckoning, who that knows anything about Christ our Lord can affirm, that He could have sanctioned such a wilful perversion of Scripture exegesis by the traditionists, nay and even acted upon it, by keeping *His* Passover supper on the night of the 14th to the 15th, and not on the night of our 13th to the 14th, when the 14th began? And yet, on this most improbable supposition depends the supposed contradictions alleged to exist in the accounts of the four Evangelist historians, especially in the account given by John! But I must exhaust the perverse exegesis of the traditionists by exhibiting to the

candid reader their further authorities, and I only wish that his patience be not exhausted in the reading.

Saphri to Leviticus 23: 5, 6. "(a) 'And¹ in the first month, on the fourteenth day of the month between the evening.' May it be when it gets dark? Here is a teaching in the saying, 'day.' If 'day', then may it be from two hours?² There is a teaching in the saying, 'between the evenings', viz., as 'between the evenings', means specially when the day has turned, so 'day' means when the day has turned, *i. e.*, from six hours (12 M.) and upward. And although there is no evidence for this matter, there is intimation for it in (Jer. 6: 4) 'woe is unto us, for the day has turned, for the shades of evening have inclined.' (b) 'And on the 15th day of this month is the feast of unleavened cakes.' This day requires unleavened cakes, but the feast of Tabernacles does not require unleavened. For would it not be right so? If this feast, which does not require booths yet requires unleavened cakes, then the feast which does require booths, is it not right that it should require unleavened cakes? Here is a teaching in the saying, 'this', viz., the feast of unleavened cakes, *this* one requires unleavened cakes, but the feast of Tabernacles does not require unleavened cakes."

Now, I ask, for what special purpose is this puerile, trifling exegesis, by these otherwise sensible traditionists? I answer, for helping to ignore the fact, that Jehovah ordained a special Paschal feast day on the 14th, and another one as a special Exodus feast day on the 15th day of the month. And yet this distinction of feast days is clearly ordained in these verses 5 and 6.

"(c) 'The feast of unleavened cakes seven days unto Jehovah.'⁽³⁾ What teaching is there in this saying? Because it is said, 'six⁽⁴⁾ days thou shalt eat unleavened cakes, and on the seventh day is a feast unto Jehovah,'—Exodus 13: 6—therefore it is said here, 'seven days' to show, that the seventh is included in the general rule. And why did it (the seventh) go out (from the general rule)? For comparison with it, it must be, viz., as the seventh is voluntary, *i. e.*, to eat unleavened cakes, or not eat bread at all, so are all the days voluntary. May it then be, that the first night is also voluntary, *i. e.*, as to eating unleavened cakes, &c.? Therefore is there a teaching in the saying—Deut. 16: 3—'at it ye shall eat⁽⁵⁾ unleavened cakes', the Scripture determined it as an obligation. (d) This is for me when the Holy

(1) There is no "And" in our Massoretic text.

(2) I do not know what is specially meant by these "two hours."

(3) Here the text of the Saphri differs from our Massoretic text.

(4) Our Massoretic text reads "seven", but the LXX has it also, "hex"—six.

(5) Our Massoretic text has it, "thou shalt eat"; and the LXX, "phaghee"—"should be eaten."—Aor. pas. subj. 3 p. sing.

House is existing, whence do I know when the Holy House is not existing? Therefore is there a teaching in the saying—Exodus 12: 18—‘In the evening ye shall eat unleavened cakes.’ If so, then why is it said—Numbers 28: 17—‘seven days shall ye eat ⁽⁶⁾ unleavened cakes’? The unleavened cakes are eaten all the seven days, and with it one fulfils his duty at the Passahh, but excepted are the loaves ⁽⁷⁾ and the wafers of the Nazarite—Numbers 6: 19—which are not eaten during all these seven days.”

I refrain from making any comments on the above. The candid reader will, I trust, agree with me, that in all these uncalled for Rabbinical quibbling expositions, the main endeavor is, to perpetuate and justify a radically false conception of the divine ordinances under consideration.

Siphri to Deuteronomy 16: 1. “‘Jehovah thy God brought thee out from Egypt at night.’ And did they go out at night? Did they not go out in day time? For it is said—Numbers 33: 3—‘on the morrow of the Passahh did the children of Israel go out with an high hand.’ But this teacheth, that they were redeemed at night.”

Here we see again the absurd traditional conception, that but a few hours intervened between the eating of the Passover by all the Israelites all through Egypt, and their departure from Rameses together in a body more than two millions strong.

Siphri to Deuteronomy 16: 3. “‘Thou shalt not eat leaven at it.’ Says Rabbi Y’hoodah: Whence do we know, that any one, who eats leaven after six hours, (12 M. on the 14th day) commits a sin of omission? There is a teaching in this saying, ‘thou shalt not eat leavened at it’, i. e., at the sacrificing of the Passover”, which, according to tradition, took place after 12 M.

Siphri to Deuteronomy 16: 6. ‘There thou shalt sacrifice the Passahh in the evening, at the going down of the sun, the season thou wentest forth from Egypt.’ Says Rabbi Eliezer: In the evening thou art sacrificing, at the going down of the sun thou eatest, at the season of thy going out from Egypt thou burnest (the rest). (See Exodus 12: 10, and compare with Lev. 7: 17).

Siphri to Deuteronomy 16: 8. ‘Six days shalt thou eat unleavened cakes.’ Says Rabbi Sheemon: One Scripture says ‘six days’, and another says ‘seven days shalt thou eat unleavened cakes’—Exodus 13: 6. The unleavened cakes, which are eaten during the seven days, are six days from the old crop, and the seventh day from the new crop.”

(6) Our Massoretic text has it, “shall be eaten.”

(7) Our Common Version renders the Hebrew “Hhalah”, with “cake”, and this is wrong, for the word means “loaf.”

From the above traditional interpretations it must be evident to the reader, that the Jews, at the time of our Lord, set aside the obvious meaning of the passages relating to the time of the Passahh, and set up an interpretation and practice contrary to them. And all this was done on the authority of the so-called "*Hhachamin*"—Wise Men—and "*Souphrim*"—Scribes, the transgression of whose decisions was, according to them, punishable with death; for so we read in Siphri to Deuteronomy 17: 10, 11. "And thou shalt do by the mouth of the word that they shall tell thee from that place, which Jehovah shall choose." To this the following anonymous comment is made: "On the authoritative decision of the great court at Jerusalem men become guilty of death, *i. e.*, in case of violation. 'Right or left', (verse 11). Although they show thee (what may seem) in thine eyes the left to be right, and the right to be left, thou must obey them." This anonymous comment, like all other anonymous ones in the Siphri is on the authority of Rabbi Ghakiba, (usually pronounced "Akiba"), who lived in the first century A. D., and was the abettor of the false Messiah, Bar Cosbi. This horrible comment is accepted in the Babylonian Talmud, Treatise B'rachouth, fol. 4, page b, thus: "He who transgresses the pronounced sentences of the Wise Men is guilty of death." So also in T. B. 'Eroobin, fol. 21, page b: "He that transgresses the pronounced sentences of the Scribes, is guilty of death."

In view of all these, two questions became very important to be decided. *First*: Did our Lord Jesus, the Christ, follow the traditionists' interpretations and rules in the matter of the Pass-over time? *Second*: Did He, if He violated their traditional interpretations, incur the penalty of death, according to their rule? If the first question be answered in the affirmative, then there can be no possible agreement between the records of the four Evangelists, as to the time of the last events, which took place with our Lord on earth. (See the beginning of this paper). And if the second question be answered in the negative, then it will become very difficult to explain, as to what did the betrayal of our Lord by Judas really consist in; for I take it to be inconsistent with the open behavior of our Lord, John 18: 20, and even blasphemous against His character, to assume, that He acted the coward, and hid Himself away from His enemies, till He was

discovered to them by Judas. And even this assumption will not help us to understand what was the "*opportunity*"—Greek, "*Ευναιρίαν*", in Mathew 26: 16, and Luke 22: 6; "*Ευναιρίως*" in Mark 14: 11—which Judas sought *previously* to betray Him; for the mere opportunity of our Lord's retiring to the Mount of Olives, Judas might have had on many another night besides that of the Passover, for He was wont to be there, as we read in Luke 22: 39, and John 18: 2.

Reading the original Hebrew Scriptures relating to the Passover and the unleavened cakes, and knowing well the interpretations put upon them by Jewish traditions, then reading the original Greek records of the Evangelists as to the *what*, and *when*, and *where* of the events which took place with our Lord Jesus in His last days on earth, I came to what I must consider an unimpeachable conclusion, that our Lord disregarded the Jewish traditional interpretations, and observed *His* Passover with His disciples on another night than that set for it by the traditionists. Then, too, it became plain to me, what the subject matter of Judas' betrayal of our Lord to the then ruling party of Pharisees and Scribes must have been, and how this denouncement must have perfectly satisfied *their* consciences, that it became their duty to arrest Him, and bring about His death.

In order to get a clear idea of the days, and time of days, in the narratives of the four Evangelists, we must have a tabular view of the different and corresponding diurnal time reckonings of Jews and Gentiles. The following table will do this, where D denotes Day, and E, Evening. It will be seen here, that day-time is the same with Jewish and Gentile time, but evening-time is different, the Jewish evening being one date ahead of Gentile time, and Gentile time one date behind Jewish time, e. g., Sunday day-time is the same in both, but Sunday evening-time, is Jewish Monday, while it is yet Gentile Sunday.

Gentile.	Sund.	9	D. E.	Mon.	10	D. E.	Tues.	11	D. E.	Wed.	12	D. E.	Thurs.	13	D. E.	Fri.	14	D. E.	Sat.	15	D. E.	Sund.	16
Jewish.	Sund.	9		Mon.	10		Tues.	11		Wed.	12		Thurs.	13		Fri.	14		Sat.	15		Sund.	16

There are certain specific dates mentioned by each of the Evangelists, which must agree *with* each other, if these historians do not disagree *from* each other. My endeavor is, therefore, to show their agreement. My starting point of time, will be our Lord's last journey to Jerusalem; and my starting point of place at this time will be the region of Judea about Jordan. Matthew, 19:1, says, that He came to the region of Judea beyond (Greek, "*peran*") Jordan, which statement from one who is on the West side, would naturally denote the East side of Jordan. Then to come to Jericho (Matthew 20:29), He would have had to cross the river, but this fact Matthew does not mention. Mark, however, (10:1) says, that He came to the region of Judea through the beyond (Greek, "*dia tou peran tou*") of Jordan, which statement implies His having crossed the river from the East to the West bank of it. Luke, (17:11,) speaking of the same journey says, that He then passed through Samaria and Galilee, but does not mention at all (19:1) how He came to Jericho, whether crossing the Jordan or not. John, 11:54, tells us, that our Lord left the Jews of Jerusalem some time after the feast of Dedication, (10:22). This feast begins on the 25th of Chislev, the Jewish ninth month, corresponding to about our December 15th, and lasts eight days. John further tells us here, that He detained Himself, (Greek, "*dietribe*", not "*continued*" as the English Common Version, but somewhat better in the Revised, "*tarried*".) with His disciples

near the wilderness (country), in a place called Ephraim. Where that place is now, is unknown with certainty. Now, from this time till the Passover feast there were about three months. John does not say, that our Lord *stopped all these three months* in Ephraim, but only, that He detained Himself there. There is, therefore, nothing against the possibility of His having gone from

Ephraim to Galilee, and started thence to Jerusalem about the time of the Passover feast. On this last journey to Jerusalem, John tells us (21:1), that He reached Bethany six days *before* the Passover. Now, as the *Jewish* Passover began on the *evening of the 14th to the 15th*, then He must have arrived at Bethany on the 9th of the month, *i. e.*, 14, 13, 12, 11, 10, 9. And as on that year, Friday was the 14th of the month, He must have arrived at Bethany on Sunday, *i. e.*, Friday, Thursday, Wednesday, Tuesday, Monday, Sunday. Then at Bethany, in the house of Simon the leper, (Matthew 26:6), there was a supper made for Him, at which Lazarus was present, and Martha his sister, who was fond of waiting upon guests (Luke 10:40) served there. That supper, I take it, was on the evening of that same Sunday of his arrival. From the day after this Bethany supper, I shall begin the narration of events, as each Evangelist gives them, and I shall do so by giving also the succession of days as they occurred.

MATTHEW'S NARRATION.

Chapter 21: 1-17. Monday, the 10th of Nissan.

The Lord approaches Jerusalem by way of Bethpage, coming from Bethany. He enters the city triumphantly, and in accordance with Zechariah 9:9, sitting upon a colt of an ass, which was by the side of it. Here let the reader turn to that prophecy, and correct there the absurd rendering of the Common Version, "and upon", which makes the King to ride upon two animals at once. This second "upon" of the Common Version, is neither in the LXX, nor here in Matthew, who must both have understood the Hebrew "*V'ghal*" to mean "*even upon*", or, "*yea upon*", and not "*and upon*." The English Common Version follows here the Vulgate's, "*ascendens super asinam, et super pullum filium asine.*" Some further points about this prophecy the reader will find in the notes to Mark 11: 1-11. The Lord visits the temple, and clears it of certain desecrators, at which the authorities become highly incensed against Him. Then He leaves them, and goes to Bethany where He was lodged, (Greek, "*Eculisthee*"), *i. e.*, during His stay in Jerusalem, and not only during that single night.

Chapter 21: 18-26: 2. Tuesday the 11th of Nissan.

In the morning He returns to Jerusalem. On the way He curses the leafy, but fruitless fig tree. He comes to the temple

and teaches, disputes, rebukes, predicts the overthrow of the Jewish commonwealth, laments over the impending destruction of Jerusalem and the temple, and promises no restoration, until they accept Him, who comes with (better than "in") the name of the Lord. Then He leaves the temple together with His disciples. On the way to His lodging place at Bethany, He sits down somewhere on the Mount of Olives, and on further inquiry by the disciples, He discloses to them future terrible events. When He had finished all those momentous discourses, He says to His disciples: "Ye know, (Greek, "*oidate*"), that after two days the Passover takes place, and the Son of Man is given over to be crucified." At first sight it may seem, that the Lord referred here to the *Jewish* Passover, *i. e.*, to the evening of our 14th to the 15th, Friday to Saturday, but this is not necessary, and is not so. Indeed, there would be no significance in His informing them thus of a fact, which they must have well known themselves. Nor would thus the real succession of events as they did take place, have agreed with His prediction here; for when the Jews ate *their* Passover, He was already in the grave. If, however, we assume, that the disciples knew as well as their Master, that the Jews celebrated *their* Passover wrongly, and that the true time for it was 24 hours before, according to the Scriptures, *viz.*, the evening of our 13th to the 14th, Thursday to Friday, then we can understand Him to have reminded the disciples, that after two days was the true Passover time, and that after it He would be given over to be crucified, and this is exactly as it really did take place. I must call the reader's attention here to the following facts in Greek. The indicative "*oidate*" is interchangeable with "*iste*", which is the form of the imperative, but I can not find, thus far, that the imperative "*iste*" is interchangeable with the indicative form "*oidate*." If on further research, especially in the Alexandrian and Jewish dialects of the Greek, it should be found, that "*oidate*" is used for the imperative "*iste*", then the case in point would be greatly simplified. But I make no use of the argument, that when "*oidate*" and "*iste*" interchange in the indicative, that then "*iste*" and "*oidate*", might, or should interchange in the imperative. For this I find no authority as yet.

Chapter 26: 3-16. In verses 3-5, Matthew relates events, which took place *before* the determination of Judas to betray his

Master, viz., that the Jewish authorities determined in a council held, to put Jesus to death by some crafty trial, but concluded not to do it during the feast. The Greek word, "*tote*"—"then", in verse 3, does not imply, necessarily, an immediate succession in time before, or after, the events just previously mentioned, but has also the general meaning of "*about that time*", and this is the meaning of it here. In verses 6-16, Matthew relates events, which also took place at a previous time, viz., that the Jewish authorities having received an offer from Judas to betray his Master to them, they became ready now to arrest Him at any time, feast or no feast. The "*opportunity*" (verse 16) which Judas sought, does not refer to a fitting *time*, but to a fitting *cause* of betrayal. There had to be some actual guilt found in Jesus to satisfy the remnant of legal conscience in the hearts of the Jewish authorities, why they should put Jesus to death, and this guilt soon offered itself to Judas in his Master's celebrating the Passover meal with His disciples at a time not authorized by the so-called Wise Men and Scribes, which as we have seen above, (p. 575, after Siphri to Deut. 16: 8,) constituted a capital offense. What the Lord did or, said on Wednesday, the 12th of Nissan, Matthew does not say.

Chapter 26: 17-19. Thursday, the 13th of Nissan.

In the English Common Version the Italics, *day, feast, and of*, are misleading; (the Revised has only, *day*,) for they would make the day to be Saturday, the fifteenth of the month, which is impossible on any supposition. The day was Thursday, the 13th of the month, which the Palestinian Jews regarded as the first of unleavened bread, that is when the leavened bread began to be put aside and be burned. Thus the Jerusalem Talmud comments on Exodus 12: 17, 18, and says, that these verses do not refer to the eating of the unleavened cakes, but to the destroying of the leavened bread, which it says must begin on the 13th in day time, and continued during the evening after, and be burned next day, so that a whole day and a night be devoted to the operation. (Jerusalem Talmud P'sabhim, chapter 1, in the G'mara near the beginning). Now, whatever the custom might have been elsewhere, in Palestine the 13th day of the month Nissan was regarded as the first of the unleavened-bread days, and Matthew uses language in perfect accord with that custom. On this day, then, the

disciples came to Jesus, and asked Him, "where doest thou desire, that we should prepare for thee to eat the Passover?" They knew now well enough, that He would celebrate the Passover that evening, but they only asked where it should be done. In the temple they could not have had the Paschal lamb killed, and its blood sprinkled on the altar that day, for the Jews had that ceremony on the next day only. Then Jesus tells them, (verse 18) to go to that certain person (Greek, "*pros ton deina*") in the city, to whom they should say: "The Teacher says: My time is very nigh, I will make my Passover with my disciples with thee; *i. e.*, at thy house." Now, notice the "*ton deina*"; the disciples did not know him, but on his accepting the message from the Teacher (Greek, "*Didaskalos*"), they would recognize him as a co-disciple, and all would be right. Matthew tells us, (23:8-10), that our Lord said to the multitude and to His disciples, (on the Tuesday before) not to be calling themselves "Rabbi", (my teacher), as the Scribes and Pharisees do; for, said He, One is your teacher; nor to call any man Father, for the One in the heavens is the only Father; nor should they be calling themselves leaders, for the Christ alone is their Leader. The Greek word here for Leader is, "*Katheeghees*", which corresponds very well with the Rabbinic "*Baghal Halocho*", *i. e.*, "Master of the Way", or, "Authoritative Guide." It is evident from this, that our Lord here publicly repudiated the claim of the Pharisees and Scribes to authoritative interpretation of the Scriptures, upon which all their doctrines were sought to be founded, and as publicly He proclaimed Himself as the only religious authority on earth, as exclusively as is the only one Father in the heaven. If, then, "that certain person" in the city, at whose house He, as *The Teacher*, sent word, that He would celebrate His Passover with His disciples, on that Rabbinically unauthorized day, would accept the message, then the disciples would be safe in making all necessary arrangements without being disturbed by outsiders. For the sacrificial lamb had to be killed in the house, and its blood sprinkled upon the door casings, and not in the temple and on the altar, all of which was not only against Rabbinic authority as to time, but even against an anciently obtained custom subsequent to the original Mosaic ordinance. See 2 Chron. 30:16, 17, and above, p. 566.

Verses 20-30. When evening began, our Lord reclined

around the Paschal Supper table with the twelve disciples. While they were eating, He predicted His betrayal by one of the company, and did not hesitate to affirm to Judas, on his inquiry, that He is the one. Then Matthew tells us that Jesus took "*the*" bread and pronounced a benediction upon it. Both the English Common Version and the Revised are wrong in not translating the original "*ton*"; for Matthew has reference to that particular piece of unleavened bread, which the Jews distribute at the Paschal-supper meal to every one at the table, just at the close, and before the thanks after eating. That piece has a special name in the Jewish ritual, it is the "*Afikoman*", a word corrupted from the Greek "*Epigeuma*", meaning "*a taste*." The Jews eat it without pronouncing a special blessing upon it, but our Lord did, and commemorated in this "*bread of affliction*", (Deut. 16:3), His broken body for our sins. From what the Lord said at the cup, I have little doubt, that he had in mind some of the sacrifices that were offered at the Sinai covenant recorded in Exodus 24:5, 6, viz., the "*Z'vahhim*", and the "*Sh'lomin*", "*Peace offerings*" in the Common Version, of whose flesh the Israelites partook, and with whose blood the people as well as the altar were sprinkled.

Then taking *the* cup, which ritually belonged to the thanks after the supper, and giving thanks, He gave it to them saying: "Drink ye from it all", (the Jews have a cup for each one at the table, He had them drink all of one cup), "for this is the blood of me, the one of the new covenant, the one shed for many unto forgiveness of sin." The Lord must have had in mind the old covenant, and the sprinkling of blood at its ratification at Sinai, and contrasted with it the new covenant ratified with His own blood. Then He told them, that this is the last time on earth that He drank of this fruit of the vine, but would drink it with them anew in the Kingdom of His Father. Then singing the customary hymns, ritually, Pss. 115-118, they retired to the Mount of Olives.

Chapter 26: 31-75. I must forego here the pleasure of touching even upon the precious and wonderful words of our Lord, and keep myself to the task of showing the harmony of times referred to by the four Evangelists. Judas accomplished his nefarious bargain. The Lord is arrested, He does not resist, and is brought before High Priest Caiaphas, Scribes, and elders,

who were assembled informally, for at night it was illegal to hold court, and yet they examined the prisoner, heard witnesses, and decided upon His own frank confession, that He was guilty of death. Peter, in the meantime, denied the Lord, most shamefully, yet was brought to his senses, so that he wept bitterly over his cowardly conduct. With these events closes Matthew's record of the night of Thursday to Friday, the 13th to the 14th of the month.

Chapter 27: 1-61. Friday the 14th of Nisan.

The arrest and the informal court held at the house of Caiaphas consumed the hours of the preceding night, and now as it became day, a formal council was held, in which final counsel was taken, how to bring about the death of the prisoner, for as to the guilt they were all satisfied of it in their seared consciences. Their construction of the guilt of our Lord can be easily discovered from the Jewish traditions in the Siphri. Judas betrayed to them, that Jesus kept the Passover supper not in accordance with the "*Halachah*" (prescribed rule) of the Wise Men and Scribes, as they interpreted the Scriptures, but as He did interpret them. This offence constituted Jesus, according to tradition, as being a Despiser of the Word of Jehovah, for so we read in the Siphri to Numbers 15:31: "'The word of Jehovah He despised', this is He, who exposes a manner in the law." This is of course to be understood in the fuller expressed sense of Rabbi Eliezer of Moodai, (a relative of the false Messiah, Bar Chosbi of the first century, A. D.) in Abboth 3: 15, "who exposes a manner in the Law *not according to the Halachah*." Such a person must be cut off, for such a person is a blasphemer, (Numb. 15:30). Of this, they who received Judas' denouncement were satisfied, but of this they dared not make use in public, for there was the strong and influential Sadduceean party, who repudiated the authority of the interpretation of Scripture by the traditional Halachah. They sought therefore for incriminating witnesses, the night before, but were unsuccessful. But when Jesus was put under the highest oath by the High Priest, to confess, whether He claimed to be the Son of God, and Jesus confessed it, then the High Priest declared this as sufficient for all who heard it, to adjudge him a blasphemer, (Matt. 26:59-66), to which the whole council assented. In the morning, when they came together, now with the addition of the chiefs of the

priestly families, to legalize in day time the illegal procedure of last night, the question was how to bring about the death of Jesus, for they themselves had no longer the power to inflict capital punishment. To bring Him to Pilate with this accusation of blasphemy, and demand His death for this, was out of the question, for Pilate would laugh at them. So they concluded to act, and acted on the cruel dictum of the tradition, which is recorded in the Siphri to Deuteronomy 18:22, which says:⁴ "'Thou shalt not be afraid of Him', (this means) restrain not thyself from construing guilt against him." They therefore delivered Jesus, bound to Pilate as a political state criminal, and expected to bring about His death in this way. Meantime Judas saw their dreadful intention, and was horrified, for he betrayed his Master to the Jewish authorities only, who had no power of capital punishment, and not to the Romans, who had it and would certainly use it. So he went to the Jewish authorities, and vainly tried to revoke his betrayal, and threw the bloody price in their faces, but they would not listen. And while this episode took place, Jesus stood before Pilate an accused political criminal. What Matthew relates in verses 6-10, we are not to understand as having taken place just at this time, but at a subsequent one, and Matthew only puts it here in his narrative, as a fit place for recording an important fulfillment of prophecy, attested by a locality and name. In verse 11, the Greek "*de*", should not be rendered with a mere "*and*", but with "*meanwhile*", since it is intended to show, that while Judas parleyed with the Jewish authorities, Jesus stood already before Pilate. The Governor interrogates the criminal, whether He was King of the Jews. That He regarded Himself as such, this Pilate could have learned from the Jews only, and they could easily prove it, for Jesus proclaimed Himself openly enough as the Messiah, and with this claim and name, the name and claim of King was and is indissolubly connected in the Jewish mind; the Messiah is "*Melech Hammosheeahh*"—"The King Messiah." And so the valid political incrimination of Jesus before the Roman governor was successfully planned. Jesus answers Pilate affirmatively, but pays no attention to the other Jewish accusations. Pilate, as a genuine Jew-despising Gentile, yet a law-abiding Roman, feebly tries to save the life of the remarkable man before him, but is overpowered by the murderously plotting Jewish authorities, whose

heart is set on blood, and who set the hearts of the mob in a similar way. A shrewd Roman Governor always paid careful attention to the voice of the mob, and so the Jewish authorities' plan was successful again. Jesus is condemned as a state criminal and is crucified. Our Lord came on the cross before the sixth hour, our 12 o'clock, m., and then just at the time when the Jews authorize the killing of *their* Passover (see above p. 566), there was darkness till the 9th hour, our 3 p. m., and then Jesus, our Lord expired on the cross.

Verses 57-61. The words, "When even was come", can not refer to the same hour of time to which the same words refer in chapter 26:20, both of which are in the original, "*opsias de genome-nes*"; for the Paschal supper had to be eaten when it was quite dark, for only then did the 14th day of the month begin, while the work of taking off the body from the cross, and laying it in the grave, could not have been done during a similar time on our Friday evening, it being then the Jewish Sabbath. The "*opsias de ghenomenes*" of verse 57, here must, therefore, refer to a late hour in the afternoon, after 3 o'clock, and after the expiration of our Lord.

A question may here arise, why was not the body of Jesus taken off the cross sooner? To which, if I am not much mistaken, a sufficient answer can be given from a tradition recorded later in the Talmud. In Talmud Rab. Sanhedrin, fol. 46, p. b, we find the following: "It was asked of them, whether the burial of the dead was commanded (Deut. 21:23) on account of indecency, or on account of atonement for sin?" *i. e.*, whether because it would be indecent to leave a dead body unburied, or because putting into the grave is a humiliation for man, and hence an atonement for sin. The question is then asked: "What difference does it make?" To which the answer is given: "Because one has said: It was not necessary to bury *that man*." Now the expression "*that man*", is frequently applied in the Talmud to our Lord Jesus, and the sequel in this tradition will show, that He is meant here too; for it continues thus: "If thou sayest, because of indecency, then not every one is like His kind; but if thou sayest, because of atonement for sin, that one has said, He had no need of an atonement for sin", *i. e.*, not every person is such a sinner as Jesus was, and must not be treated as indecently as it would be right to have treated Him;

but if burial is an atonement for sin, then Jesus said, He needed no atonement for sin; referring very likely to the Lord's challenge in John 8:46, "Who of you convinceth me of sin?" It is very likely, therefore, that this later tradition refers to a dispute that arose in the Sanhedrin about whether the crucified Jesus should be buried at all, and which dispute was cut short by Joseph of Arimathea, who was a member of the Sanhedrin, (Mark 15: 43, Luke 23: 50), going to Pilate and obtaining the body of Jesus from him, buried it decently with the assistance of Nicodemus. (John 19: 39). With this Matthew concludes the events of Friday, the 14th of the month.

Chapter 27: 62-66. Saturday the 15th of Nisan.

The reader who is not familiar with Jewish traditions, may wonder at Matthew's circumstantial language here: "But on the morrow, which is after the Friday." The Greek "*Paraskeue*", means classically "*Preparation*", but in the Judæo-Greek dialect it came to mean "Friday", because this day is the preparation day, when all ordinary work, which would have to be done to-morrow, Saturday, is done on this day, Friday. In this sense, "*Paraskeue*" is equal to the Neohebraic '*Erev Shabbath*', which literally means, *Evening of Sabbath*, but as an appellative means simply Friday. In this sense too, the Christian Greeks, and the modern Greek language, use the word "*Paraskeue*", and should have been rendered so in our text, and not "*preparation day*." Now, why did not Matthew say simply "*on the Sabbath*"? or, if he wanted to name any other day, why did he not say, "the first", "second", &c. "of the week"? Any one, however, who is familiar with the Jewish traditions, as evidently Matthew was, will well remember the interminable Rabbinic disputes about the expression "*on the morrow*", in Leviticus 23: 11, 15, and 16. It was the battle ground between Sadducees and Pharisees, and is yet the one between the Rabbinic and Karaite Jews to this day. The LXX render the Hebrew "*Meemohhrath Hashabboth*" in the above three verses, in three different ways. "*The morrow of the first*", "*the morrow of the Sabbaths*", and "*the morrow of the last of the seven days*." In the first of these renderings, the LXX accommodate themselves to a certain Rabbinic interpretation, and violate the text. (See Saphri to those verses, and also Talm. Rab. M'nahhouth, fol. 65, page b). Here, therefore, was a snag to be avoided in writing for

Jews, as Matthew did, about the Sabbath of the Passover, and hence to avoid that snag, Matthew chose the circumstantial expression, "on the morrow after the Friday"; had he said "*on the Sabbath*", he would have run the risk of being misunderstood by some Jews, for the traditionists interpret the word "*Sabbath*" in that passage of Leviticus to mean not the weekly Sabbath, but the first day of the Passover feast week. Matthew, therefore, tells us as plainly as he can, that it was on Saturday, the 15th of Nissan, that the Lord's grave was secured by the Jewish authorities, who of course must have satisfied themselves, that all was right inside. Perhaps there arose a suspicion in their mind against Joseph of Arimathea, who interested himself about the body of Jesus so much.

Chapter 28: 1-15. Sunday the 16th of Nissan.

The translation of our Common Version, "*in the end of the Sabbath*", is liable to objection. (The Revised is somewhat better). For, (1). the end of the Sabbath is commonly understood to be with the end of daylight, and therefore it can not be "as it began to dawn toward the first *day* of the week." (2). The word rendered Sabbath is a plural in the original. But, the Greek for our "*in the end*", is "*opse*", and means "*late*", and with the genitive case means, "*late of*", or, "*late after*", and therefore the original, "*opse de Sabbatoon*", means "*late after the Sabbaths*", an expression which corresponds well with the Neohebraic, "*Oobmontsoay Shabbothoun*"—"and in the goings out of the Sabbaths." The reason for the plural is, that the day was both the weekly Sabbath, and also the Passover feast day, which, like all other feast days, is called Sabbath. I know, that I differ in this from Lexicographers, but I think the truth is on my side. And again, the reason, why the hours of the "goings out of the Sabbaths", though extending to mid-night and beyond are regarded here as belonging to Saturday, is found in the pious Jewish custom of lengthening the Sabbath and feast days both at their beginnings and at their ends. The earliest tradition of this custom is found in the Sapro to Leviticus 23: 32, which I here translate:

"'And ye shall afflict your souls on the 9th of the month in the evening; from evening to evening shall ye Sabbath (celebrate) your Sabbaths.' May it not be, that one is to begin and fast on the 9th? There is a teaching in the saying, 'In the evening.' If

in the evening, then possibly when it is dark? There is a teaching in the saying, 'and ye shall afflict your souls on the 9th.' How is this? One must begin and fast while it is yet day, for so it is, that they add from the secular to the sacred. This gives me the (time) before, whence do I know for the (time) after? There is a teaching in the saying, 'from evening to evening.' This gives me only the Days of Atonement, whence do I know (the same) for the Sabbath (when the first section of) Genesis (is read)? There is a teaching in the saying, 'ye shall Sabbath' (celebrate). Whence do I know (the same) for the holy days? There is a teaching in the saying, 'your Sabbaths.' Hence, every Sabbath that thou art Sabbathing, (rest that thou art resting), thou must add to it before and after."

This tradition is repeated in Talm. Bab. Youma, fol. 81, p. b, and Rosh Hashonah, fol. 9, p. b. And even to this day, the orthodox Jew sings on Friday evening at his first Sabbath meal the praises and rewards of Israel, who linger in going out from the Sabbath, and who hasten to enter it early. This then it is what Matthew means by saying, that Mary Magdalene, and the other Mary, viz. the one mentioned in 27:56, came very early at the dawn of the first day, late after the Sabbaths, and saw the angel, who opened the grave as with an earthquake, not for our Lord, for He had already risen, but for the disciples and all the world, and the angel told the trembling women that the Lord had risen that Sunday morning, and they should go quickly and announce the fact to the disciples, and that He will meet them on the way to Galilee. On their joyful way, the risen Lord Himself met them greetingly. While these went with a message of momentous truth, the hireling watchmen too, who were also witnesses of the same facts, went to the blood-satiated priests, and told them what had happened. It was sad news to them, which they vainly and wickedly sought to hush up with the absurd lie, that while the watchmen slept, (yes! a Roman watch asleep!) the disciples stole Him from the grave. And those, who are given over "to believe a lie", believe this to this day! Here ends Matthew's record of the events of Sunday, the 16th of Nissan. What he records from verses 16-20, may have taken place the next days.

I trust that the reader of these pages thus far, has come to clearer ideas of the events, which the faithful Evangelist Matthew is recording. It remains for me, to go through the

records of the other three Evangelists, and show their perfect agreement with Matthew's plain and faithful record.

MARK'S NARRATION.

Chapter 11: 1-11. Monday, the 10th of Nissan.

Mark has his standpoint at Jerusalem, and writes as he sees, first Bethpage and further on Bethany, both about the Mt. of Olives. The Lord coming towards Bethpage, then on His right, sends two of His disciples thither to fetch the colt, which, He said, they should find in the village (Bethpage) opposite them, tied somewhere. The colt had not been used before. How this fact was to be known, we see from Matthew 21: 2, who tells us, that the mother of the colt was there also; and his language permits of understanding, that both the dam and the colt were tied, for he quotes the words of the Lord, who said: "*Eureesete onon dedemeneen, kai poolon met hautes*"—"ye shall find an ass, and a colt with her", i. e., tied together with her. It is but natural to suppose, that the owner tied them up both, to prevent the grown colt from sucking the mother. Matthew says, that the Lord said: "*lusantes*"—"ye loosing", (not both of them, as the Common and Revised versions both mis-translate), "*bring*" (again, not them) "*to me.*" And with this, Mark agrees, when he says, that the Lord said: "*lusantes auton agaghete*"—"ye loosing him, bring on." Matthew and Mark say the same, that the Lord made use of the colt, and not of the ass. But in Matthew 21: 7, it is said, that the disciples brought both of the animals, and it must be understood, that the bringing of the mother was of their own accord, and not that it was ordered them by the Lord. The comma, therefore, at the end of verse 6, in Matthew, is wrong, and should be a period; and the word "*brought*" there should be translated more clearly after the original "*Eegagon*"—"and THEY brought." All this may seem a trifling matter, but in criticising a picture, indeed two pictures here, minutely, every item becomes important. This picture, which is a fulfillment of the prophecy of Zachariah 9: 9, explains exegetically the obscurity of that prophecy; for we shall have to render the "*V'al 'aiz ben atkou-nouth*", there, "*and even upon a foal, (colt), the son of a she-ass.*" (Compare this note to Matthew, p. 578). Mark is very brief in his statement about the Lord's entry and stay in Jerusalem that

day. Mark tells us, that on the evening of that day, the Lord went back to Bethany, and this is in agreement with Matthew 21:17.

Mark 11: 12-19. Tuesday, the 11th of Nissan.

In the morning, Jesus and the disciples go back to Jerusalem. On the way He curses the leafy but fruitless fig tree. Mark omits the immediate effects on the tree, which Matthew mentions in 21:19. Mark mentions the clearing of the temple on that day, while Matthew puts it on the day previous. If both are correct, the act must have been repeated. On the evening of the same day, the Lord went out of the city. On His way, naturally to Bethany, He sat down somewhere on the Mt. of Olives, so Matthew tells us, and the disciples joined Him there, (Matthew 24: 8), and He taught them a great many things, which are recorded in Matthew, down to the end of chapter 25.

Mark 11: 20-13:37. Wednesday, the 12th of Nissan.

The Lord, together with His disciples, return to Jerusalem, and on the way they saw again the cursed fig tree, how it was dried from the roots, *i. e.*, even more than when first cursed, as Matthew relates in 21:20. Matthew does not tell us, what the Lord did, or said, on this Wednesday, (see p. 480, near the bottom), but Mark places a part of that which Matthew tells us the Lord said and did on Tuesday, as having occurred on Wednesday.

Mark 14: 1-12. Still the same day.

Mark keeps in mind the same day, Wednesday, on which he records certain of the Lord's sayings and doings to have taken place, and prepares the reader's mind for the narrative of the institution of the memorial supper, and what took place after that. The English Common Version is wrong in not translating the participle "*de*" in verse 1, which the Revised renders with "*now*." The Passover to which Mark refers here must be the *Jewish*, kept by *them* on the evening of the 14th to the 15th, which fell that year on Friday to Saturday. The unleavened bread, which Mark mentions here, is one of the popular names of the entire feast-week. Having the day Wednesday in his mind, Mark could well say: "Now after two days was the Passover and the unleavened bread, meaning Friday. Let not the reader think that I am ignoring apparent difficulties which may occur to him. When on page 580, I insisted that the Lord, when He said, "ye know that

after two days is the Passover", He meant *His* Passover, and not the Jews', I recognized that He said this on Tuesday evening, I had a right to do so, for there, in Matthew, the *ipsissima verba* of the Lord are recorded, while here Mark narrates the events as they were remembered by himself, and there is, therefore, no incongruity in Mark's having in mind the Jewish and not the Lord's Passover.

Mark's record of what happened at Bethany does not refer chronologically to two days before the Passover and Unleavened Bread, but is simply a reminiscence of things that took place several days before those two days, and he puts it here in connection with Judas' betrayal. The Greek usage of the imperfect tense "*ezeetoun*", in verse 1, and "*ezeetei*", in verse 11, "they sought", and "he sought", should here be well remembered as denoting a continuous, or, statedly repeated past action, and not an action that took place once only at a single point of time. So also should the genitive absolute in verse 3, be carefully noticed here, as designating rather *cause* than time, this being here the betrayer's determination.

Mark 14:12-16. Thursday, day time, the 13th of Nisan.

In verse 12, I differ from the common interpretation as to what day is here meant, and as to the persons referred to in the pronoun "*they*." I do not understand the day to be the 14th of Nisan, and when "*they*", *i. e.*, the Jews, kill the Passover, but the 18th of Nisan, and when "*they*", *i. e.*, the disciples, killed the Passover on that day by a special order of the Master. It is far more natural to refer this pronoun to the immediately succeeding noun "Disciples", than to refer it to the Jews, who are not mentioned anywhere near here. The common interpretation of referring the day to the 14th of Nisan, is the result of a lack of knowledge of that Palestinian custom to begin with the clearing away of leavened bread on the 13th already. See above pp. 580-1.

Mark 15: 1-32. Friday, forenoon, the 14th of Nisan.

Here we have the record of the Jews' delivering the Lord to the Gentiles, His being condemned to be crucified, and His crucifixion, all of which took place between early morning and 9 a. m., "the 3d hour", Jewish reckoning.

Mark 15: 33-47. Same day, afternoon.

Here we have the record of the darkness from 12 m. to

3 p. m.; the Lord's expiration on the cross; Joseph of Arimathea's care of His body; and the two Marys' witnessing this humane, friendly act.

Mark 16: 1. Saturday night to Sunday, the 15th of Nissan.

Mary Magdalene, who knew where the grave of the Lord was, induced two other women to buy spices to anoint, and otherwise to prepare the body of the Lord, more decently than could have been done in the hurry of the approaching Sabbath, during the last, late hours of Friday afternoon. The Jews keep the evening and night of Saturday to Sunday as some sacred time, (compare the notes above to Matthew 28: 1-15, p. 587), and Mary Magdalene and her companions must have found it a difficult task to obtain the spices they desired from the sellers of them during the night, and so it passed away in their benevolent effort to do honor to the body of the Master.

Mark 16: 2-8. Sunday, the 16th of Nissan.

Here we have the record of the discovery of the Resurrection of the Lord. Verse second agrees with Matthew 28: 1. For the plural "Sabbaths" in the original, see notes above to Matthew.

LUKE'S NARRATION.

Chapter 19: 29-48. Monday, the 10th of Nissan.

Luke's standpoint is also Jerusalem, and he, therefore, mentions Bethpage before Jerusalem. (Verse 29). Luke is very general in his narrative. In verse 47 he simply says, that He taught daily, *i. e.*, for a number of days, in the temple, and in

Chapters 20: 1-21: 36, he records a dispute between the Lord and the Jewish authorities.

Chapter 21: 37, 38. No date given.

Luke calls the Lord's abode in Bethany, by the general name Mount of Olives.

Chapter 22: 1-6. No special date given.

In verse 2, the imperfect tense in "Ezeetoun"—"sought"—should be well noticed, for it denotes a long before continued action.

In verse 3, the particle "*de*", should not be rendered "*then*", but by an adversive conjunction, "*but*", for the imperfect tense of "*Eiseelthe*"—"entered", denotes a long before continued action,

which took place after the determination of the Chief Priests and Scribes to destroy Him.

Chapter 22: 7. Thursday, the 13th of Nisan.

The "*day of unleavened bread*", is the 13th of the month, as I have shown it in the notes above to Matthew and Mark, on the same day, Thursday. And the "*must be killed*" of the Passover, does not refer to the Jewish, false order of things, but that of Moses, which our Lord strictly observed.

Chapter 22: 14-65. Thursday evening and night, 13th to 14th of Nisan.

Here Luke records the Lord's instituting His memorial supper, His arrest, and trial before the Jewish authorities, and Peter's denial.

Chapters 22: 66-23: 43. Friday, a. m., the 14th of Nisan.

Here Luke records the further, ratifying trial of our Lord before the Jewish authorities, in day time, His delivery to the Gentile authority, His condemnation and crucifixion.

Chapter 23: 44-56. Same date, p. m.

In verse 44 "*the sixth*", and "*the ninth*" hours, are our 12 m., and 3 p. m.

In verse 54, the rendering should be according to the Judæo-Greek idiom, "*and it was a Friday day.*" (See above, page 586). The original Greek, "*Epephooske*"—"dawned"—is a Neohebraism here, used for the "*dusk*" of the evening, when the date of, what would be with us, to-morrow, is already beginning with the Jews now; hence the good *ad sensum* rendering of our Common Version, "*drew on.*" So the traditions speak of the evening of the 13th to the 14th of Nisan, as the "*our l'arbagha 'asar*"—"light to the fourteenth."

In verse 56, the Common Version does not translate at all the very important Greek particle, "*men*"—"indeed", or, "*however*", which when translated makes the clause read thus: "And the Sabbath they indeed rested, according to the commandment"; which rendering implies, that "the spices and ointment" were not prepared, respectively bought, late on Friday evening, but on Sat-

urday night; and this makes Luke to agree with Mark 16: 1. The Revised Version has the same faulty rendering.

Chapter 24: 1-53. Sunday, the 16th of Nisan.

To verse 1, compare the notes above, to Matthew 28: 1-15, and to Mark 16: 2-8, and at the end of this paper.

In verse 13, the distance from Jerusalem to Emmaus, "three-score furlongs", is to be well noticed, as far exceeding a Sabbath's day journey. The two disciples did not start, therefore, for that place on Saturday, but on the next day, and with this agrees what they say in

Verse 21: "And this makes the third day since these things came to pass", viz., the condemnation and crucifixion of our Lord.

JOHN'S NARRATION.

For the Lord's last journey to Jerusalem from Galilee, see above, page 577.

Chapter 12: 1-11. Sunday, the 9th of Nisan.

The Lord arrives at Bethany six days before the Jewish Passover, which took place on the 14th of Nisan, and which that year fell on a Friday. There they made a supper for Him, at which Mary, the sister of the Lazarus, whom He raised from the dead, anointed Him, prophetically and in fulfillment of prophecy, in anticipation of His Messianic death, according to Daniel 9: 26. Judas, the betrayer, objected to this. The resurrection of the dead was always connected in the Jewish mind with the coming of the Messiah, the Anointed One; hence the many Jews, who came to Bethany, to see both Jesus and Lazarus whom He raised, believed on Him. Lazarus being to the people the great evidence of Jesus' Messiahship, the chief Priests, who were then of the influential, ruling party, determined to kill Lazarus also; for an inveterate unbeliever, "will not believe, though one should rise from the dead."

Chapter 12: 12-50. Monday, the 10th of Nisan.

The Lord enters Jerusalem under royal and loyal acclamations by a multitude composed of both Jerusalem people and many feast-visitors from abroad. The enthusiasm of the multitude for their king, the son of David, is heightened by their seeing Him riding now on the humble colt of an ass, just as the Prophet

Zechariah foretold long ago! The Pharisees are badly agitated at His popularity. Certain Greeks catch the enthusiasm, and desire to see Jesus. Our Lord sees in it the bringing in of the Gentiles into His Kingdom, and is deeply affected, and, true to his mission, speaks publicly of His death, as the condition of the establishment of His Kingdom. He ends this startling declaration with a prayer to the Father, for His (the Son's) glorification, which is miraculously and audibly answered with assurance of present acceptance and further promise of fulfillment. (Compare Isa. 49). The people are perturbed by the miracle, and the Lord explains the intent of it, and announces, at the same time, the crisis of the world, and His being soon lifted out from the earth, and *thus* attract all men to Himself. The multitude is at once disappointed, for in their perishing lack of knowledge as to the work of the Messiah as the Redeemer from sin, they wanted Him to remain with them as their visible King. They dispute with Him, and He leaves them to themselves.

I can not decide, whether the words recorded in verses 44-50, were said by our Lord at that, or at some other time, between that and the next Thursday evening; for John does not record what the Lord said and did in this interval of time.

Chapters 13: 1-18: 27. Thursday, evening and night, the 13th to the 14th of Nisan.

In verse 1, John refers to the *Jewish Passover feast*, for the Lord had *His Passover meal*, 24 hours before that.

In verse 2, the Common Version's rendering, "*and supper being ended*", is wrong; for in verse 26, the Lord speaks of giving a sop, or morsel, to Judas, and in verse 28, John speaks of those who were yet at the table. The Revised Version has it correctly, "*during supper*." In the same verse, the Common Version's rendering, "the devil having *now* put into the heart of Judas", &c., is wrong according to the original, and is rightly rendered in the Revised Version, "having *already* put into the heart of Judas", &c., the fact being referable to the time of the supper at Bethany, according to Matthew 26: 14-16, and Mark 14: 10, 11.

John does not mention the institution of the Memorial Supper by the Lord, most likely, because he presumed that his readers were familiar with the gospels of Matthew and Mark, or with other similarly accredited narratives, which contained the details

about it. But there can be no reasonable doubt, that this supper of John is identical with the one of the other Evangelists. Any one, who is acquainted with the Jewish ritual of the Passover meal, as described in the Mishna Psahhim, chapter 10, will at once recognize in "*the morsel*", (not a morsel, as the Common Version wrongly renders the "*to psoomion*" of 13:26) the one, which is mentioned as obligatory, in the second Mishna of the chapter referred to. Another mark, that this supper was the Passover meal, is to be found in the place where the feet-washing comes in. For this symbolic action the Lord rose from the supper table, (13:4). Now, the Passover supper began with the sanctification of the feast on a cup of wine, which cup is mentioned by Luke, in 22:17, and this constituted the beginning of the supper. After this comes in order the washing of hands. The Lord, who repudiated this tradition, as we read in Matthew 15:20, changes this to the washing of the feet of the disciples by Himself, teaching them by this the higher lesson of humble service to the brethren.

In verse 29, we see, that this supper could not have been on Friday evening, since at this time nothing could be bought in a Jewish community, for the Sabbath day is then fully begun.

The long discourse recorded down to 17:26, the Lord seems to have given to His disciples instead of the usual ritual recitations at the Passover supper, about the redemption from Egypt.

The Lord then comes with the eleven disciples to Gethsemana, is arrested there by a band from the Chief Priest, under the lead of Judas the traitor, and by them He is led to Annas and Caiaphas for examination. Peter there denied his Master.

Chapters 18:28—19:42. Friday, the 14th of Nissan.

Early in the morning, the Lord is brought to Pilate's house of judgment, but the Jews, who brought Him there, do not enter, lest they should defile themselves by entering the house of a heathen, where there were idols, and would need a ceremonial purification before they could eat *their* Passover on the evening of the same day. Pilate is, therefore, accommodating, and comes out to them, and finds them raging to have the prisoner they brought crucified. Pilate feebly tries to save the life of the prisoner, but meets with the open threat from the mob, that he is trying to shield a pretender to the throne, while they were loyal, and had no king but Cæsar. This had its effect with the Roman. The

parley took place about six a. m. The Lord is then delivered to be crucified, and is so, and dies on the cross. The Jews noticing, that their desire was accomplished, desire now to have His body disposed of, and ask Pilate, that the legs of all the three crucified ones should be broken, I suppose to insure against their possible escape, and their bodies taken down, lest they linger and die too late on their crosses, and so would have to remain on them exposed during all of the next day, which is the weekly Sabbath too, on which no work could be done. Pilate grants the request, but the Lord is already dead, and His bones are not broken, but to insure the certainty against a possible mere suspension of animation, the Roman soldier pierces his heart with a spear, and the gushing out of blood and water proves that He was already dead some time ago. It was a case of real heart-breaking, causing the blood to fill up the pericardium, (sack of the heart), and there to separate into the crassamentum, (the thickened blood), which gravitated down, and the serum (the water), above it. In this little episode prophecy was fulfilled, true as a photograph. Joseph of Arimathea gets the body of Jesus from Pilate, but too late for burial, for it was Friday, near the approach of the Sabbath, which "Israel hastens to bring in early." The body is therefore deposited in a sepulchre near by, in a decent manner, though in haste. Compare here the notes above to Matthew 27: 1-61.

Chapter 20: 1. Sunday morning, the 16th of Nissan.

On the first day after the Sabbaths, *i. e.*, the weekly and the Passover feast day, being on the same day that year, in the morning, being yet dark, *i. e.*, before the sun rose over the horizon, comes Mary Magdelene and discovers the Resurrection of our Lord! Let us here compare the times mentioned in the four gospels: (1). Matthew says in 28:1, "*opse de Sabbatoon*", which I have shown to mean, not "*in the end*", but "*late after*" the Sabbaths, and the Jewish usage of this expression. Then Matthew says: "*tee opiphooskouse eis mian Sabbatoon*"—"in the lighting up towards the first (day) after the Sabbaths." The "*dawn*" of the Common Version does not mean here, the "*dusk*" of the evening of one day to the next one. No reasonable objection can be brought here to this translation in Matthew, from the "*Sabbaton epephooske*", in Luke 23: 54, for, as I have shown there, Luke makes use there of a Neohebraism, which Matthew does not.

This "dawn" of Matthew agrees perfectly in the nature and sense of the thing, with John's "*skotias eti ousees*"—"it being yet dark." (John 20:1). (2). Mark says, (16:1, 2), that two Marys brought spices during the night of Saturday to Sunday, and, "*lian prooi tees mias Sabbatoon * * * ana teilantos tou heelion*"—"very early of the first (day) of the Sabbaths * * * at rising of the sun", they came to the sepulchre. This statement certainly agrees with John 20:1, for at Mark's "rising of the sun", it would be the "being yet dark" of John. Luke says, (24:1), that "*tee de mia Sabbatoon, orthrou batheos*"—"but on the first (day) of the Sabbaths, at deep dawn", they, (the women), came to the sepulchre. This, too, agrees perfectly with John 20:1, for at the "deep dawn" it is what he says, "being yet dark."

I do not expect, that this exposition will satisfy all those, who would have first to abandon a pre-conceived notion before they can accept it. Yet one thing is but reasonable to expect from all candid minds, that when they betake themselves to the investigation of a Jewish subject, they should first acquaint themselves with the Jewish cotemporaneous language and literature about the subject, and not rely, as it has often been done, on record, and third hand work, even by such men, as Renan, Farrar, and Geike, not to speak of those, who take those again, as their ultimate authorities. May the good Lord hasten the time, when there will be many, who shall be *thoroughly* furnished for the grand task of teaching the New Testament writings so, that they shall be vindicated against the errors committed against them by both friend and foe.

EPH. M. EPSTEIN, M. D.

July 10th, 1886.

Bethany College.

BOOK NOTICES.

THE TEXT AND THE CANON:—A CRITICAL NOTICE REVIEWED.

(At the request of Prof. McGarvey, we publish the following reply to our review of his book, and we do it cheerfully. We do not desire to enter into any discussion of the questions raised, but will say that *possibly* we have read as carefully and as thoroughly as himself. Our review and his reply will notify students that all text books are not perfect, and that independent investigation is desirable when possible.—EDITOR).

The sensitiveness which causes some authors to resent adverse criticism of their works, and on account of which reviewers of new books often use none but words of praise where censure more or less severe is needed, is to be deprecated. Every author should be glad to have the faults in his productions pointed out so that he may correct them, and every critic should feel at liberty to point them out freely. On this ground the author of the little work entitled *The Text and the Canon of the New Testament*, has reason to thank the editor of this *Quarterly* for the outspoken candor with which his book is reviewed in the number for July. He is thankful, both because the review calls his attention to some errors which had escaped his notice, and because it furnishes him an occasion to show the correctness of some statements which are called in question.

The editor closes his critique by saying of the book: "We are sorry that the work was not more accurately and scholarly done, and hope that it may be improved in subsequent editions, if any are published." The first clause of this sentence, apart from the ungrammatical use of the word "scholarly", expresses the author's feeling perfectly; but while he is thus sorry, he is pleased to say that a second edition of the book had been announced to the public fully two months previous to the appearance of this criticism, and that in it some of the errors pointed out by the editor, together with some which he has overlooked, have been corrected.

The author acknowledges his inaccuracy in using the expression, "among the army of writers"; but when he is told that he should use a plural verb after the expression, "none of these", he must decline, and refer the editor to his dictionary and his grammar. In regard to the number of pages in the Sinaitic and Alexandrian Mss.; the name "Lucas" misprinted for "Lucar"; the particular edition of the Elzevirs which acquired the title *Textus Receptus*; the fact that Bengel made some independent corrections in the Apocalypse; and a miscalculation about the period of Cyril's bishopric, he stands corrected, all these mistakes being the result of inadvertence in writing or haste in proof-reading. To these must be added another which the editor treats as a serious and unaccountable blunder, that of substituting "churches" for "church", in quoting the rule of the Council of Carthage, that, "beside the canonical Scriptures nothing be read in the church under the title of divine Scripture." The change was accidental, and it shall be corrected, though the sense is not altered; for if the prohibited books were not to be read in the church, they were certainly not to be read in the churches.

I am thankful that all of these mistakes occurred in matters of detail which do not affect the line of evidence with which they are connected. In one other instance, however, that in which I claimed for Athanasius a knowledge of the sacred books back to a date at which I now see that he was only then four years old, I must confess that I pressed the argument a little too far.

In regard to all the other criticisms so candidly submitted by the editor, except a few which I care not to notice at all, I must enter a demurrer, and endeavor to show the correctness of my statements.

1. The first of these has reference to the date of the invention of printing, and the fact that the Latin Bible was the first book printed. I am aware that some conflicting statements are made on these points, but I have followed the generally received tradition on the subject, endorsed by such writers as Samuel Davidson (*Bib. Crit.* I. 273), Scrivener (*Int.* 351), and even Dr. Schaff, who appears to be with our editor a favorite authority. See his *Companion to the Greek New Testament*, 149. I think it best to adhere to the old belief until it shall be disproved.

2. My statement that the Sinaitic Ms. was discovered by

Tischendorf in 1859 is contradicted, and it is said that though he did not *obtain* all of it until 1859, he discovered it in 1844. If my critic will read Tischendorf's own narrative which I have condensed on pages 48-50 of my work, or that which he gives in Latin in the introduction to his *Sinaitic New Testament* (Leipsic, 1865), he will find that although in 1844, Tischendorf found 43 detached leaves of this document, he did not obtain sight of the document itself, nor know certainly that it was yet in existence, until February 4th, 1859.

3. My statement that Biblical critics unite in assigning this Ms. to the middle or first half of the fourth century, is called in question, and we are told that Tischendorf himself does not place it earlier than the middle of that century. Again I must cite one of my critic's favorite authorities, Dr. Schaff. He gives Tischendorf's opinion as follows: "He assigns it to the middle of the fourth century, or to the age of Eusebius the historian, who died in 340. He thinks it not improbable that it was one of the fifty copies which Constantine had ordered to be prepared for the churches in Constantinople in 331, and that it was sent by the Emperor Justinian to the convent of Mt. Sinai which he founded." *Companion to Greek New Testament*, 104.

4. Against my statement that the Vatican Ms. lacks the first forty-six chapters of Genesis and thirty-two of the Psalms, my critic arrays the testimony of Dr. Schaff and Ezra Abbott as proving that it contains the whole of the Old Testament. It is true that Dr. Schaff, in his very brief introduction to Harper's edition of Westcott & Hort, says, as quoted by our editor, "it contains the whole Bible as far as and including Hebrews 9:14"; but this he evidently intended as only a general statement, unless we suppose that there was a slip of his memory; for in his more elaborate work, *Companion to the Greek New Testament* (p. 116), he states the case as I do. After saying, "it contains the Septuagint version of the Old Testament with some gaps", he shows in a foot-note what these gaps are by saying: "Gen. 1:1—46:28 is wanting, and supplied by small type in the Roman edition; also Ps. 105 (106):27—137 (138):6, and the Books of Maccabees." The editor's mistake grew out of insufficient acquaintance with Dr. Schaff's writings. As to Ezra Abbott, he was certainly not ignorant of a fact so well known to Biblical critics, and when he

says, "the Ms. contains, besides the Old Testament", &c., he also is speaking in general terms, and not aiming to be exact about the Old Testament. The remark is made in his very condensed account of the New Testament portion of this Ms., in his article on the Bible in the Schaff-Herzog Encyclopedia.

5. My statement, that it was not till the year 1881, that a printed edition of the Vatican Ms. was given to the world, might have been put into the list of points in which I stand corrected; for the word "printed" is a mistake for the word "critical", and the whole sentence needs expansion to prevent a misunderstanding; but I have reserved it for mention at this place, because it is closely connected with another mistake with which I am incorrectly charged, that of misstating the date of this critical edition. Philip Schaff is quoted as saying that it was published 1868-1872, and "from type used for the Sinaitic Ms." But while Schaff does say, in his less careful essay, (*Int. to Westcott & Hort*, xxv), that the edition appeared 1868-1872, he does not say that it was printed from type used for the Sinaitic Ms., but that the type used was cast from the same moulds as that employed for Tischendorf's edition of the Codex Sinaiticus." In his more careful statement of the date (*Companion to Greek New Testament*, 117) he confirms my figures by giving the period in which the six volumes were brought out, as 1868-1881. He says: "Now at last we have a complete and critical, though by no means infallible, *quasi facsimile* edition of the whole Vatican Ms. by Vercellone, Jos. Cozza, and Gaetano Sergio, Rome 1868-81, in six stately volumes."

6. I am represented as making contradictory statements when, on one page I say that the whole Bible was first printed in 1452, and on another, that the New Testament was first printed in 1514; but my critic should have observed that in the one instance I spoke of the Latin version, and in the other of the Greek original. In the same connection I am criticised for calling the celebrated French printer Robert Stephen, whereas my critic says: "We have failed to find his name except as Robert Stephens." This failure results from his want of acquaintance with Scrivener and some other recent writers. The French name is "E'tienne", corresponding to the Greek "Stephanas", and properly represented in English by "Stephen." Scrivener has led the

way in the correct rendering of the name, and his example has been followed by several recent writers.

7. I am charged with "dogmatically" fixing the date of the Council of Laodicea in 363, and referring to Westcott as authority, although Westcott makes no such statement. My critic says: "With the book open before us as we write, we are forced to say that he fixes no definite date." This, I believe, is the most serious charge brought against me. It were indeed, a grievous offense, in writing a work on Evidences of Christianity, to falsely cite authorities. But in this, as in so many particulars, it is my critic who is at fault, and his fault is two-fold. In the first place, I referred to Westcott, not for the date of the Council, but for the evidence that this Council made no catalogue of the sacred books. My language is this: "The Council of Laodicea, which met A. D. 363, is commonly quoted as having made a catalogue, but there are good grounds for believing that the catalogue appended to the account of its proceedings was added at a later date. The evidence is given by Westcott, *Can. of N. T.* 428-432." Had Westcott, therefore, said nothing at all about the date I would be free from the charge of falsely citing him. But in the second place, with the book open before me as I write, I am forced to say that he does give the same date that I do. In the side-head opposite the paragraph which introduces his account of this Council, he uses these words: "The Synod of Laodicea. Its date, c. 363, A. D." While the date is not above question, as Westcott indicates by the abbreviation "c." (*circiter*, about) yet the year 363 is the one usually given by modern writers from Lardner down, and for the sake of brevity I gave it without qualification.

8. My remarks on Clement of Rome are made the subject of two criticisms. The editor says: "On page 106 he speaks as if there were only one Epistle of Clement; but there are two." This last statement is another mistake. The so-called Second Epistle of Clement, is not an epistle, and it has been rejected as spurious by scholars in general from Jerome to Westcott. See Lardner, vol. II, 28, 47; Westcott on the Canon, 177. See also, Uhlharn's article headed, Clemens Romanus, in the Schaff-Herzog Encyclopaedia. The editor also says that I am incorrect in giving as a reason why Clement has no quotations from John's writings, the fact that none of these, unless Revelation is an exception, had

gone into circulation when Clement wrote.* He says: "It is generally conceded, and the Epistle itself would so indicate, that at the time he wrote all the apostles were dead." I know of no writer who places the date of John's death earlier than the year 100, and of none but skeptics who place the letter of Clement later than 96 or 97. Lardner puts it at 96, Westcott at 95, and Donaldson, who discusses the question elaborately (*Hist. of Christian Lit. & Doc.*) says: "It has been variously fixed at 67 and 68, and 96 or 97." John's writings, as I believe, all appeared in the last decade of the first century, and probably in the last five years; and therefore I think it highly improbable that they had gone into such general circulation as to have been seen by Clement in Rome before the year 96. Certainly Clement could not have become very familiar with them.

9. I am accused of making a false impression concerning the cause of Origen's death. My critic says: "The next to the last line on page 68 would imply that Origen suffered martyrdom, when in fact he died a natural death." My words are these: "He died in Tyre after suffering extreme torture at the hands of persecutors." Here it is distinctly stated that he died *after* suffering this torture, and while the language leaves the impression as I intended, that the torture was connected with his death, it clearly shows that he did not die at the time of the torture. In all this I am well sustained by competent authorities. Lardner, on the authority of Jerome, gives this account of the torture: "In the Decian persecution, in 250, Origen was a great sufferer. He was imprisoned, and chained with an iron chain. He was put in the stocks, and for several days had his feet stretched to the distance of four holes, and suffered the threatenings of fire and many other torments, the judge at the same time taking a great deal of care not to kill him outright." *Credibility*, II, 452. The context shows that he was then 68 years old, and he died in his 69th or 70th year. Who can doubt that his death, occurring so soon after, was partly due to that torture? Dr. Schaff, after giving a similar account of the torture, (*Ancient Christianity*, I, 504), says, "he died some time after at the age of 69, in the year 253 or 254, at Tyre, probably in consequence of that violence. He be-

*In quoting me on this point the editor makes me say, "the date of Clement's death", where I said, "the date of Clement's Epistle." But I assume that this is a slip of the pen.

longs, therefore, at least among the confessors, if not among the martyrs."

10. The editor's quotation from the *Sunday School Times*, with tacit endorsement, is the last of his criticisms that I am to notice. I am glad that he made this quotation, because it furnishes me an occasion to speak especially on one point made in it. It mentions three objections to my work as a text-book for colleges; first, that I appeal to an English translation of the Fathers, instead of the originals; second, that I cite Scrivener's Introduction as an "invaluable work", whereas it has been "torn to pieces by recent criticism"; and third, that I place Alford "at the summit of Greek scholarship in England."

In regard to the first of these objections I remark, that the book reviewer of the *Times* is evidently a pedant, or the fact would not have given him offence. If he knows anything of colleges, and especially of western colleges, he knows that very many students who are put to studying Evidences know nothing at all of Greek, and that the same is true of many even in theological seminaries. While, then, it would be very easy to make a parade of scholarship by quoting Greek authors in the original, it would be quite useless for such students, and altogether absurd for the general reader.

My estimate of Alford is misstated. I do not place him at the *summit* of Greek scholarship in England, but only by the side of others in the front rank. My words are: "Dean Alford, than whom our age has produced no better Greek scholar, says", &c. In that rank he unquestionably belongs.

This writer's sneering remarks about Scrivener's Introduction demand my especial attention, both because I have relied upon it almost implicitly in preparing Part First of my book, and because the idea that it has been "torn to pieces by recent criticism", is not confined to the book reviewer of the *Sunday School Times*. Before I speak particularly of this recent criticism, I must say of Scrivener's work, for the benefit of many who are not familiar with it, that it has been recognized as a standard by scholars in Great Britain for many years, and that it is frequently cited as such by the ablest writers on Biblical Criticism. Dr. Schaff but echoes the prevalent opinion, when, in his list of "Special Works on Textual Criticism", he sets it down as follows:

"FR. H. AMBROSE SCRIVENER: *A plain Introduction to the Criticism of the New Testament*, 1861; 2d edition thoroughly revised, Cambridge & London, 1871 (607 pages); 3d edition in press (1882). Upon the whole the best separate work on the subject in the English Language." *Comp. to Greek N. T.* 83. This estimate of it was based on the second edition published fifteen years ago, while I used the third edition, 1883, enlarged by more than 100 pages, and containing the very latest information up to its date. Dr. Scrivener was one of the thirty scholars of Great Britain chosen to make the Revised Version of the English New Testament, and he served in that capacity with such men as Ellicott, Trench, Lightfoot, Alford, Stanley, Hort, Westcott, and others of like reputation. Even Ezra Abbott, his closest critic, as we shall see, cites his works again and again in his critical essays, and his estimate of the man may be gathered from the following sentence in his article on The Bible Text in the Schaff-Herzog Encyclopedia: "Beside what have already been mentioned, the most important contributions to our knowledge of manuscripts of the New Testament in the present century have been made by F. H. A. Scrivener, in his *Full and Exact Collation of about Twenty Mss. of the Gospels*, Cambridge, 1883; and *Full Collation of about Fifty Mss. of the Greek Testament*, with a Critical Introduction, appended to his edition of the *Codex Angiensis*, 1859."

It would certainly be marvelous, if the master-work of such a scholar, which he has been perfecting for a life-time, which has passed to its third edition revised and enlarged, and which has all this time been accepted as an authority, were "torn to pieces" by any recent criticism. Let us now see what this recent criticism is.

It is contained in a pamphlet of 56 pages, published as a Critical Appendix to the Andover Review for 1885. It is edited by Prof. J. H. Thayer of Harvard, and its origin, according to its prefatory statement, is about as follows. Scrivener's Introduction first appeared in 1861. In 1874, after the work had been out 13 years, Ezra Abbott wrote Scrivener a long letter calling his attention to "apparent errors" and "overlooked facts" in that edition. The second edition of the work was already in press, and it was too late for the author to take advantage of Prof. Abbott's criticisms. When the third edition appeared, nine years later, it was

found that "the more obvious oversights" pointed out by Abbott had received correction, but the rest of his criticisms had received no attention. Prof. Thayer assumes that "the suggestions of the transatlantic correspondent" had "slipped into oblivion." Is it not possible that they had been examined and deliberately set aside as not worthy of adoption?

These original suggestions by Abbott, together with memoranda made by him on the margin of his copy of Scrivener, have been collected into this pamphlet, and they constitute the chief part of its contents. Some of the rest is taken from C. R. Gregory's *Prolegomena* to the eighth edition of Tischendorf's *Critical Text*, some has been contributed by Prof. Harris of Johns Hopkins University, some by Prof. Warfield of Allegheny, Penn., and some by the editor.

I have examined the pamphlet sufficiently to see that it has reference almost exclusively to Scrivener's descriptions of Greek Mss., of which he names and describes considerably more than 2,000. The alleged errors are of two classes, mistakes and omissions. Many of the mistakes, if they are really such, are obviously typographical; and very many of the omissions concern points in the descriptions which Scrivener may have intentionally left out, because he regarded them as unimportant. Of the whole number, very few are of any serious importance, and not one of them affects materially any statement made in my "Text and Canon" on Scrivener's authority. Not only is this true, but the scholars engaged in getting up this pamphlet had no thought of such a task as tearing to pieces Scrivener's great work. On the contrary, the editor of the pamphlet declares that these notes were published, "because they may be of service toward perfecting a book upon which, it is understood, Dr. Scrivener has done his last work." With regard to the work itself he says: "With all its shortcomings, his Introduction has laid the students of New Testament criticism under lasting obligations. It is the most comprehensive work upon the subject extant in any language."

The reader can now appreciate at their proper worth the sneering remarks copied from the *S. S. Times*, and he can see whether I am censurable for pronouncing Scrivener's Introduction an "invaluable work", and for relying upon it as an authority.

J. W. MCGARVEY.

THE EVOLUTION OF A SHADOW; OR THE BIBLE DOCTRINE OF REST. *From the standpoint of a Believer in the Divine Authority and Paramount Importance of the Religious Observance of the First Day of the Week.* By A. M. Weston, A. M., formerly Professor in Hiram College, Ohio, and President of Eureka College, Illinois. Published by the *Standard Publishing Company*, Cincinnati, 1886. pp. 202, price \$1.50.

We have read this book carefully from beginning to end, and we can cheerfully commend it to the careful study of every student of the Bible. The question investigated is one of practical importance, and it is discussed calmly, impartially, logically and with originality. The price is very reasonable, and the book should have, as it deserves, a large circulation.

BIBLE VS. MATERIALISM: *In which the Errors and Sophisms of Modern Materialists are Detected and fully Exposed, and the True Teaching of the Bible Exhibited.* By William M. Roe. New Edition. Revised and Enlarged. Published by the Christian Publishing Co., 913 Pine St., St. Louis, Mo. pp. 197. Price (paper cover) 25 cents.

This book is divided into eight chapters, which treat of the following subjects: 1. The Soul of Man; 2. The Spirit of Man; 3. The Intermediate State; 4. Exposition of the principal texts cited to prove Materialism; 5. Sheol and Hades; 6. The final destiny of the wicked; 7. The fruits of Materialism; 8. Reason and Science against Materialism.

Those who wish to study or discuss this question will find this book of great assistance.

WHAT SHALL WE DO ABOUT THE ORGAN? *By J. W. McGarvey, A. M., and F. G. Allen, Editor of the "Apostolic Guide."* Published by Guide Printing and Publishing Company, Covington, Ky. A pamphlet of 29 pages, and sold for 30 cts. per dozen.

This little pamphlet is a reprint of two articles, one written by Prof. McGarvey, and the other by F. G. Allen, in answer to letters asking what is the duty of Christians in regard to the use of the

Organ in public worship. Both of these men are close and conscientious students of the Bible, and will, as far as they are able, give Scriptural answers to all questions submitted to them. While able and conscientious, they may reach false conclusions, and we can not accept any position as true on the testimony of any man, but we must try their conclusions by the Word of God. We think in this matter they occupy Scriptural ground, as far as the use of the Organ is concerned, but we regard their advice as unwise and unscriptural.

OUR MOVEMENT, ITS ORIGIN AND AIM. *A paper read before the Baptist Ministerial Association of Boston, Mass. By J. H. Garrison.* A pamphlet of 30 pages, printed by the Christian Publishing Co., 913 Pine St., St. Louis, Mo. Price ten cents; \$1.00 per dozen.

TEN CHAPTERS AGAINST TOBACCO. *A pamphlet showing the evils of the tobacco habit. By Simpson Ely. With an Introduction by B. W. Johnson.* A pamphlet of 27 pages, printed by the Christian Publishing Co., St. Louis, Mo. Price ten cents; \$1.00 per dozen.

FIFTY-NINE YEARS OF HISTORY. An Address delivered at the Annual Meeting of the Ohio Christian Missionary Society, New Lisbon, May 19, 1886. By Isaac Errett. Printed by Standard Publishing Company, Cincinnati, Ohio. Price ten cents; \$1.00 per dozen.

EDITORIAL.

F. G. ALLEN AND MISSIONARY SOCIETIES:—F. G. Allen, editor, of *The Apostolic Guide*, having been criticised as being inconsistent in his position concerning *Missionary Societies*, in his paper of July 9, makes an explanation and defence of his position. We have no intention of intruding ourself into this controversy, but as many occupy the same position that he does, we feel constrained to notice his defence. These Societies are a living question among the disciples of Christ, and one that we consider to be fraught with serious consequences, and involving a vital principle of Christian obligation.

He says: "It is well understood, and ever has been, that we are unyieldingly opposed to any measures on the part of brethren that disturb the unity and harmony of the brotherhood." We are ready to admit this, and cheerfully say, that we believe he is perfectly sincere in this statement; but, at the same time, we must say, that he knows that these Societies are "disturbing the unity and harmony of the brotherhood." He admits this, and therein consists his inconsistency. This is his explanation: "We might regard a missionary measure as wise and scriptural, and one that would result in good if all would accept it, but if its adoption will result in discord and disruption, we would feel bound to oppose it. But we do not understand that missionary conventions and work are of themselves causes of discord and alienation as such. The history of our reformatory movement clearly shows that co-operation in the spread of the gospel and the upbuilding of the cause has ever been an accepted principle. Nor do we understand that mission work is now opposed by any part of the brotherhood, nor the co-operation of the churches and people of God to that end, if the work were entirely rid of the features that have been the bones of contention, such as corporations, life-memberships, life-directorships, money basis, salaried secretaries, etc. Mission work of itself can not be wrong. Co-operation to this end can

not of itself be wrong. This all must concede. But you say the societies, as we now have them, have certain features that all the brethren can not accept, hence they are bound to be divided in regard to them; and that the societies will not dispense with these features, hence the necessity of opposing them as they are. We readily grant that, on this account, we cannot fully endorse some of these societies, and never have. Still we insist that we might have the work done in a way that would not lead to such results, and it is our duty to dispense with objectionable features and come to grounds of unity as soon as this is discoverable. Hence instead of opposing all missionary societies as such, we feel it our duty to try to correct the evil and retain the good. Indeed we see not how one can oppose all associations for the spread of the gospel as such, when they are not necessarily wrong within themselves." "We disclaim, in the first place, lending our support to anything that produces alienation and division." He does lend his support to the present societies, admitting that they are causing alienation and division, and hence he is inconsistent. His defence is, that Societies are not wrong *per se*, do not cause alienation and division, but the objectionable features do, and he opposes the objectionable features. He co-operates with the Societies having the objectionable features which produce alienation and division, protesting against the objectionable features, but co-operates with them nevertheless. We can not regard this as otherwise than as very inconsistent. He has been protesting against these objectionable features for several years, but not a single one has been removed or modified, but rather the Society advocates have become more and more dictatorial, more aggressive and persecuting. He should be convinced by this time, that these objectionable features will not be removed or modified so long as such men as himself give the Society their support notwithstanding the objectionable features. How long does he propose to labor with them under protest? There seems to be no indications of any change. "We might regard a missionary measure as wise and scriptural, and one that would result in good if all would accept it, but if its adoption will result in discord and disruption, we should feel bound to oppose it." All will not accept the present Societies or any similar to them, and their existence leads to discord, therefore, he feels bound to oppose them, and, yet, he

co-operates with them. This seems to us to be absolutely inconsistent.

"But we do not understand that missionary conventions and work are of themselves causes of discord and alienation as such." "Missionary conventions" is a very indefinite designation. The controversy is about the present Missionary Societies. We are discussing *organized Societies*, and there is no propriety in switching off to "Missionary conventions." It will be noticed that he is very particular to limit what is *not* a cause of discord to "conventions and work", even to the extent of tautology in the use of the words "themselves" and "as such." Of course missionary *work* is not a cause of discord, for no one can be a Christian who does not *do* missionary work. The Society *way* of doing it, is the cause of discord. Conventions of persons actively and personally interested in doing missionary work, for the purpose of mutual encouragement and information, are not causes of discord, and never have been, and we are not considering them at this time, but we are considering these incipient ecclesiastical organizations that are claiming and striving to be the Church, to be the bodies through which the Church, all Christians, must do all their missionary work; the bodies that must own and control all the educational and elymosenary institutions founded by individual Christians.

"Mission work of itself cannot be wrong. Co-operation to this end can not of itself be wrong." Mission work, if we understand the term, is preaching the gospel. Jesus commanded the eleven disciples, and through them all disciples, to preach the gospel to the whole creation. We read, that the disciples without any limitation of age, sex, ordination or authorization, went everywhere preaching the gospel, and that they did it because it was an individual Christian obligation to preach the gospel, just as much as to visit the sick and distressed, and to keep themselves unspotted from the world. Of course mission work—preaching the gospel—can not be wrong. "Co-operation to this end can not of itself be wrong." Before we say this very positively, we had better understand what is meant by "co-operation to this end." It must mean co-operation in preaching the gospel. Preaching the gospel is an individual duty and obligation. What kind of co-operation can there be in doing individual duties? In visiting the fatherless and widows in their afflictions, what kind

of co-operation is possible? A Christian finds an orphan in distress; he does all in his power to relieve its distress, but he is not able to do all that is necessary, and he tells one or more other Christians of the case, and they assist the orphan. That is co-operation. So co-operation in preaching the gospel may come about in this way: A Christian is not gifted in public speaking, but a Christian who is, finds a destitute region where a public proclamation of the gospel would do good, and as an individual Christian discharging an individual duty, he goes there and preaches; he is not able to give all of his time to this work and he tells this first Christian and others like him, that he is doing good there and could do more good if he could devote all of his time to it, but is not able to meet all the expenses himself; they tell him to go on with the work and that they will assist him. This is co-operation in preaching the gospel. This kind of co-operation can not be wrong; but when a number of Christians come together and form a society for the purpose of selecting places in which to have the gospel preached, select and employ men at stipulated salaries to do the preaching, and employ a man to go around among Christians who are not members of the Society, to solicit contributions to pay these preachers, then this co-operation is wrong in itself, because it has no Bible command or precedent, and is destructive of that element of individuality which is the scriptural basis of all Christian work. When a preacher is doing the work that God had laid upon him by giving him the talent of public speaking, then if he needs assistance and I assist him, I am co-operating in mission work, and I am co-operating as God would have me co-operate. This is the way that the brethren co-operated with Paul.

"But you say the societies, as we now have them, have certain features that all the brethren can not accept, hence they are bound to be divided in regard to them; and that the Societies will not dispense with these features, hence the necessity of opposing them as they are. We readily grant that, on this account, we cannot fully indorse some of these Societies, and never have. Still we insist that we might have the work done in a way that would not lead to such results, and it is our duty to dispense with objectionable features and come to grounds of unity as soon as this is discoverable." The trouble about preaching the gospel is found

in the words, "*we might have the work done.*" They embody the feeling that gives existence to Missionary Societies. "Might have the work done", is the key-note of every organization that ever existed for doing Christian work. Many professed Christians are willing, yes, anxious, to have Christian work *done* by some one else, even if they have to give money towards it, but they are not willing to do it themselves. At the final judgment, when the books are opened and the King shall say: "I was thirsty, and ye gave me no drink", these persons will say: "Lord, it is true we never went about hunting up the thirsty, such work was not congenial to our tastes, and we did not have time from our business, but we belonged to a Society and gave liberally out of the surplus money we made, to hire a man to beg this money from us with which to hire men to hunt up the thirsty." Can you imagine what the King's answer would be? God demands personal service and He will not accept service done by proxy.

Of course the work can be done in a way that will not lead to such results, and that way is to do it ourselves. Are not the grounds of unity already discovered? What did Paul mean when he wrote 2 Tim. 3:16, 17? "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." If we have not discovered the unobjectionable way to do mission work, we have either failed to understand the Scriptures, or Paul was mistaken. Paul and the early disciples seem to have understood the Scriptures on this subject. Under the plan followed by them Christianity made wonderful progress, and their plan produced no division or alienation. Is the divine record so vague on this subject that we must grope in darkness, having no light but the farthing candle of human wisdom, and accept under protest human plans until our fallible wisdom can hit upon the right one? Shame upon such an imputation against the wisdom and mercy of God!

Christianity is an individual matter. God has gifted each person to a certain degree, and to that degree is he personally responsible, and each Christian is commanded to "work out your own salvation with fear and trembling." Bro. Allen will not deny that the Bible gives accounts of much missionary work and

how it was done. He will not say that any of it was done by missionary societies. He will admit that individual disciples went and preached without being employed to do so, and went without a stipulated salary. He will admit, that if disciples would do so now, the gospel would be extensively preached. He will admit that this plan is Scriptural and would not produce division or alienation. Then why does he not cease to assist to keep alive these human contrivances which do produce division and alienation? What sense is there in criticising an organization and at the same time furnishing it the means of existence? What care the Secretaries of these Societies for his protests so long as he himself gives and urges his readers to give liberally to their funds? "We disclaim, in the first place, lending our support to anything that produces alienation and division", and admits that these Societies do produce alienation and division, and yet he assists in keeping them alive and urges his readers to do so. This is not consistency.

"But we are told that we can not correct these wrong and division features in our societies; hence we need not try. This may be; neither can we destroy them. If we could kill the old ones and establish a work in their place in which all could agree, that would be a good thing to do; but how can we hope to do this if we can not correct the evil features of those we have?" "Neither can we destroy them." No, not by criticising them in one line, and urging support to them in the next. Yes, by criticising them and by urging upon every disciple the necessity of *not* giving anything to them. Because we can not correct the evil features in the present Societies, we can not expect to establish one that has no evil features, so he argues, (but we fail to see the conclusion), and, therefore, we must support the present ones with their evil features. Then we must admit that there never can be missionary work done that will not divide and alienate Christians; then missionary work is necessarily divisive, and God has commanded us to do something that will divide His people. In this we think he is inconsistent.

"If we regard a missionary measure as unwise, we may refuse to support it, and work to the same end in a better way." He regards the present Societies as divisive, does he refuse to support

them himself, and does he urge his readers to stand aloof from them?

"But in matters like missionary measures nothing of this kind is done. No one is forced to go contrary to his convictions of right or go out of the church. Every one is left free to act or not, just as he may please." With all due deference to Bro. Allen, we must say, that he is mistaken. A congregation employs a "pastor" who is a Society man; he induces the officers to include in their estimate of expenses a certain amount for these societies; a member refuses to pay any part of this fund; he is excluded. This "pastor", by order of the Society, preaches a sermon at a specified time on missions and takes up a collection for the Society, a member objects, and refuses to assist in paying a "pastor" who advocates an unscriptural organization, and the member is excluded. Let a preacher who is opposed to these Societies go into the bounds of a Ministerial Association, and will the Association allow him to work in their district? Is not the hand of every Society man against every preacher and paper that opposes them? We have been refused space in a Society paper to reply to attacks made upon us in its columns. Society men have written to us that the *QUARTERLY* should be suppressed because we opposed the Societies. Every one is *not* left free to act or not, just as he may please. The Societies are tyrannical, and woe be to him who dares to oppose them, if it is in their power to crush him.

The Bible is plain in telling how the gospel is to be preached, but in its plan there is no room for selfish ambition to be gratified, nor opportunity to make merchandise of the gospel, and hence there are men who will never follow it.

CONDITIONAL IMMORTALITY:—A friend has called our attention to this subject and has furnished us with several essays discussing it, and has asked us to give it some consideration. Frederick S. Jewell has published an article in the *American Church Review*, of April 1885, under the title "Human Immortality not Innate but Conditional." Two pamphlets have been handed us: "God's Special Gift. Mortal or Immortal Sinners, Which?" by I. C. Wellcome; and "The Gospel of Life in the Syriac New Testament", by J. H. Pettingill.

The theory discussed and defended by these writers is, that immortality is a gift or condition given only to the righteous; that persons who die out of Christ have no life after their physical death, or not after the general resurrection; that they go into an eternal sleep, oblivion, or annihilation. These several writers discuss and defend the theory with ingenuity and some degree of plausibility. They state two theories, and narrow the discussion to them; one being, that immortality is inherent in the nature of man, and the other, that immortality is based solely upon faith in and obedience to Christ. Some of them admit that God gave this element of immortality to man, but that in the transgression of Adam it was lost, and then conditionally restored in Christ. They prefer to discuss negatively the first theory from the standpoint of human reason, rather than to affirmatively defend the second.

Human intellect can understand man as a material organism, as a machine, but can not understand the element that makes him a *living* creature. Our knowledge of man as he is, must come to us by revelation from his Creator; and when we are certain what this revelation is, we must accept it as the conclusion of the whole matter.

God has revealed to us, that He "created man in His own image", and that He "made him a little lower than the angels." We suppose that it will not be claimed that man was created having this semblance to God in his physical organism, and if not a physical resemblance, then the similarity must be in the spiritual element. The lower animals have life, and if man alone is in the image of God, then he must have something more than animal life. The likeness must be in an element that is common alone to God and man, and that element must be spirit, and spirit is indestructible. If God created man with a spiritual element in his organization, which constituted the resemblance, then when that element is taken out of his organization, he ceases to be the same creature that God in the beginning created, and after Adam's disobedience man ceased to be in the image of God; but revelation gives no intimation of such a change. If a man lost this element or attribute of immortality in the disobedience of Adam, then from the time that he was driven from the garden until Jesus rose from the dead, every man who died, passed out of existence as the brutes, for, according to this theory, immortality was restored

only by faith in Christ, and there could be no faith in Him as the Christ, until after His resurrection. Revelation, however, teaches that those who died before Christ, did not cease to exist. In the familiar story of Saul and the woman of Endor, we learn that the spirit of Samuel, who had been dead for some time, assumed human shape, so as to be recognized by Saul, and conversed with him. Was Saul deceived by magical arts and only imagined what he thought was real? No such intimation in the Bible. It is given to us by inspiration as an actual fact. At the transfiguration, was it a mere hallucination, or did Peter, James and John see the rehabilitated spirits of Moses and Elijah? In the parable of the rich man and Lazarus, Jesus taught that there was an existence, and a conscious existence, of the wicked after the physical death. Lazarus is represented as a righteous man dying, and reappearing in the spiritual world as consciously happy; the rich man is a wicked man who dies, and appears in the spirit world as consciously suffering. We can not suppose that there was no basis of fact for this parable, for if we admit that the condition of the rich man was purely imaginary, then we must also admit that the condition of Lazarus was imaginary. Jesus could not have spoken this parable unless He was deceived Himself concerning the condition of departed spirits, or was intentionally deceiving His disciples, unless the spirits of men who had died, had or would have a conscious existence. No one for whom we are writing will admit either of these positions. Jesus was not deceived, and neither was He deceiving His disciples. These three Scriptural citations effectually decide that the spirits of men from the expulsion of Adam from the garden up to the crucifixion of Jesus lived, and were immortal. Coming down to the time of the apostles we find Paul using this language: "Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." Paul evidently believed that the element of immortality was part of the nature of man. Jesus Himself said: "for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." It is argued by some that the spirit may not cease to exist when the body dies, but it may remain in an unconscious condition until

the final judgment, then be resurrected, receive its sentence, and then cease to exist. This of course is only conjecture, but has it any foundation in revelation? Jesus describes this resurrection. He says, that before Him shall be gathered all nations, the living and those who had died, and He shall separate the righteous from the wicked; to the righteous He will say: "Come, inherit the Kingdom prepared for you from the foundation of the world"; and to the wicked: "Depart from me, into the eternal fire which is prepared for the devil and his angels." This does not look much like annihilation of the spirits of the wicked! The post-judgment condition of the spirits of the righteous and the wicked is contrasted, happiness for one, misery for the other, but immortality for both.

We are free to confess that revelation is not clear as to the condition of spirits between death and the resurrection, either of the righteous or the wicked, but just as clear concerning the one class as the other; but we are well assured that the spirits of both are living, ready to obey the summons of God at any moment.

It is argued, that when Paul said, "this mortal must put on immortality", that whatever put on immortality was not previous to that time immortal, and that if it refers to the spirit, the spirit was not immortal, and only those who received this gift through obedience to Christ, became immortal. To understand correctly this language we must study the context. Paul is discussing the question of individual, conscious resurrection, and he presumes that the question would be asked: "How are the dead raised? and with what manner of body do they come?" He answers: That the body is buried a corruptible body, a body that will decay, but that it will come forth in the resurrection a body similar in appearance, but different in character, incorruptible. He is not discussing the resurrection of the spirit. It is taking it for granted that all admitted its immortality. His readers could understand, after His explanation, how a mortal body after it had died and had dissolved into its several elements; at the command of God, the spirit could come forth clothed with an incorruptible body, but they could not understand how those who were living at this resurrection could have their bodies changed, and he answers this difficulty by saying to them that it was a mystery, but it was a fact. Paul was writing concerning the resurrection of the body,

showing that in and at the resurrection it became incorruptible, and, hence immortal. Previous to this time it was corruptible, and, therefore, mortal.

We give an extract from Dr. Jewell's article in the *American Church Review*, 1885, page 485. "It is not inconsistent with pure morality that God, if He is to create at all, should, as the highest order, make beings in His own rational and moral image. Such beings must, of course, be possessed of free-will; as finite, they must be fallible; and as finite, fallible free agents they may mistake or mischoose their course, and may thus fall into sin. The highest created capacity must, outside of necessitated being, be subject to such a possibility. But if, notwithstanding this liability in man, God has furthermore endowed him with a *necessary* immortality—that is to say, with indestructible being, the case is not so clear. To create any such erring and possibly sinful being, one who may make himself a blot and a blasphemy in the moral system, in any such fashion that he can not be *unmade*, does not appear to consist with either Divine wisdom or virtue. This is to suppose that God not only made man capable of sinning, but also practically rendered Himself unable ever to put a complete stop to his sinning. An unconditional immortality amounts to a conditional Deity, and for God to condition Himself to the end of perpetuating sin can not be ethically consistent."

We can not understand how it is a question of morality at all how God should create. God's actions can not be measured, for He is the standard of right. Of course man is a free-agent, and must, therefore, be fallible, and hence liable to decide incorrectly. Man as a citizen has the power to obey or violate law, but the State fixes a penalty for violation, and while the faculty of choice remains, the ability to exercise the choice is taken away. A man who commits murder may be imprisoned for life, and although his passions might dispose him to murder again, he can not do it for want of opportunity; so while man may retain his immortality and his sinful disposition, yet in the abode of the wicked, after judgment, he will not have the opportunity to sin against God.

"An unconditional immortality amounts to a conditional Deity." Of course it does, for when God created man in His own image, He gave man similar attributes to a certain extent with Himself, and consequently limited His power over men that much.

But God is as much a conditional Deity when He is forced to *destroy* man in order to prevent disobedience, as He would be were He to confine him everlastingly in pits of darkness. God does not perpetuate sin by giving the sinner immortality—he can live and yet be prevented from sinning, and this is precisely what the Bible teaches. Men live their natural lives in rebellion to God, denying His existence and His power, but at the general judgment, they will acknowledge His existence and His power, and will call upon the mountains to fall upon them to crush them out of existence, and to hide them from the presence of the Lord; but they will not be annihilated, they will be consigned to an everlasting habitation with the devil and his angels.

Our writer argues, that as there was a Fall, there must have been a time when men were pure, and that under the management of God there should come a time of restoration. If God has the power to inaugurate a period of purity, He should do it, but He can not if sinners are permitted to live. To bring about this era of purity, sinners must be destroyed. A Fall does not necessitate a state of absolute purity—it only necessitates a state of probation. Man before the Fall had the power to obey or disobey, and He has had that power ever since. From Adam to Christ men had this power, and by the right exercise of it they secured the approbation of God. The first disobedience lost man the reward of perpetual happiness, but did not make the children of Adam any more slaves of sin than himself. Before Adam sinned he had the power to sin, and soon exercised it. Until he did sin God had provided for him a life of absolute happiness, but the threat was a life of suffering, without provision of restoration. In Christ a way of restoration is provided whereby men may regain this state of absolute happiness, and in the restoration there will be no temptation.

He asks: "But how can a holy God who hates sin content Himself with less than the absolute destruction of sin and all things sinful?" He forgets what sin is. It is not an entity; it is conduct. Sin is a violation of law. God can not *destroy* sin; it can be prevented either by repealing the law or by removing the temptation. God proposes to remove temptation, and then no one will sin.

No one ever claimed that man was or is inherently immortal;

but it is not true that *creation* precludes the possession of the element of immortality. God who has all power can create a being with an element of immortality just as easily as he can create a being with the faculty of reason. It is true, that in God man lives and moves and has his being, but that does not necessitate that he is not immortal. God gave him immortality, and, consequently, he has it from God, but when God gave him this element he was immortal. He has his physical living, and moving, and being, in obedience to God's physical laws.

Again: "To be immortal by nature man must be by nature incorruptible and immutable." Man by creation is immortal in spirit, and, therefore, in spirit is incorruptible and immutable. "And the dust (man's corruptible body) shall return to the earth as it was, and the spirit (man's incorruptible, immortal element) shall return unto God who gave it."

Our writer now comes to an examination of the Scriptures touching this question. He refers to Daniel 12:2, and disposes of it by saying, that it was a revelation, and, hence, not then commonly known and believed. No one, as far as we know, claims that the post-mortem life was fully understood from Adam to Christ, but there was a general belief that men did not perish as the brutes. Jesus brought life and immortality to light, which He could not have done had not man possessed such an element. In Daniel's time men were groping in darkness after the solution of the question, "If a man die, shall he live again?", and the solution was not found until Christ threw His light upon it.

He claims, that Paul in 1 Tim. 6:16, restricts the possession of immortality to the Divine Being. Then it could not have been conferred upon the obedient in Christ. The declaration is universal if it has reference to man at all. Are we not warranted in saying, that Paul was speaking of God in contrast with other gods?

He claims that eternal life is a gift of God through Jesus Christ; and so it is; but not in the sense in which he understands it. Paul in Rom. 6:23, does not use "eternal life" as synonymous with immortality. He uses "life" frequently, and certainly in this connection, as meaning a life of happiness after the general judgment. He quotes Rom. 2:7, to prove that immortality is conditional, but "eternal life" is the phrase used, not "immor-

talities", and Paul uses it here as elsewhere to denote eternal happiness. He fails to quote the 8th and 9th verses which would have been fatal to his theory. The passage reads: "To them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be wrath and indignation, tribulation and anguish.*"

J. H. Pettingell, in his pamphlet, *The Gospel of Life in the Syriac New Testament*, labors hard to show the superiority of the Syriac New Testament over the Greek in the words "*sozo, soteria and soter*", "save, salvation and savior", in order to find an argument to sustain the theory we have been considering. Suppose we admit that the corresponding Syriac words mean "to give life, the gift of life, and the life-giver", to an English mind what different thoughts are suggested from those we have when we read, "save, salvation, and Savior"? Does not "to save", when used in reference to the post-mortem existence, mean "to give life"; and "salvation", "the gift of life"; and "savior", "one who gives life"? In Matthew 10: 22, "but he that endureth to the end, the same shall be saved", is rendered by him from the Syriac: "He that shall endure to the end shall have life." "Life", which is elsewhere spoken of as "eternal life", means "eternal happiness", and what does this mean more than "to be saved" from the condemnation of the disobedient? From a careful examination of his eulogy of the Syriac, we find nothing worth the labor, or a single argument for the theory.

The inspired record tells us that the disobedient shall be cast into *everlasting* fire. In Matthew 18: 8, "life"—*aionion* life—is contrasted with *aionion* fire. How could the sinner be cast into everlasting fire unless he had everlasting existence? The same statement in Matthew 25: 41 and 46. In Mark 3: 29, it is stated, that: "But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal—*aionion*—damnation." How could a sinner be in danger of *aionion* damnation, if he had not an element of immortality in him?

The teachings of Scripture are too plain and definite concerning the everlasting existence of the disobedient, for any man who is willing to accept its teachings to ever conclude that sinners perish as the brutes. Some men are always seeking out some-

thing new, are heady and rebellious, and not willing that God should arrange the future of man.

WHAT DOES IT MEAN?—In the account of the last session of *The Missouri Christian Lectureship* published in the *Christian-Evangelist*, we read: "The happiest feature of the session was the reception of Bro. Reese into the fellowship of the Christian Church." We are free to say that we do not understand this, and ask for an explanation. The writer, A. P. Terrell, Secretary, El Dorado Springs, Mo., probably can enlighten us.

This "Missouri Christian Lectureship", as we understand it, is an association regularly organized, composed of preachers living in Missouri, who profess to stand upon the Bible, without additions or subtractions. They meet together once a year to hear essays read by persons whom they select, which persons are either members of the association or of some religious organization. The essays having been read, are discussed by the members of the association. "The Missouri Ministers Mutual Improvement Association", would, probably be the better name, as we understand the object of the association is mutual improvement.

Just preceding the extract we have given, the report says: "The evening session was addressed by Bro. S. R. Reese." We want enlightenment on several points: 1. Was S. R. Reese a member of the "Christian Church" previous to *this* "reception into the fellowship of the Christian Church"? 2. Who has the authority to receive persons into the fellowship of the Christian Church? 3. What entitles a person to fellowship in the Christian Church? 4. Can whoever has the authority to receive persons into the fellowship of the Christian Church, expel such persons from the fellowship of the Christian Church?

If he were a member of the Church of God, holding membership in some local congregation of disciples, then he had already been received into the fellowship of God's people, and this was not into the fellowship of God's people, but into the fellowship of this association. If he had not been received into the fellowship of God's people, then the preachers composing this association claim and exercise the right of receiving persons into the fellowship of the "Christian Church." If this association has

the authority to receive persons into the fellowship of the Christian Church, it most assuredly has the authority to withdraw this fellowship. We have never yet found the place in the New Testament where any person or association of persons was authorized to receive any one into the fellowship of the Christian Church, the Church of God or Kingdom of Christ. "For as many of you as were immersed into Christ did put on Christ." All, therefore, who have put on Christ are in fellowship with Christ and with each other. Disciples when they wish to take membership in some local congregation of disciples, are received into the fellowship of that congregation. If disciples are received by some action of men into the fellowship of the "Christian Church", then it must be a visible organization having men in authority to act for it, to extend this fellowship; but we know of no such official characters. It must have been a mistake, this statement that this lecture association received any one into the fellowship of the "Christian Church."

CHURCH LETTERS AND MEMBERSHIP:—It is a custom of all religious denominations to give letters of dismissal and commendation to members who change their residence. For this practice there is neither scriptural command nor example. After Apollos had been taught by Priscilla and Aquila, he determined to go into Achaia, and the brethren at Ephesus encouraged him and wrote to the brethren in Achaia to receive him. This letter was not what we call a "church letter." It was simply a letter of endorsement, the kind of credential that all evangelists should have. It was not for the purpose of transferring his membership from one congregation to another. The letters that Paul proposed to give to the messengers who were to be selected to carry the contributions from the Corinthian brethren to the brethren in Judæa, were not "church letters", but simply letters to explain the motives and objects of the contribution. The letter that Paul wrote introducing Phœbe to the Roman brethren, was not a "church letter."

As we have already said, church letters, as we understand the term, were unknown in the Scriptures, and the first mention we

have of them in church history, shows that their purpose was very different to what it now is. In the early years of the Church, congregational organizations were mainly for mutual assistance and worship, and the support of indigent and traveling disciples was the main question that they had to consider. They were soon compelled to adopt rules to regulate this matter, and several utterances of Scripture are obscure without this understanding of the purposes of the congregations. Paul writing to the Thessalonians, said: "If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busy-bodies. Now them that are such we commend and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing." The eating had reference to being supported out of the common fund contributed for the support of the poor and strangers, and he is careful to say to them, that while they should not support the lazy, they should not neglect to assist the deserving.

"Let none be enrolled", put upon the list of beneficiaries, "as a widow, under threescore years old"; "but younger widows refuse." In the *Teaching of the Twelve Apostles*, it is written: "And every apostle who cometh to you, let him be received as the Lord; but he shall not remain *except for* one day; if, however, there be need, then the next *day*; but if he remain three days, he is a false prophet. But when the apostle departeth, let him take nothing *except* bread enough till he lodge *again*; but if he ask money, he is a false prophet."

The importance of the philanthropic element in the Christian societies caused them to adopt the same name for their officers that had been adopted by the cotemporary societies, and the attention of these officers was largely occupied with questions of assistance. They were called upon to receive this charitable fund and to distribute it. They were to decide who of their own society were to be assisted from it, and also what strangers; and the practice naturally grew out of this condition of affairs, that letters were given to those who left the local society, certifying that the bearer was worthy of assistance. This, we may safely conclude, was the origin of church letters. The practice was continued and changed to the present custom from a misconception of the nature and functions of congregations.

As time went on, these officers of these local societies considered it best to have conferences with the officers of contiguous societies, and soon these officers in a district of country selected one of their number to be the President, or Diocesan Bishop, and he soon usurped the authority to govern all the societies in his district; and soon these Presidents of different districts united and selected a General Bishop, and declared that all the disciples were members of one general society, and that the local societies were but subordinate societies, owing allegiance to the general society represented by the central Bishop. With this theory received, it was an easy step to conclude, that membership in a local society was membership in the Church, and withdrawal from the local society was withdrawal from the Church; and, hence, no one was permitted to withdraw from a local society without the consent of the Bishops, except by exclusion from the Church; and now it is held, that when a disciple takes membership in a local society, he can not dissolve that connection except to transfer his membership to some other local society with the consent of the society of which he is a member, and some church letters now read, "the bearer is a member of this congregation until he becomes a member of some other congregation." Membership once taken in a local society, *voluntarily*, can never be withdrawn except by death or expulsion from the Church! Church letters are now given to perpetuate this membership, and they are not given unless the officers are satisfied that the member is moving out of their jurisdiction. Thus it is easily seen, that church letters are not commanded in the New Testament, and have grown out of a misconception of the congregational organization, and out of a usurpation of authority. That theory and the present practice are tyrannical in the extreme. A person hears the gospel, believes, repents and is immersed. He is a citizen of the Kingdom of God, a member of Christ's body. In order to grow in grace and in knowledge, in order to be visibly identified with God's people and to be visibly separated from the world, and in order to bear continued public testimony to his belief in Christ by partaking of the Lord's Supper, he takes membership in a local society of people who believe and practice as he does. While a member of that society he is in subjection to the officers of it, and contributes according to his ability to its expenses; but after awhile this society

changes its practices, increases its expenses beyond his judgment of prudence, its officers in his opinion are inefficient, an incompatibility of feeling between him and some of the members is developed, and he realizes that his spirituality is hampered and smothered by being a member of that society, and he desires to change his membership. He desires a certificate of character and asks for it. He is asked: "Where do you propose to go; are you about to move away from this locality?" "No, I thought I could live more happily with a neighboring congregation; and, therefore, wish to change my membership." He is answered: "We will not grant a letter under such circumstances. You must remain a member of this congregation, have your spirituality smothered out, or be excluded as not worthy to be recognized as a Christian." Of course this is not scriptural, but it is the logical result of the present conception of congregational functions, which is the basis of church letters.

If we can understand the purposes and functions of congregational organizations, we can act understandingly in many things, about which now there is confusion. It seems to us that the New Testament, in the light of cotemporary history, is explicit on this subject. At the time of Jesus and the apostles, the Jews had their synagogue organizations for special purposes, with certain officers. The Romans and Greeks had their various societies with certain officers, and nearly all of them had one common purpose. The Jewish converts naturally formed societies similar to the synagogue organization, and in many instances entire synagogue societies embraced the new belief, and continued their society existence, with their ceremonies and purposes modified by the change. The Gentile converts also naturally formed societies similar to the ones of which they had been members. The New Testament contains no command directing the organization of such societies, but we see all along in the footsteps of the apostles and evangelists, these societies springing up, and then we find Paul instructing the members what character of men they should select to direct their society affairs, and prescribing their powers and duties. There is no command in the New Testament directing disciples to become members of these societies, but directions are given to those who are members how they should deport themselves to each other and to those whom they had

placed in authority. In Hebrews 10:25, we find this language: "Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*." It matters not to whom we may ascribe the authorship of this letter, for the writer was evidently a converted Jew; nor does it matter to whom it was particularly addressed, for they were Jewish disciples; we are satisfied that the "assembling" had reference to congregational worship. The writer was speaking to disciples who were united in synagogical association, as the word for assembling—*ἐπισυναγωγῆν*—clearly indicates. Synagogues were formed without divine authority, and came into existence by the necessities of their surroundings. Devout Jews, debarred from the Temple service by their expatriation, came together for the purposes of studying the Law, for exhortation and for mutual assistance. Membership was voluntary, and consisted in nothing more than in meeting together. The Jews came and went, and wherever they were, if so disposed, they attended the meetings of the synagogue. So were the early Christian assemblies; devout Christians met together to study the new belief, for exhortation, for worship and mutual assistance. Christians as they came and went, assembled themselves with the brethren who were more permanently located. Membership consisted only in assembling together, and in proportion to their zeal did they assemble with their brethren. In this Scripture just quoted, (Heb. 10:25), the writer is exhorting his fellow-disciples not to grow lukewarm—not to forsake the assembling of themselves with their brethren. There is no intimation of compulsory membership. The assembling together was voluntary, but desirable, and the continuance of membership in any particular society was entirely voluntary. The thought of compulsory membership was entirely foreign to the history of their origin and the purposes of their existence; and, hence, church letters, as we now have them, are unscriptural and based upon a perverted idea of the nature of Christianity.

Paul, writing to the brethren at Corinth, (2 Cor. 3:1, 2), says: "Or need we, as do some, epistles of commendation to you or from you?" The epistles here spoken of were not letters to transfer membership, but letters of introduction and endorsement. To say that the present practice is wrong in that it gives the letter to the individual, instead of sending it to the congregation where

membership is to be transferred, is admitting that the purpose of church letters is to transfer membership, and that membership can not be changed without them. A writer on this subject, says: "From all we can gather from the word of God, we conclude that each church considered those in its city or boundary as being under its watch-care, without any special ceremony to that end." We have failed to find any Scripture from which we can draw any such inference. Our inference is, that in any locality the disciples who were living there came together, at first from house to house, or in a synagogue; and when able, rented, bought or built a house, and selected out of their number overseers, who taught, watched over and admonished the disciples who placed themselves under their care, but they never sought officially to control their removal, or watched over them after they ceased to assemble with their society. If a disciple of their flock walked disorderly while assembling with them, and would not reform when admonished, they ceased to recognize him as a fellow-disciple.

It is often asked: "Who has authority over evangelists, and where should his membership be?" These questions would never be asked by any one who understands this question of membership as we do. Evangelists when going among strangers, should have letters from the congregation with which they have been identified, endorsing them as worthy disciples. Whenever it comes to the ear of that congregation that he is not living and preaching as he should, then the congregation should notify him of the reports, and if he does not disprove them, the letter of indorsement should be revoked. An evangelist traveling all over the country, not meeting with any particular congregation, can not be considered a member of any congregation. Christians should not recognize or encourage any stranger as an evangelist unless he can show a letter of endorsement, and are satisfied that the letter is genuine and has not been revoked. An evangelist, however, has no business, as an evangelist, with a congregation, but if an evangelist should come into a city or neighborhood to evangelize, where there is a congregation, it should not encourage him, assist him, or give him the use of its meeting-house, until it is satisfied of his worthiness.

We hope that what we have written will assist our brethren to a clearer understanding of this question.

THE PROFESSOR'S GRAMMAR:—"We are sorry that the work was not more accurately and scholarly done, and hope that it may be improved.' The first part of this sentence, apart from the ungrammatical use of the word 'scholarly', expresses the author's feeling perfectly." Worcester says: "Scholarly, *ad.* In the manner of a scholar. 'Speak scholarly and wisely.' *Shak.*" We think that he might take the whole sentence without much strain on his "feeling."

"The author acknowledges his inaccuracy in using the expression, 'among the army of writers'; but when he is told that he should use a plural verb after the expression, 'none of these', he must decline, and refer the editor to his dictionary and his grammar." Worcester says: "None—used as a plural quite as frequently as a singular." Webster says: "Frequently used as a plural." "In at this gate none pass." *Shak.* We quote from the *Common Version*: "But none of these things *move* me." Acts 20: 24. How would it do to write it: But none of these things *moves* me? "There is only a very small number of variations which can be suspected of a doctrinal origin; and fortunately none of these affects." If "none" refers to all of these variations collectively, then it is plural; if to each one separately, then it is singular. In this case the reference is to all the variations collectively. He referred me to the Grammars. I quote from two: "Any, all, like, none, more and such, may have verbs in the singular or plural, according as they indicate unity or plurality. 'None but the upright in heart are capable of being true friends.'" *Clark's English Grammar. Revised Edition.* "Use 'no one' when one only is meant; 'none' when more than one are referred to." *Harvey's English Grammar. Revised Edition.*

SOUTHERN METHODIST REVIEW for September, has just been received. It is now edited by W. P. Harrison, and published by the *Southern Methodist Publishing House*, Nashville, Tenn. It has been changed from a Quarterly to a Bi-monthly. The mechanical execution is good, but to our taste, the type is too large. The new editor is an experienced writer, has a pleasant style, much energy, and will doubtless make it a most acceptable publication.

THE ORGAN QUESTION.

(We take the following from the *Australian Christian Standard*, and commend it to our readers.)

DEAR SIR:—Will you kindly state some of the reasons why an organ or harmonium should not be introduced into church worship?

I am, etc.,

AN ENQUIRER.

In complying with the above request, we give the following reasons against the use of said instrument or instruments:

1st. There are a great number of brethren who have conscientious objections against the use of instrumental music in church worship. This is a valid reason, unless a weighty argument can be urged in favor of instrumental music. The strongest argument that we know of is, that it will improve the singing. This, even if it were not open to question, which it is, is not strong enough.

2nd. The introduction of instrumental music has been the cause of strife and division. Witness the history of our churches in America. Some things are worth fighting for, this is not.

3rd. There is no mention of the use of instrumental music in the New Testament in connection with church worship. This silence is rather significant, from the fact that the Jews were accustomed to the use of musical instruments in the temple worship, and it seems fair to infer that they would have continued to use them (considering their strong Mosaic tendencies) had there not been some objection to their doing so.

4th. The history of the church shows us, that although in respect to both faith and practice, the churches fell rapidly into corruption after the death of the apostles, their practice in this particular was so firmly fixed, that they continued to worship without the use of instruments of music for about 700 years. Nearly every item of the old Jewish and the old Pagan ritual which now helps to make up the ceremonial of the Romish Church, was introduced before the return to the discarded use of instrumental music. This innovation was one of the latest that crept into the Roman apostacy, and only then after a hard struggle.

5th. The introduction of instruments of music seems, by

some strange fatality, to be but the precursor of the introduction of other things of a more objectionable character.

AUTHORITY FOR PUBLISHING A NEWSPAPER:—THOS. R. Burnett, editor of the *Christian Messenger*, thus answers a correspondent who claims that the Bible gives as much authority for Missionary Societies as it does for the publishing of a religious newspaper:

"A newspaper is not a preacher of the gospel, and is not designed to take the place of a preacher of the gospel. It is not a part of the Church of Christ, and does not take the place of any of the institutions of the Church of Christ. It is a good work, like a school, or literary institution, and does not need a 'thus saith the Lord' for its authority. Does a Christian man need any special scriptural authority for teaching a school, establishing a Sunday-school or teaching a singing class? Do the Scriptures tell us anything about a Sunday-school or singing-school? If the *Messenger* should announce itself as the pastor of a church, and usurp the functions of the elders, or call itself an evangelist, and try to take the place of a preacher of the gospel, it would be time to demand its authority. If we should call on the churches, as churches, to support the *Messenger*, as a part of their ecclesiastical duty, or send delegates and pledges to a newspaper convention to elect a state organ, it would be time to call for a thus saith the Lord. The *Messenger* is a secular business, and an individual business, and no Christian or church is under obligation to support it as a religious duty. It comes under the head of schools, colleges or any other good work of the world that blesses mankind. You would rather patronize a school that teaches good morals and piety, than one that teaches immorality and impiety. So you would rather patronize a newspaper that teaches good morals, temperance and Bible truth, than one that teaches nothing but politics. Printing is not sinful. It is only a mode of writing. The apostles wrote as well as preached the gospel. Writing is a kind of printing, and the apostles used the best means of printing that was in use in their time. We know from this that they would have used the printing press, if it had been in existence in their day. Who paid for the pens and papyrus used by Paul in

writing the epistles, or how the money was raised, we know not. Our churches are required to work and worship as the ancient churches did, for they are the same institutions. Our evangelists are required to preach the gospel as the ancient evangelists. But in our secular affairs we are not required to do just as the ancient Christians did.

THE SACRIFICES.—BY HOWARD CROSBY, (*From the Old Testament Student.*)

It is customary to regard the *'olah* (or burnt offering) as signifying consecration, while the sin-offering represents expiation. I would suggest that expiation is the only idea in all the bloody sacrifices. The offerer puts his hand on the victim of the *'olah*, just as on any other victim; and that this putting on of the hand means a transfer of his sin to the victim there can be no doubt (see Lev. XVI, 21). The killing, cutting up and burning of a victim, and then the sprinkling or pouring of its blood around the altar were certainly significant of wrath, punishment and death. There was nothing of the nature of a gift to God in all this—no notion of consecration. The whole scene was terrible, while consecration is beautiful.

What then was the difference between the *'olah* (burnt-offering) and the *chatta'th* (sin-offering), the *'asham* (tresspass-offering) and the *zebhach shelamim* (peace-offering)? Simply this. The *chatta'th* (of which the *'asham* was a species) was the individual sin brought (in the person of the animal) to the altar to be slain, while the *'olah* was the general depravity of the man, underlying the individual sin, brought to be consumed. Hence a burnt-offering (*'olah*) accompanied every sin-offering (*chatta'th*), because every offerer would offer expiation first for his special sin and then for his wickedness in general.

The priests ate the sin-offering, excepting the fat, which was burned, because that represented the offerer's sin only; but they did not eat any of the burnt-offering, because that represented human depravity in general, in which they participated. So all of the *'olah* was burned.

In the peace-offering (*zebhach shelamim*), we have, after the expiation on the altar, the eating, of priests and offerer, from the

remainder, signifying the peace and communion with God obtained by the expiation. My scheme of the sacrifices, then, is this:—

'Olah.....expiation of general depravity.

Chatta'th {expiation of special sins.

'Asham {expiation of special sins.

Zebbach Shelamim....expiation and communion.

The *minchah* (meat-offering) and *neseq* (drink-offering) were mere accompaniments of the sacrifices, representing food and drink, the soul's nourishment through the expiatory grace of God.

Because '*olah*' is used with the verb '*alah*', we think that the noun must be cognate with the verb, and hence '*olah*' must mean "that which is lifted up"; but it is quite possible that a verb of similar sound should be made to accompany a noun when not cognate, the ear, not the sense, directing; as when, in English, a gourmand after dinner says: "I *feel full*", or an evil doer says: "I *will well*, but I act ill." Now as '*olah*' (burnt-offering) is written with a *waw* after the initial '*ayin*' (i. e., with a fully-written long *o*) four times in the Pentateuch, and forty-three times elsewhere, why may it not be the same as '*awlah*' (wickedness), which we find as '*olah*' also in several places? I see no good reason why the '*olah*' may not be the *wickedness*-offering, just as the *chatta'th* is the sin-offering, and the '*asham*' is the trespass-offering. By the way, the word "offering" leads the English reader astray. It should not be appended to these presentations. *Qarabh qorban* means "to present a presentation." It is not giving a gift. The *minchah* is a gift, which God accepts after the presentation of an expiation.

There was just one idea in all bloody sacrifices—*expiation by a suffering substitute*. The gifts and communion and consecration were all sequels and results.

The *somata*, in Rom. XII., 1, are our *sins* (see Col. III., 5 for the same idea) to be destroyed, not our souls to be consecrated.

From the Pulpit Treasury.

THE GOLDEN CENSER IN THE HOLY OF HOLIES.—By Professor E. J. Wolf, D. D., Theological Seminary, Gettysburg, Pa.

The writer of the Epistle to the Hebrews in enumerating the

sacred furniture of the tabernacle speaks, in chapter ix., 3, of the Holy of Holies "having a golden censer." That is, he says this according to both the accepted and revised versions. That this translation is ordinarily a proper rendering of the original term (*thumiaterion*) is beyond dispute. And besides our English translations, such authorities may be quoted for it as Luther, the Douay version, the Vulgate, Peschito and others. That this translation is, however, inadmissible here follows from three insuperable difficulties.

1. Nowhere in the Old Testament is there any mention of a particular censer, specially designed for the services on the great day of Atonement and laid away permanently for that purpose in the Holy of Holies. Had there been such a censer the fact must have been well known to the readers of this Epistle, for their familiarity with the Levitical ritual is everywhere presupposed. It is spoken of here in connection with the ark of the covenant, therefore of like importance with it—an essential feature of the most holy place, yet not a reference to any such censer was contained in their literature.

2. Had the censer required by the high-priest on the day of Atonement been kept within the Holy of Holies, we cannot see how it could possibly have served its purpose on that day. Admission to that part of the sanctuary was forbidden on pain of death to all but the high-priest, and to him it was accorded only on that great day and then only on condition of his holding a smoking censer before him that the ascending cloud might protect the mercy-seat from his gaze "so that he die not." If "censer" be accepted as the proper term here, then the first act of the high-priest on that great day must have been a dreadful profanation of the sanctuary. For without any screen before his eyes he must go within the veil to bring out the censer, before he can have this vessel in which to place the burning coals from the altar before the Lord and the beaten incense with which to approach the Shekinah on the mercy-seat. To get the censer, without which he dare not enter the most holy place, he must first enter it in order to get the censer!

3. Grant that the term censer is here the proper equivalent of the original and we are confronted with the amazing and inconceivable alternative that the Apostle, while undertaking to enu-

erate the sacred furniture of the two divisions of the sanctuary, fails to mention the golden altar of incense—in some respects the most important article within the sacred enclosure; for besides its daily use in the offering of the morning and evening incense, the blood of the higher grades of sacrifice was always put upon the horns of the altar of incense, and once a year, the very day the high-priest entered the most holy place, the blood of the Atonement, part of which had been sprinkled toward the mercy-seat, was also applied to the horns of this altar and sprinkled seven times at its base, the ritual in connection with the altar of incense corresponding with the procedure within the veil. What took place at the mercy-seat is virtually repeated at the altar of incense. So nearly of the same rank are these two constituents of the sanctuary. Surely we must have a satisfactory explanation for the absence of this altar from the Apostle's inventory of the tabernacle, before we can consent to translate "*thumiaterion*" by censer—if it admits of any other translation.

This it does admit of. This very term is the common designation with both Philo and Josephus for the altar of incense, and the style of the author of this epistle bears, at all events, in many respects a close resemblance to a *vessel* of incense, let us employ the term *altar* of incense, and all the difficulties named will vanish.

But this only confronts us with a new difficulty, more formidable and perplexing at first sight than those involved in the censer. The "*thumiaterion*", says the text, is contained in the Holy of Holies, whereas the altar of incense stood in the holy place in front of the inner curtain. Surely the writer could not have been ignorant of this fact. And for us to translate this word "altar of incense" seems to be a square contradiction of his statement. But we have here possibly a case where the letter must not be strained at the expense of the spirit. There is no greater perversion of the Scriptures than a method of exegesis which sacrifices to the letter the obvious sense and intent of the author. Although its local position was in front of the curtain, the Apostle had good grounds for connecting this altar with the apparatus of the Holy of Holies. We have already seen what an important relation it sustained to the innermost part of the sanctuary on the greatest and most solemn festival of the year, the only day on which even the high-priest could pass within the veil. The in-

cense, under the rising cloud of which alone he dared to approach the Shekinah, must be taken from this altar, and the atoning blood of the sacrificial victim which was sprinkled before the mercy seat was also applied to it.

The altar of incense really *belonged* to the one Service which was annually conducted in the Holy of Holies. On that day of days it was to all intents a part of the most holy place—was indispensable to it. For this very reason, probably, it was put directly in front of the ark of the covenant, “before the veil that is by the ark of the testimony”, “before the mercy-seat that is over the testimony”—placed in such close proximity to the latter that it might be most conveniently used in conjunction with it in the supreme act of expiation made for the people on the day of Atonement. This view is confirmed by I. Kings vi., 22, where just as here the altar of incense is connected with the Holy of Holies. It is there designated “the altar that was by”—“that belonged to (Rev.) “the oracle.” Like our text this passage regards the altar as properly belonging to the Holy of Holies, although it was necessarily stationed in the holy place that the priests might have it for the daily offering of incense and for the application of blood in connection with some of the individual sacrifices.

It must be remembered, too, that the chief aim of this epistle is the elucidation of the types and symbolism of the Old Testament so as to fortify the wavering faith of the Hebrew Christians. The Holy of Holies with its divine presence is the symbol of Heaven, and incense is the standard symbol of prayer. The heavenly scene disclosed in Rev. viii., 3, 4, shows a golden altar before the throne and the smoke of the incense with the prayers of the saints ascending up before God. This is in striking harmony with the position maintained in this paper. And this confirmation becomes yet stronger when we notice the Old Testament as well as the New speaking of an altar in Heaven. (Is. vi., 6.)

Following now the inspired analysis of the sacred symbolism, recognizing the golden altar in Heaven as the antitype of that in the sanctuary of this world (the pattern was given to Moses on the Mount) and remembering, too, that the eternal High-Priest in entering the true Holy of Holies rent asunder forever the separating veil, we may readily understand how the Apostle conceived the idea of connecting the typical altar of incense with the typical Holy of Holies upon earth. The latter had, according, not the *censer*, but the *altar* of incense. It is indeed very surprising that the revisers did not revise this passage.

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